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THE
C
INSCRIPTIONS OF COS

BY
W. R. ^{Mon}PATON AND E. L. ^{dward}HICKS

WITH A MAP

Oxford
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1891

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P R E F A C E

I SPENT some time at Cos in 1888, hunting for inscriptions; and, as I found a good many new ones, and convinced myself that others had been inaccurately edited, I thought that the publication of a *Corpus* of the Coan Inscriptions would be desirable. They are here—

σποράδες ποκά, νῦν δ' ἅμα πᾶσαι
ἐντὶ μιᾷς μάνδρας, ἐντὶ μιᾷς ἀγέλας.

It is much to be wished that the inscriptions of the more important Greek islands should be published in separate form, as the islands were always, and still are, very distinct communities, most retentive of their peculiarities. I shall consider myself rewarded for any labour expended on the present work, if some one caps it with a *Corpus* of the Rhodian Inscriptions—really a most necessary thing.

I give all the Coan Inscriptions known to me: no doubt some already published have escaped me, but, I hope, nothing important. In inscription-hunting, Mr. John Kalesperis, of Calymnos, was of immense service to me. I spent much time, and some money, in trying to gain access to the fortress, which contains a good many inscribed stones, but in vain: the story of my endeavours is instructive, but is too old to tell. There are probably a good many inscriptions, still unpublished, in Turkish houses in the town, and others built into ruined cisterns and old wells; but I think that I nearly exhausted the accessible material.

I am responsible for the uncial texts, and for the Appendices and Indices; and in the commentaries to the inscriptions 'I' means myself, except in the case of No. 26, the commentary to which was written by Mr. Hicks; but the cursive texts and the commentaries may be regarded as our joint work, in the sense that they are sometimes his and sometimes mine, and have been always discussed or approved by both of us. Mr. Hicks contributes the Introduction.

I am indebted to my friends, Mr. W. M. Ramsay, who looked over most of the proofs before they went to press, and Mr. Cecil Smith, who has done everything I asked him (which was too much) in the way of hunting up references and consulting inscriptions. The relative completeness of the list of coins is owing to the kindness of Mr. Head, M. Babelon, Dr. von Sallet, Dr. Imhoof-Blumer, and Dr. Young.

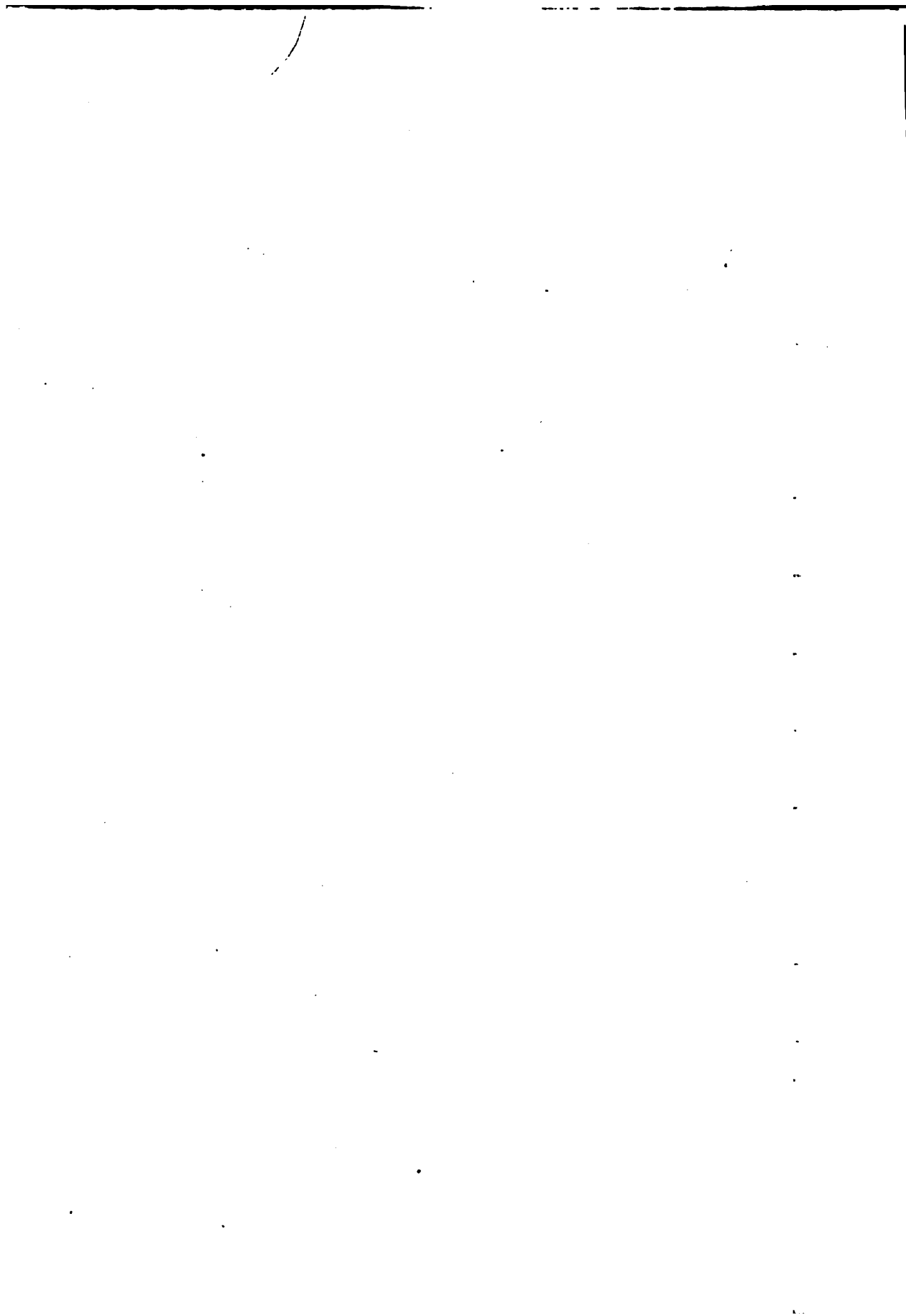
W. R. PATON.

GRANDHOME, ABERDEEN,

April 13th, 1891.

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INTRODUCTION

THE HISTORY OF COS.

THE island of Cos¹, which looks upon the map like a huge dolphin about to swim into the Ceramic Gulf between the promontories of Myndus and Cnidus, was, next to Rhodes, the greatest of the Dorian Sporades. Carpathus indeed equals it in area, but cannot compare with it in situation or importance. Its circumference is estimated

¹ See the following :—

K. O. Müller, *De rebus Coorum*.

Zander, *Beiträge z. Kunde der Insel Kos* ; Hamb. 1831.

Küster, *de Co Insula* ; Halle, 1833.

Ross, *Reisen nach Kos, Halikarnassos, u. s. w.* ; Halle, 1852.

— *Reisen auf den Griech. Inseln*, ii. pp. 86 foll.

Clarke's *Travels*, ii. pt. 1, pp. 196 foll. ; pt. 2, pp. 321 foll.

Leake, *Transactions of the Royal Soc. of Lit.* vol. i. (and ser. 1843), pp. 1 foll.

H. Lauvergne, *Description de l'île de Cos*, in *Bulletin des sciences géogr.* xi. 133 fol.

Newton, *History of discoveries at Cnidus, Halicarnassus, and Branchidae*, 1862, ii. 632 foll. (R. P. Pullan's account of Cos).

Rayet, *Mémoire sur l'île de Kos*, in *Extr. des archives des missions scientif.*, iii. 3 (1876).

Pantélides, *Sur la topographie de l'île de Cos*, in *Bull. Hell.* v. 196-199.

Dubois, *De Co insula*, Paris, 1884.

C. Torr, *Rhodes in ancient and in modern times*, 1885, 1887.

Of these the first three and also the paper of M. Lauvergne, I have been unable to consult.

by Strabo¹ as 550 stades, and by Pliny² as 100 Roman miles. The island falls naturally into three divisions. First, there is the eastern district, bounded on the south by the high range of mountains which run sheer down into the southern sea; upon these mountains are the healing springs, still renowned for their efficacy. It is possible that beneath these springs, on one of the spurs of the range, stood the temple of Asclepius (see p. 137). The growing celebrity of the Coan Asclepius and his ministers may have been one of the causes which led to the removal of the capital from the western to the eastern end of the island. Secondly, there is the district from Antimachia to the Isthmus,—a plateau of a different geological formation, deeply furrowed by watercourses, and for the most part desolate and barren, though comprising the more fertile plain of Halasarna on its south-east. Lastly, there is the mountainous western district (Kephalos), with a distinct range of its own, but with no plain³. The highest peak in the island was Ὠρομέδων⁴ in the eastern range. This range was apparently called Prion⁵: it slopes down on the north to a fertile plain, which abounds in vineyards. Here are abundant streams, one of which bore the name Ἀλεις⁶. Most of the island is remarkably fertile, and noted for its wines: even at Kephalos, which is joined to the rest of the island by a sandy and barren isthmus, there is good pasturage for flocks. The chief corn-growing district is that portion of the plain which belongs to the ancient deme of Haleis, the scene of the Thalsia of Theocritus. Nowhere, perhaps, in classical

¹ P. 657: τῆς δὲ νήσου τὸ μέγεθος ὅσον πεντακοσίων σταδίων καὶ πενήκοντα· εὐκαρπος δὲ πᾶσα, οἶνον δὲ καὶ ἀρίστην, καθάπερ Χίος καὶ Λέσβος· ἔχει δὲ πρὸς νότον μὲν ἄκραν τὸν Λακητῆρα (ἀφ' οὗ ἐξήκοντα εἰς Νίσυρον), πρὸς δὲ τῷ Λακητῇ χωρίον Ἀλίσαρνα, ἀπὸ δύσεως δὲ τὸ Δρέκανον καὶ κάμην καλονμένην Στομαλίμνην· τοῦτο μὲν ὅν ὅσον διακοσίους τῆς πόλεως διέχει σταδίων· ὁ δὲ Λακητῆρ προσλαμβάνει πέντε καὶ τριάκοντα τῷ μήκει τοῦ πλοῦ. Leake warns us not to trust these measures of distance: but Strabo's estimate of the circumference of Cos (about 90 miles) is not far wrong.

² Pliny, *N. H.* v. 134: Nobilissima autem in eo sinu Coos ab Halicarnaso quindecim milia passuum distans, circuitu C.

³ The memoir of M. Rayet contains an excellent account of the geography of Cos.

⁴ Theocritus, *Id.* vii. 45:

ὅς μοι καὶ τέκτων μέγ' ἀπέχθεται δοτις ἐρευνῇ
ἴσον ὄρευσ κορυφῇ τελέσαι δόμον Ὠρομέδοντος.

The Scholiast notes: ἐν τῇ Κῷ φασὶν εἶναι τοῦτο τὸ ὄρος.

⁵ Pliny, *N. H.* v. 134: Mons ibi Prion, et Nisyron abruptam illi (i. e. from the island) putant.

⁶ Moschus, iii. 99: ποταμὸν παρ' Ἀλεντι Φιλητᾶς. For another supposed river Κυπδ-ρισσος, see p. 99.

literature are the rich beauty and comforts of country life more glowingly described than in that poem. The island is badly supplied with harbours. Perhaps this is one reason why Cos, which seemed marked out for a distinguished place in Greek history, remained long withdrawn from the main current of events. Its people developed some of the best features that are supposed to mark the Dorian character. They were steady and self-controlled, rarely giving way to faction. They were famous, as youths, for their beauty¹. They clung with tenacious reverence to ancient custom and ritual². Their island was the home of the worship of the healing god. And if Cos had little share in making the outer history of Greece, she contributed not a little to Hellenic thought and culture. Early in the fifth century the genius of Hippocrates, by study of the recorded cases treated at the temple of Asclepius, laid the foundation of medical science³. After him the medical school of Cos never ceased to be famous. In later days, the names of Philetas, of Meleager, and above all of Theocritus, give the island a lasting claim on our regard, so closely is it linked with the history of Alexandrian letters⁴.

¹ Athen. i. 15 B: ἐφρόντιζον δὲ εὐρυθμίας οἱ σφαίριζοντες. Δαμόξενος γοῦν φησὶ
 νεανίας τις ἐσφαίριζεν εἰς
 ἐτῶν ἴσως [ἐκκαίδεκα ἢ] ἑπτακαίδεκα,
 Κῆρος θεοὸς γὰρ φαίνεται ἡ νῆσος φέρειν.
 ὅς ἐπεὶ ποτ' ἐμβλέψαι τοῖς καθημένοις,
 ἢ λαμβάνων τὴν σφαῖραν ἢ διδοῦς, ἅμα
 πάντες ἐβωῶμεν, κτλ.

So Horace, *Epod.* xii. 18: Cum mihi Cous adesset Amyntas. Compare Meleager xi, on the Coan youth Praxiteles (*Anth. Gr.* Jacobs, vol. i. p. 6), and the head of a Coan ephebus published by Reinach (*Bull. Hell.* vi. 1882, p. 467).

² I refer to the remarkable series of ritual calendars included in this volume.

³ Strabo, p. 657: φασὶ δ' Ἱπποκράτην μάλιστα ἐκ τῶν ἐνταῦθα ἀνακειμένων θεραπειῶν γυμνάσασθαι τὰ περὶ τὰς διαίτας· οὗτός τε δὴ ἐστὶ τῶν ἐνδόξων Κῆρος ἀνὴρ. Comp. *ibid.* p. 374 (of Epidaurus): Καὶ αὕτη δ' οὐκ ἥσυχος ἡ πόλις καὶ μάλιστα διὰ τὴν ἐπιφάνειαν τοῦ Ἀσκληπιοῦ θεραπεύειν νόσους παντοδαπὰς πεπιστευμένου, καὶ τὸ ἱερὸν πλήρες ἔχοντος αἰ τῶν τε καμνόντων καὶ τῶν ἀνακειμένων πινάκων, ἐν οἷς ἀναγεγραμμέναι τυγχάνουσιν αἱ θεραπείαι, καθάπερ ἐν Κῶ τε καὶ Τρίκκῃ (this has been verified at Epidaurus by recent excavations). Pliny, *N. H.* xx. 264: Sed discessuri ab hortensiis unam compositionem ex his clarissimam subteximus adversus venenata animalia incisam in lapide versibus Coi in aede Aesculapii (then follows prescription). Hac theriace Magnus Antiochus rex adversus omnia venenata usus traditur aspide excepta. So *ibid.* xxix. 4: Sequentia ejus (Medicinae), mirum dictu, in nocte densissima latuere usque ad Peloponnesium bellum, tunc eam revocavit in lucem Hippocrates genitus in insula Coe in primis clara ac valida et Aesculapio dicata. Is, cum fuisset mos liberatos morbis scribere in templis ejus dei quid auxilium esset, ut postea similitudo proficeret, exscripsisse ea traditur, atque, ut Varro apud nos credit, templo cremato instituisse medicinam hanc quae clinica vocatur.

⁴ See Appendix I.

Cos appears as an island of some distinction as early as the Homeric Catalogue (*Il.* ii. 676 foll.), being named next after Rhodes and Syme, and last among the Aegean allies of Achaia:

Οἱ δ' ἄρα Νίσυρόν τ' εἶχον Κράπαθόν τε Κάσον τε
καὶ Κῶν Εὐρυπύλοιο πόλιν νήσους τε Καλύδνας,
τῶν αὖ Φείδιππός τε καὶ Ἀντιφος ἡγησάσθην,
Θεσσαλοῦ υἱε δὴ δὴ Ἑρακλείδαο ἄνακτος
τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.

This passage is full of interest. In the first place Cos is brought into the closest connexion with the Calydnian group, the largest island of which was commonly known as Calymna. Now we know that subsequently Calymna was virtually a Coan deme¹. Nisyros too², from the way it is named in the wake of Cos as belonging to the domain of Artemisia (Herod. vii. 99), seems to have been for a time under Coan sovereignty. But it gained its independence, at least in the fourth century, being then rather under Rhodian than Coan influence (Head, *Hist. Num.* p. 537). Carpathos also, and probably Casos, were incorporated with Rhodes in the third century or earlier; the only coins of Carpathos are of the fifth century. More important is the evidence which these lines afford respecting the early date of a Greek settlement at Cos. It is true that the Greece of the Catalogue exhibits a geography more advanced than the rest of the Homeric poems. But yet the Catalogue is undoubtedly older than the two great movements with which Greek history begins, the Dorian occupation of Peloponnese and the Ionian colonization of Asia Minor (see Monro on *Iliad* ii). It is therefore remarkable that among the allies of Greece against Troy should be mentioned, alone among the cities of the Aegean, Crete, Rhodes, Syme, and Cos with its dependent islands (*Il.* ii. 645-680). We know that Crete was one of the very earliest of the Dorian settlements,

¹ Appendix H.

² Nisyros was of volcanic origin, and is still an active volcano, thus justifying the words of Strabo, p. 489: φασὶ δὲ τὴν Νίσυρον ἀπόθραυσμα εἶναι τῆς Κῶ, προσθέντες καὶ μῦθον, ὅτι Ποσειδῶν διώκων ἓνα τῶν γιγάντων Πολυβῶτην ἀποθράσας τῇ τριαίῳ τρύφος τῆς Κῶ ἐπ' αὐτὸν βάλοι, καὶ γένοιτο νῆσος τὸ βληθὲν ἢ Νίσυρος ὑποκείμενον ἔχουσα ἐν αὐτῇ τὸν γίγαντα· τινὲς δὲ αὐτὸν ὑποκείσθαι τῇ Κῶ φασιν. So Pausan. i. 2. § 4: Τοῦ ναοῦ δὲ οὐ πάρος Ποσειδῶν ἐστὶν ἐφ' ἵππου, δόρυ ἀφ' οὗ ἐπεὶ γίγαντα Πολυβῶτην, ἐς δὲ Κῶν οὐ μῦθος περὶ τῆς ἁκρας ἔχει τῆς Κελώνης. Chelone was the promontory of Cos nearest to Nisyros, and north-east of Laketer. Cos itself suffered terribly from earthquakes, as we shall presently see. Compare also Diod. Sic. v. 54.

and when Crete was once reached the Dorian adventurers would have no difficulty in finding their way to the Sporades. It has indeed been suggested that some portions of this passage were interpolated at a later date, after the Dorians had reached the Peloponnese, and when Peloponnesian colonies had come to the south-west of Asia Minor. But this hypothesis is a violent one in the case even of Rhodes (lines 653 foll.); in the case of Cos (lines 676 foll.) it is hardly a possible one. For the principal ground for dating the lines later is the marked honour shown to Heracleid heroes, Tlepolemus at Rhodes, Pheidippus and Antiphus at Cos: for the chieftains being Heracleids, the colonies must be Dorian. But already in the *Iliad* elsewhere Heracles is said to have landed at Cos (*Il.* xiv. 255; xv. 28), being carried thither by contrary winds, through the anger of Hera, on his way from the sack of Troy. We can therefore hardly doubt that to the writer of *Il.* xiv, xv, as well as to the author of the Catalogue, some form of the familiar legend was known, which made Heracles to be attacked by the natives of Cos, and thereupon to slay king Eurypylus, marry his daughter Chalciope, and beget Thessalus¹.

If then this passage is an original part of the Catalogue, we must allow of a Dorian settlement in Crete, Rhodes, and the Sporades antecedent to the Dorian migration and the colonization of Ionia. The very form of the legend in *Il.* ii favours this supposition, at

¹ Eustath. in *Hom.* 983, 35: *οἱ* (the inhabitants of Cos) *καὶ ἀγοστήν, φασί, τὸν Ἡρακλέα νομίσαντες ἐπηρέεσαν, δεινὴν δὲ ἀνέμων ἐξέσθη ἐκεῖ χόλῳ Ἥρας . . . ὁ δὲ πολέμῳ περιγέγονεν αὐτῶν.* Cp. Apollod. ii. 7. § 1. So the fragment of Pindar quoted by Strabo, vii. p. 331, fr. 58: *εἴπερ, ὅς φησιν ἐν τοῖς ὕμνοις Πίνδαρος, οἱ μεθ' Ἡρακλέους ἐκ Τροίας πλείοντες διὰ παρθένιον Ἑλλάς παρθμόν, ἐκεῖ τῷ Μυρτιάφ συνήψαν, εἰς Κῶν ἐκαλινδρόμησαν (ζεφύρον ἀντιπνεύσαντος.* So also *C. I. G.* 5984 B, line 31 foll. (= *Berlin Corpus*, Sicily and Italy, 1293), where the labours of Heracles are tabulated: *ἔλαβε [Κῶ τὰν Μερσ]πίδα φονεύσας [Εὐρύπυλον], καὶ [(Chalciopeae nomen) ἐξ] αὐτῆς [filium progenuit] Θετταλόν.* See also Plutarch, *Qu. Gr.* 58: *Διὰ τί παρὰ Κῶις ὁ τοῦ Ἡρακλέους ἱερεὺς ἐν Ἀντιμαχίᾳ γυναικίαν ἐνδευμένος ἐσθῆτα, καὶ τὴν κεφαλὴν ἀναδούμενος μίτρᾳ κατέρχεται τῆς θυσίας; Ἡρακλῆς ταῖς ἐξ ναυὸν ἀπὸ Τροίας ἀναχθεὶς ἐχειμάσθη, καὶ τῶν νεῶν διεφθαρείων μὲ μόνῃ πρὸς τὴν Κῶν ὑπὸ τοῦ πνεύματος ἐλαυνόμενος, ἐξέπεσε κατὰ τὸν Λακητῆρα καλούμενον κτλ.* We need not consider the reasons he alleges. The costume probably only seemed feminine because it was primitive and semi-oriental. We might as well ask why in Greek art harp-players and charioteers, and on the Greek stage the tragic actors, wore 'feminine' costume. But by some the deme Phryxa was connected with Heracles (see p. 213). According to Ovid (*Met.* vii. 363), certain women of Cos were turned into kine for their ill-will to Heracles:

Eurypylique urbem qua Coae cornua matres
Gesserunt tum cum diacederet Herculis agmen.

least in the case of Cos.) It is true that the Coan chiefs, Pheidippus and Antiphus, who are said to lead a contingent of thirty ships against Troy, are mere names. The subsequent poem knows nothing of them. But when they are called Θεσσαλοῦ νῆε δ'ὡς Ἡρακλείδαο ἀνακτος, we cannot mistake a direct reference to Thessaly. * These Dorians who had come to Cos had either come direct from Thessaly—which is a most improbable supposition—or else had come to Cos from Argolis before the Peloponnesus had become completely Dorian, and before they had at all let drop their Thessalian memories. In other words the first Greek colony of these parts was Achæan, but with a considerable infusion of Dorians who were already settled in Argolis. There is no mistaking the Thessalian connexion of Cos. Eurypylus, who is called in line 677 the founder of the colony (Κῶν Εὐρυπύλοιο πόλις), bears the name of a famous Thessalian hero (*Il.* ii. 736). Πέλη, a Thessalian city which Stephanus *s.v.* mentions as belonging to Eurypylus, repeats itself in the Coan town of the name (see p. 213). Other coincidences¹ will be found worked out in Appendix F. On the whole, therefore, we may accept the Catalogue as evidence of the very earliest movement of the Dorians across the sea. Already, when they had but recently left their Thessalian home and were settling in Peloponnesus, they found their way south-east to Crete and Rhodes and Cos and Syme. * It is perhaps worth noting that Triopas, the legendary founder of Cnidus who gave his name to the Triopian promontory, was called the father of Pelasgus (Pausanias, ii. 22. § 1), as if pointing to a fusion of Achæan and Dorian elements in the primitive colony. It is of less moment that the Aleuadae of Thessaly traced their descent from Aleuas, the son of Thessalus, the Heracleid of Cos, thus reversing the order of things.

¹ Dr. Bechtel in one of his *Kleine Aufsätze* (*Nachrichten von der Königl. Gesellschaft der Wissenschaften*, Göttingen, 1890, p. 34) finds another link between Thessaly and Cos in the selection and sacrifice of the bull to Zeus Machaneus described in the ritual calendar (No. 37), in which he sees a reminiscence of the Thessalian Taurocathapsia. Perhaps there is more ground for connecting the Coan ritual of bull-slaying with the curious passage of Euripides, *Electra* (780 foll.), where Orestes and Pylades, entering as Thessalian pilgrims on their way to sacrifice to Zeus at Olympia, are invited by Aegisthus, as being experts in the art of sacrificing bulls, to take the axe and slay for him the victim :

ἐκ τῶν καλῶν κομποῦσι τοῖσι Θεσσαλοῖς
εἶναι τόδ' ὅστις ταῦρον ἄρταμει καλῶς
ἵππους τ' ὀχμάζει. λαβὲ σίδηρον, ᾧ ξένη,
δεῖξόν τε φήμην ἔτυμον ἀμφὶ Θεσσαλῶν—(815-18).

But the early presence of Greek colonists from Thessaly in the south-west of Asia Minor is assumed by Callimachus, *Hymn. in Dem.* 25:

οὐπω τὰν Κνιδίαν, ἔτι Δώτιον ἱρὸν ἔναιον,
τὴν δ' αὐτῇ καλὸν ἄλσος ἐποίησαντο Πελασγοὶ
δένδρεσιν ἀμφιλαφές κτλ.

This passage is cited by Steph. Byz. s.v. Δώτιον· πόλις Θεσσαλίας, ὅπου μετόκησαν οἱ Κνίδιοι, ὧν ἡ χώρα Κνιδία. Καλλίμαχος ἐν τοῖς ὕμνοις· κτλ. And Strabo, too (xiv. p. 653), argues, in his own way, that the Homeric passage, properly understood, implies a pre-Dorian colony in Cos and its neighbourhood. Οὐδαμοῦ δὲ ἐνταῦθα (at Rhodes) Δωριέας ὀνομάζει, ἀλλ' εἰ ἄρα Αἰολέας ἐμφαίνει καὶ Βοιωτοὺς, εἴπερ ἐκεῖ ἡ κατοικία τοῦ Ἡρακλέους καὶ τοῦ Λικυμνίου· εἰ δ' ὥσπερ καὶ ἄλλοι φασίν, ἐξ Ἀργεῶν καὶ Τίρυνθος ἀπῆρεν ὁ Τληπόλεμος, οὐδ' οὕτω Δωρικὴ γίνεται ἡ ἐκείθεν ἀποικία· πρὸ γὰρ τῆς Ἡρακλειδῶν καθόδου γεγένηται. καὶ τῶν Κῶων δὲ “Φειδιππὸς τε καὶ Ἀντιφῶς ἡγησάσθην, Θεσσαλοῦ υἱὲ δὴν Ἡρακλεῖδαν ἀνακτος,” καὶ οὗτοι τὸ Αἰολικὸν μᾶλλον ἢ τὸ Δωρικὸν γένος ἐμφαίνοντες.

Leaving the quicksands of fable, we reach surer ground in the assertion of Herodotus (vii. 99), that Cos and her adjacent islands were colonized from Epidaurus. This statement is verified by the analogous place of Asclepius both at Cos and in the mother-city¹. Moreover, Pausanias (iii. 23. § 4) preserves a legend respecting the foundation of Epidaurus Limera on the Laconian coast, how that certain Epidaurians from Argolis were sailing on their way to Cos to convey a sacred serpent to Asclepius, and were only persuaded by supernatural signs to settle in Laconia and to go no further. We understand, then, that the old Achæo-Dorian settlements in the

¹ The worship of Asclepius is to be traced back to Tricca in west Thessaly. It is best to suppose that it was carried by the Dorians to Epidaurus, and thence to Cnidus and Cos. See II. ii. 729 foll.:

Οἱ δ' εἶχον Τρίκην καὶ Ἰθάμην κλωμακέεσσαν,
οἱ τ' εἶχον Οἰχαλίην, πόλιν Εὐρότου Οἰχαλιῆος,
τῶν αὖθ' ἡγήσθην Ἀσκληπιοῦ δύο παῖδες,
Ἰητῆρ' ἀγαθὸς, Ποδολείριος ἡδὲ Μαχάων·
τοῖς δὲ τριήκοντα γλαφυρὰ νῆες ἐστιχέοντο.

So Strabo (ix. p. 437): ἔστι δ' ἡ μὲν Τρίκη, ὅπου τὸ ἱερὸν τοῦ Ἀσκληπιοῦ τὸ ἀρχαῖότατον καὶ ἐπιφανέστατον, ὁμοῖον τοῖς τε Δόλοψιν καὶ τοῖς περὶ Πίνδον τόποις. And xiv. p. 647: δὲ περὶ Τρίκην (sc. ποταμὸς Ἀηθαῖος), ἐφ' ᾧ δ' Ἀσκληπιδὲς γεννηθῆναι λέγεται. Observe that nowhere in the Homeric poems is Asclepius more than a human hero. Compare also Appendix F, p. 348.

Sporades were reinforced by a fresh influx from the Peloponnese. Strabo (p. 653) declares that the colony to Cos was connected with the expedition of Althaemenes the Argive to Crete¹; but when he argues that the Homeric Cos must have been Pelasgian or Aeolian, but not Dorian, he merely means that it first received Greek colonists before the Dorian or Heracleid migration to the Peloponnese, and he ignores the strongly Dorian and Heracleid colouring of the Homeric account of Rhodes and Cos².

The island then, as thus re-colonized from Epidaurus, reproduced the features of the old Dorian character. We find indeed no trace of that peculiar discipline of education and of life which belonged to Sparta and to Crete. For the life of the Coans was not military, but agricultural. Their island, which owed some of its fertility to its volcanic origin, was cultivated to excellent purpose; but they made no effort to command the sea. They sent forth no colonies³. Something of Ionian softness perhaps tempered the Dorian nature of

¹ Δωριεῖς δ' εἰσὶν ὅσπερ καὶ Ἀλικαρνασεῖς καὶ Κυβιοὶ καὶ Κῶοι. οἱ γὰρ Δωριεῖς οἱ τὰ Μέγαρα κτίσαντες μετὰ τὴν Κόδρον τελευτὴν οἱ μὲν ἔμειναν αὐτοῖσι, οἱ δὲ σὺν Ἀλθαίμηνει τῷ Ἀργεῖ τῆς εἰς Κρήτην ἀποικίας ἐκοινώνησαν, οἱ δ' εἰς τὴν Ῥόδον καὶ τὰς λεχθεΐδας ἄρτίως πόλεις ἐμερίσθησαν. ταῦτα δὲ νεώτερα τῶν ὅφ' Ὀμήρου λεγομένων ἐστί· Κυβίος μὲν γὰρ καὶ Ἀλικαρνασὶς οὐδ' ἦν πώ, Ῥόδος δ' ἦν καὶ Κῶς, ἀλλ' ἔκειτο ὅφ' Ἡρακλείδων (then he cites *Il. ii. 676*).

² After all our discussion we must, I fear, come to the same conclusion as Holm, *Gr. Gesch. i. p. 187*: 'dass über die sogen. dorische Wanderung und die Gründung der Kolonien in Asien die Alten im 5. Jahrh. nichts Sicheres mehr wussten, und dass die uns und von uns mitgetheilte Geschichte nichts ist als die beliebteste der Versionen über eine dunkle Sache.' The essay by Dr. J. Beloch, *Die Dorische Wanderung*, in *Rhein. Mus.* 1890, p. 555 foll. is wholesome reading. He would have us clear our minds altogether of the tradition of the Dorian migration, and trust wholly to the evidence of the Homeric poems, and of pre-historic archaeology. His destructive criticisms seem to be of much more value than his reconstructions; his is not the last word, by any means, that has to be said upon the 'Mycenean period,' and its ethnic significance. Perhaps we should do well to fix our eyes on Crete as the great stepping-stone between the Sporades and Peloponnese, and an early and main centre of the Dorian race: Cyprus, on the other side, afforded the link to connect Crete and the Sporades with Egypt.

³ The only trace of a Coan colony is the statement of Strabo, that Coans joined with the Rhodians in founding Elpiae (Salapia) in Apulia (Strabo, p. 654; Vitruvius, i. 4. § 12, mentions only the Rhodians). The same statement may now be read in Apollodorus, of whose *Bibliotheca* an important fragment has recently been discovered in the Patriarchal Library at Jerusalem. See A. Papadopoulos-Kerameus in *Rhein. Mus.* xlvii (1891), pp. 161 foll.; after describing the Trojan War and the Nostoi the author goes on (p. 174): τῶν δὲ ναυαγησάντων περὶ τὸν Καφηρέα ἕλλος ἀλλαχῇ φέρεται, Γουνεῖς μὲν εἰς Λιβύην, Ἀντιφός δὲ ὁ Θεσσαλὸς εἰς Πελαγονίους καὶ χώραν κατασχὼν Θεσσαλίαν ἐκάλεσεν, ὁ δὲ Φιλοκλήτης πρὸς Ἰταλίαν εἰς Καμπανούς, Φεΐδιππος μετὰ τῶν Κῶων ἐν Ἀνδρῶν κατέφυκεν, Ἀγαπήνωρ ἐν Κύπρῳ καὶ ἕλλος ἀλλαχού κτλ. Here for ἐν Ἀνδρῶν we must read ἐν Ἀδρίᾳ κόλπῳ or something of the kind, and compare Tzetzes on Lycophron 911. The whole story is pure myth.

these islanders, and some traces of Ionicism are found even in their language¹. But none the less was the population of Cos purely Dorian in blood. They were divided into the three Dorian tribes, Dymanes, Hylleis, Pamphyli (see Appendix E, and Nos. 37, 65). They kept the Carneian festival (No. 38). Their Calendar is thoroughly Dorian (see Appendix B); and though the worship of Asclepius which they brought from Epidaurus speedily grew to be the central glory of the island, yet the minute prescriptions of the ritual calendars prove with what conservative tenacity they held by the ancient Dorian Cults. Six of the cities in this region early formed a Dorian religious league, a 'Doris' beyond the sea (Ptolemy, v. 2. § 10; οἱ ἐν τῇ Ἀσίῃ, ἐκ τῆς Ἀσίης Δωριεῖς, Herod. i. 6; vii. 93), viz. Lindus, Ialysus, Cameirus, Cos, Cnidus, and Halicarnassus. These met, probably every year, at the temple of Apollo on the Triopian promontory for worship and for games. The league seems to have had but little political importance, but we cannot mistake its intense exclusiveness: the associated cities formed an inner circle of purest Dorian blood². It is probable that the type of the earliest Coan coins is to be explained by reference to the Triopian festival: a naked athlete is preparing to hurl the discus, with the prize tripod in the background³. The Hexapolis soon became a Pentapolis, through the excommunication of Halicarnassus, the occasion assigned by Herodotus being the impiety of a Halicarnassian victor, who refused to dedicate his tripod to Apollo. But the exclusion doubtless followed the disappearance of Dorianism at Halicarnassus under Ionian and Carian influences⁴.

¹ See Bechtel, *Kleine Aufsätze*, l. c. p. 31, *Ionismen auf Kos*. He cites especially the forms ΚΥΕΟΞΑ, ΤΕΛΕΟΞΑ, ΑΜΦΙΑΠΗΞΑ from No. 37.

² See Holm, *Griech. Geschichte*, i. p. 178.

³ Head, *Hist. Num.* p. 535. The reference of the crab on the reverse, is obscure: the crab appears on the coins of Telos, of Phaestus in Crete, of Agrigentum and other Greek cities of Sicily and South Italy, and at Aenus and Amphipolis in Thrace. Mr. Paton, in Appendix E, connects the Coan crab with Heracles. No connexion can be traced between the Coan tripod and the strange tripod-story told by Diogenes Laertius in his life of Thales (32, 33), and by Plutarch (*Solon*, 4); the war between Miletus and Cos, however, may not be wholly mythical. Some form of collision between the Dorian and Ionian leagues was only too likely to occur.

⁴ The Dorian excommunication of Halicarnassus was thus analogous to the Ionian excommunication of Ephesus (Herod. i. 147), which followed doubtless upon the orientalizing of the Ephesian cultus of Artemis. On the Triopian festival see Schol. on Theocr. xvii. 69: Ἡ τῶν Δωριέων πεντάπολις, Λίνδος, Ἰάλυσος, Κάμειρος, Κῶς, Κνίδος. ἔγεται δὲ κοινῇ ὑπὸ τῶν Δωριέων ἄγων ἐν Τριόπιῳ, Νύμφαις, Ἀπόλλωνι, Ποσειδῶνι. καλεῖται

Of the history even of the Ionian colonies down to the beginning of the fifth century we know extremely little, although they early developed a vigorous historical literature. But the Dorian colonies in these parts had no literature at all, and of them our ignorance is fairly complete. We infer that the old monarchy of Cos passed away in some such manner as in other Greek cities: the title *μόναρχος*, ever afterwards borne by the eponymous magistrate, sufficiently attests the fact. The name of one of the old kings survived in a legend told of the Vourina spring, which still supplies the city with water¹. We may assume this period of Coan history to have been one of quiet prosperity. Strabo indeed speaks of the south-west regions of Asia Minor as exposed to frequent incursions in early times by reason of their fertility². But this was not true of Cos, so far as we can trace. Her island position was in part a protection, and there was probably good reason why in earlier centuries no city grew up near the only decent harbour, where the later city of Cos was built³. The island had virtually no capital. It was divided

δὲ Δώριος ὁ ἀγών, ὡς Ἀριστείδης φησί. On the evanescent Dorism of Halicarnassus see Bunolt, *Griech. Geschichte*, i. p. 204 foll. For the worship of the Nymphs at Cos, see No. 44. The account of Herod. i. 144 is as follows: Κατὰ περ οἱ ἐκ τῆς Πενταπόλειος νῦν χάρης Δωριέες, πρότερον δὲ Ἐξαπόλειος τῆς αὐτῆς ταύτης καλεσμένης, φυλάσσονται ὦν μηδαμὸς ἐσδέξασθαι τῶν προσοίκων Δωριέων ἐς τὸ Τριοπικὸν ἱρόν· ἀλλὰ καὶ σφέων αὐτῶν τοὺς περὶ τὸ ἱρὸν ἀνομήσαντας ἐξεκλήϊσαν τῆς μετοχῆς. ἐν γὰρ τῷ ἀγῶνι τοῦ Τριοπίου Ἀπόλλωνος ἐτίθεσαν τὸ πάλαι τρίποδας χαλκέους τοῖσι νικῶσι· καὶ τοὺτους χρῆν τοὺς λαμβάνοντας ἐκ τοῦ ἱεροῦ μὴ ἐκφέρειν (comp. the phrase in No. 38: τοῦτων οὐκ ἐκφορὰ ἐκ τοῦ ναοῦ), ἀλλ' αὐτοῦ ἀνατιθέναι τῷ θεῷ. ἀνὴρ ὦν Ἀλικαρνησσεύς, τῷ ὀνόματι ἦν Ἀγασικλῆς, νικήσας τὸν νόμον κατηλόγησε· φέρων δὲ πρὸς τὰ ἑωυτοῦ οἰκία προσεπασσάλευσε τὸν τρίποδα. διὰ ταύτην τὴν αἰτίην αἱ πάντε πόλεις, Λίνδος καὶ Ἰήλυσός τε καὶ Κάμειρος, καὶ Κῶς τε καὶ Κνίδος, ἐξεκλήϊσαν τῆς μετοχῆς τὴν ἑκτὴν πόλιν Ἀλικαρνησσόν. τοῦτοις μὲν νυν οὗτοι ταύτην τὴν (νημὴν) ἐπέθηκαν. This exclusiveness was resented bitterly: see Steph. B. s. v. Ἀραῖαι· νῆσοι τρεῖς οὕτω λεγόμεναι διὰ τὰς ἀρὰς ἃς Δωριεῖς ἐποίησαντο πρὸς τοὺς Πενταπολίτας, ὡς Ἀριστείδης. They lay between Syme and Cnidus (Athen. p. 262 E).

¹ Theocr. *Id.* vii. 6: King Chalcon made a way for it out of the earth by a mighty kick of his foot (the poet is saying that his friend is of old Coan blood):

εἴ τί περ ἐσθλὸν
Χαῶν τῶν ἐπάνωθεν, ἀπὸ Κλυτίας τε καὶ αὐτῷ
Χάλκωνος, Βούριναν δὲ ἐκ ποδὸς ἔννε κρέναν,
εὖ γ' ἐνερεϊσάμενος πέτρῃ γόνυ.

The title *μόναρχος* seems peculiar to Cos. The general associations of the word are interesting to note; see Herod. vi. 23, 24; Thucyd. i. 122. Epicharmus too used it as equivalent to *τύραννος*: Hesych. s. v. Λυκόστρατος· ὁ *μόναρχος* παρὰ Ἐπιχάρμῳ (=Lorenz, *Ærich. Frag.* 112). Chalcon is called Χαλκῶδον by Apollodorus, *Bibl.* s. 7. § 1.

² Strabo, 573: Ἀλλὰ τὸ γε ἄθλον προκείμεναι κοινὸν τὴν ἀρετὴν τῆς χώρας ἥς λέγω τοῖς ἰσχύουσιν ἐκ πολλῶν βεβαιούται [καὶ πρὸ τῶν Τρωικῶν] καὶ μετὰ τὰ Τρωικά . . . καὶ αἱ ἐγγυὲς δὲ νῆσοι ταῦτ' ἔπαθον διὰ τὴν ἀρετὴν, ὧν Ῥόδος καὶ Κῶς κτλ.

³ Thucyd. i. 7: αἱ δὲ παλαιαὶ διὰ τὴν ἀρστέλειαν ἐπὶ πολὺ ἀντίσχευον ἀπὸ θαλάσσης μᾶλλον

into several townships, each with its own territory; in Greek political phrase, *ὠκεῖτο κατὰ κώμας*. We may assume that the division into demes dates from the later *συνοικισμός* in the fourth century, of which more anon. We find a township Πέλη in the interior (p. 213); Strabo speaks of Halasarna to the south-west, and Stomalimne on the north coast¹, and, according to the Hippocratean *Epistles* (27; vol. ix. p. 414 in Littré) there were four fortified towns in the island at the time of the Persian Wars (*τεσσάρων ἐόντων τειχέων ἐν τῇ νήσῳ*): see also *post*, p. 212². In particular there was a town named by Strabo (p. 657) Ἀστυπάλαια, which was probably situated at the isthmus to the west, near cape Drekanon. Its name in full was probably Κῶς ἡ Ἀστυπάλαια³, and until the fourth century it served as the chief town. This is a singular fact: for the island by nature faces eastward, and for it thus to turn its back on Asia was to forego all share in general history. The island lay on the high-road of all maritime traffic between the Dardanelles and Cyprus. It is true, this traffic was nothing to compare with what followed upon the founding of Alexandria; but it was considerable. Clearly it was no accident, but the fear of unfriendly intruders, which withheld the islanders from welcoming the traffic which passed by their eastern coast. Here indeed there stood a town, but at some distance from the sea, and making no claim to prominence. Its name was Κῶς ἡ Μερπίς⁴, to distinguish it at once from the island as a whole, and from the more important town, Κῶς ἡ Ἀστυπάλαια, at the west. Of course the epithet Μερπίς⁴ was referred to an eponymous Μέρωψ, father of Eumelus, a legendary king of Cos. But the town is certainly so called from Μέρωπος, the name by which the inhabitants of the east⁵ of the island were commonly

φείσθησαν, αἱ τε ἐν ταῖς νήσοις καὶ ἐν ταῖς ἡπείροις (ἔφερον γὰρ ἀλλήλους τε καὶ τῶν ἄλλων ὅσοι ὄντες οὐ θαλάσσιοι κάτω φέκον), καὶ μέχρι τοῦδε ἐπὶ ἀνφικισμένοι εἰσὶ.

¹ Strabo, p. 657: "Ἐχει δὲ πρὸς νότον μὲν ἄκραν τὸν Λακηγῆρα (ἀφ' οὗ ἐξήκοντα εἰς Νίσυρον), πρὸς δὲ τῇ Λακηγῆρι χωρίον Ἀλίσαρνα, ἀπὸ δύσεως δὲ τὸ Δρέκανον καὶ κόμην καλουμένην Στομαλίμνην. He has just before mentioned the north-east cape opposite Myndus: τῆς Κῆρας ἄκρα Χανδαρία διέχουσα τῆς ἡπείρου σταδίους τετταράκοντα.

² Steph. Byz. s. v. names a town Ἐρμούπολις also in Cos.

³ See note at the end of this Introduction.

⁴ Steph. Byz. s. v. Κῶς· πόλις καὶ νήσος. καὶ Ὀμηρος· Καὶ Κῶν Εὐρυτύλοιο. ἡ Μερπίς ἐκαλεῖτο ἀπὸ γηγενοῦς Μέρωπος. Κῶς δὲ ἀπὸ Κῶ τῆς Μέρωπος θυγατρὸς. See also id. s. v. Μέρωψ.

⁵ For a probable derivation of the name Μέρωπος see Pape-Benseler, s. v. and Appendix K. Μερόπη, by the way, was an old name for Siphnos (Steph. Byz. s. v. Σίφνος), and it is worth noting that the old town of Siphnos stood on the east of the island.

known among mariners frequenting these seas. Nothing else can explain the early and wide-spread use of *Μέροπες* as a name for *οἱ Κῆροι*, and of *Μερονίς*, *Μεροπηίς*, *Μερόπη* for *Cos*¹.

It does not make against this view that *Cos* was styled *Καρίς* (Steph. Byz. s.v. *Καρία*: *Καρίς δὲ ἐλέγετο ἡ Κῶς, ὡς Ἑλλάνικος*). This name would be geographical, and not ethnographical; so used, it is perfectly accurate. Strabo in fact (p. 488) prefers to speak of *Cos* and *Rhodes* not as among the *Sporades*, but as *ἐν τῇ τῆς Ἀσίας περιοδείῳ*; *Cos* goes with *Caria*, as *Samos*, *Chios*, *Lesbos*, *Tenedos* go with their respective mainland (so *ibid.* p. 124). And moreover, even the religious centre of the 'Doris' of these parts was at *Triopion*.

But though *Cos* shut herself off from the world there is no doubt of her internal prosperity. The sailors and merchants who traded in these waters classed *Cos* along with the other great islands of the coast—*Lesbos*, *Chios*, *Samos*, *Rhodes*—in point of opulence, and applied to them all the old mythical name of *Μακάρων νῆσοι*².

Cos remained long undisturbed. Though it offered a tempting bait

¹ In addition to passages already cited, see Steph. Byz. s. v. *Μέροψ*: *Τριόπα παῖς, ἀφ' οὗ Μέροπες οἱ Κῆροι, καὶ ἡ νῆσος Μερονίς*; Hom. *Hymn to Ap. Del.* 43: *Κῶς τε πόλις Μερόπων ἀνθρώπων*; Pindar, *Nem.* iv. 40: *ὅν φ' ὅτε Τρωῖαν κραταῖς Τελέμων | πόρθησε καὶ Μέροπας* (i. e. with *Heracles*); similarly *Isth.* v. 45: *εἰλε δὲ Περغامίαν, πέφνε δὲ σὺν κείνῳ Μερόπων | ἔθνεα*; Eust. in Hom. 97. 40: *οἱ Κῆροι, Μέροπες ἰδίως καλούμενοι*; Plutarch, *Qu. Gr.* 58 (in a passage already cited) of the visit of *Heracles*, *οἱ Μέροπες*; id. *de Musica*, 14: *οὕτω δὲ παλαιὸν ἐστὶ τὸ ἀφιθρυμα τοῦτο, ὥστε τοὺς ἐργασαμένους αὐτὸ τῶν καθ' Ἡρακλέα Μερόπων φασὶν εἶναι* (perhaps the word has here a wider meaning); also the oracles in *Diog. L. Life of Thales*, 33. *Μεροπηίς* is found in Callim. *Hymn to Delos*, 160 (*ἐγγυγίην δ' ἤπειτα Κῶν Μεροπηίδα νῆσον* | *ἔκετο, Χαλκιδίπης ἱερὸν μυχὸν ἡρώτης*) and Nonnus, *Dionys.* xiii. 278 (*ὅπως γὰρ προτέρῃ Μεροπηίδι νύσσαστο νῆσῳ*). *Merope* and *Meropis* are both given by Pliny, *N. H.* v. 134: *Coos . . . Merope vocata, Cea ut Staphylus, Meropis ut Dionysius, dein Nymphaea*. Of the name *Cea* I can find no other trace; *Nymphaea* reminds us of the worship of the *Nymphs* at the *Triopion* (Schol. on *Theocr.* xvii. 69, cited above), and at *Cos* (No. 44); in Hyginus (*Astron.* 16) the wife of *Merope*, *Echemela*, is *genere Nympharum procreata*.

² This is how I interpret *Diod. Sic.* v. 81, 82: *διὸ καὶ Μακάρων ὀνομάσθησαν Νῆσοι, τῆς εὐπορίας τῶν ἀγαθῶν αἰτίας γενομένης τῆς προσηγορίας. Ἐνιοὶ δὲ φασὶν αὐτὰς Μακάρων Νήσους ὀνομάσθαι ἀπὸ τῶν Μακαρίων καὶ Ἰαννοῦ παιδῶν, τῶν δυναστευσάντων αὐτῶν. Καθόλου δὲ αἱ προειρημέναι νῆσοι διήνεγκαν εὐδαιμονίᾳ μάλιστα τῶν σύνεγγυς κειμένων, οὐ μόνον κατὰ τοὺς ἀρχαίους χρόνους, ἀλλὰ καὶ κατὰ τὴν ἡμετέραν ἡλικίαν. Ἀρετῇ γὰρ χάρας καὶ τόπων εὐκαιρίᾳ, ἔτι δ' ἀέρος κράσει καλλιστεύουσιν, κατὰ λόγον καλοῦνται καὶ πρὸς ἀλήθειαν εἰσὶν εὐδαίμονες*. The prominence given in this account to *Rhodes*, is explained by the source (*ib.* ch. 56): *περὶ μὲν οὖν τῶν ἀρχαιολογουμένων παρὰ Ῥοδίοις οὕτω τινὲς μυθολογοῦσιν ἐν οἷς ἐστὶν καὶ Ζήνων, ὃ περὶ ταύτης συνταξάμενος*. I know not if this legend of the connexion of the *Heliadae* of *Rhodes* with *Cos* lends any support to the derivation of *Μέροψ* suggested in Appendix K. Nor will I pronounce upon the probability of *Μάκαρ* or *Μακαρεύς* being identical with the Phœnician *Melkarth*, as some have suggested.

to Lydian aggression in the sixth century, Croesus wisely forbore to jeopard his conquests on the land, by venturing on the sea (Herod. i. 27). More serious was the menace to Cos, when in B.C. 546 the Lydian Empire passed into Persian hands, and the Carian cities yielded to Harpagus almost without a blow¹. It seems, however, likely that the Hippocratean *Epistles* (3-9) embody a genuine tradition, that Cos did not follow the example of the Ionian islanders in yielding at once to Persia, and was not at present absorbed in the Carian Satrapy.

The lurid light of the Ionic revolt affords a momentary glimpse of Coan affairs; these are suddenly brought into relation with the great events which were stirring all the western world. After the miserable defeat at Lade many Ionian spirits were moved to leave their homes and seek freedom and fortune in the west. The Ionian admiral, Dionysius of Phocaea, led the way. Turning freebooter at once, he sought the Sicilian seas, sparing none but Greek vessels, and boarding every Phoenician, Carthaginian, or Etruscan ship he met with (Herod. vi. 17). By him, no doubt, was prompted the invitation of Scythes tyrant of Zancle to the Samians, to come and settle at Kalè Aktè. How they came, and occupied Zancle itself, and how the ousted Scythes fled to the court of Darius, we know from the lively narrative of Herodotus (vi. 22-24)². All this took place as early as B.C. 497, according to Busolt (*Gr. Gesch.* ii. 42, 251), or not long after. I incline to adopt the view of K. O. Müller, Curtius, and others³, that

¹ Herod. i. 174: Cnidus made hardly any resistance. The islanders of Ionia yielded at once (ch. 169): *ὅς δὲ τοὺς ἐν τῇ ἡπείρῃ Ἴωνας ἐχειρώσατο Ἀρπαγός, οἱ τὰς νῆσους ἔχοντες Ἴωνες καταρωθήσαντες ταῦτα σφέας αὐτοὺς ἔδοσαν Κέρφῃ*. Cos may have been a noble contrast to Ionian cowardice. Unfortunately the narrative of Herodotus is very scanty at this point.

² As I write this, the first two vols. of Mr. E. A. Freeman's elaborate *History of Sicily* have reached me. In vol. ii. pp. 108 foll. will be found a vigorous narrative of these events.

³ Müller, *Dorians* (E. Tr.), i. p. 193; E. Curtius, *Gr. Gesch.* ii. p. 864, note 81; Busolt, *Gr. Gesch.* ii. 252. Holm doubts the identification, and Lorenz covers it with ridicule (*Epicharmos*, p. 62). Mr. Freeman hesitatingly rejects it. The chief objections to it are: (1) it does violence to the words of Herod. vii. 164: *ἔρδα μετὰ Σαπίων ἔρχε τε καὶ κατοίκησε πόλιν Ζάγκλην*. This implies that Cadmus accompanied the Samian colonists. But we must suppose him to have followed them after some years' interval. There is however a variant *παρὰ* for *μετὰ*, which might evade this difficulty. (2) There is no evidence that Cos was so early subject to Persia; the Hippocratean *Epistles* rather tend the other way. On the other hand, the name Scythes is uncommon, and it is startling to have to understand two of the name within the compass of this episode.

this Scythes is the same man whom Herodotus speaks of elsewhere (vi. 163, 164) as a tyrant of Cos, who left his son a flourishing throne. We have, it is true, to do a little violence to the statements of Herodotus, if we accept the identification. We must assume that Scythes had been made by Darius the Satrap of Cos, and that Cos was by this time under the Persian yoke. Cadmus succeeded his father in the tyranny; but he could not be happy in it. Without any constraint, and from simple love of justice, he voluntarily restored free government to the Coans, and followed the Samian adventurers to his own native land. Here he was for a while the ruler, under Gelo, of Zancle-Messana. Presently, being driven out (as it would seem) by Anaxilas of Rhegium, he was employed by Gelo in 480 B.C. in a confidential errand to Delphi, to watch the course of Xerxes' invasion, and if it succeeded, to make the best terms he could with the conqueror. It appears that Cadmus had not gone westward alone: he took with him others who, like the Phocaeans and Samians, preferred exile to slavery and the Persian tax-gatherer¹. Among these was the father of Epicharmus, the future poet being at that time a child in arms². Meanwhile the abdication of Cadmus made little change to the fortunes of Cos. The Carian dynasts, now represented by Artemisia, were permitted to include in their satrapy not only the Greek cities of Caria, but the adjacent islands. In Herodotus' review of the fleet of Xerxes we read of 'the Halicarnasians and Nisyrians and Coans and Calydnians' as belonging to Artemisia; their contingent was five ships³.

If Cadmus came from Sicily to Persia and to Cos with his father Scythes, we can quite understand his yearning to return, and the commanding position which he seems to have held among the Samians of Zancle.

¹ Herod. vii. 163-164: 'Ἐπεὶ τε γὰρ τάχιστα ἐπίθετο τὸν Πέρσῃ διαβεβηκότα τὸν Ἑλλήσποντον, πέμπει πεντηκοντέρῃσι τρισὶ Κάδμον τὸν Σκύθεω ἄνδρα Κῶν ἐς Δελφοὺς ἔχοντα χρήματα πολλὰ καὶ φίλους λόγους, παραδοκῆσοντα τὴν μάχην ὅτι πεσέεται· καὶ ἦν μὲν ὁ βάρβαρος νικῶν, τὰ τε χρήματα αὐτῷ διδόναι, καὶ γῆν τε καὶ ὕδωρ τῶν ἄρχει ὁ Γέλων· ἦν δὲ οἱ Ἕλληνες, ὁπίσω ἀπάγειν. Ὁ δὲ Κάδμος οὗτος, πρότερον τούτων παραδεξάμενος παρὰ πατρὸς τὴν τυραννίδα Κῶν ἐββεγκύϊαν, ἐκὼν τε εἶναι καὶ δεινοῦ ἐπιόντος οὐδενός, ἀλλὰ ἀπὸ δικαιοσύνης, ἐς μέσον Κῶν κατὰ τὴν ἀρχὴν οἶχετο ἐς Σικελίην. ἔνθα μετὰ (οἱ παρὰ) Σαμίων ἔσχε τε καὶ κατοίκησε πόλιν Ζάγκλην, τὴν ἐς Μεσσήνην μεταβαλοῦσαν τὸ ὄνομα, κτλ. His honourable character was sustained to the last, says Herodotus.

² Suidas, s. v.: 'Ἐπίχαρμος' . . . τινὲς δὲ αὐτὸν Κῶν ἀνέγραψαν, τῶν μετὰ Κάδμου ἐς Σικελίαν μετοικησάντων. See Bergk, *Griech. Literatur*. iv. (1877), pp. 23 foll.; also Hippocrates, *Ep.* 7.

³ Herod. vii. 99: ἡγεμόνευε δὲ Ἀλικαρνησίων τε καὶ Κῶν καὶ Νισυρίων τε καὶ Καλυδνίων, πάντε νέας παρεχομένη. The grouping of these names is suggestive. It is possible that

Beyond this bare mention of Cos among the Persian forces we know nothing of its history during the Persian war. But on the battle-field of Plataea an incident occurred which shows what Persian rule had meant for the Greek islands. When the fight was over, and the victors were pursuing and slaughtering the fugitives, there came a woman from the Persian quarters and gave herself up. She was beautifully appalled, both herself and her attendants wearing abundance of gold: she was the concubine of one of the Persian magnates, Pharandates, son of Teaspia. Stepping from her car, she threw herself at the feet of the Spartan commander, praying for deliverance from the horrid slavery of Persia. It turned out that she was a native of Cos, daughter of Agetoridas, son of Antagoras; the Persian had forcibly seized her at Cos, and placed her in his harem. Pausanias assured her of safety, not only as a suppliant, but also as being the daughter of the best friend he had living in those regions. She was consigned to the care of the Ephors present, and was afterwards, at her own desire, conveyed to Aegina¹.

After the battle of Mycale, Rhodes and Cos were among the islands which threw off the Persian yoke. In the year 477 B.C., Cos no doubt concurred in the request made by the Ionians that the Athenians should head a confederation against Persia. But we have no specific record of the fact. We only know that the Athenian Tribute-lists include the name of the Coans, who are set down as paying from 3½ to 5 talents. The amount indicates decided prosperity. The agonistic coin already referred to (Head, *H. N.* p. 535) belongs to this period; it is a tetradrachm of the Attic standard².

the coin of Cos which Mr. Head (*H. N.* p. 535) assigns to a date 'before circ. B.C. 480,' may have been struck during the brief period of autonomy which followed the abdication of Cadmus.

¹ Herod. ix. 76, 77: "Ἐγὼ τε τὸν Πανσανίην καὶ λαβομένη τῶν γυνάτων ἔλεγε τάδε· "Ὁ βασιλεῦ Σπάρτης, βῦσαί με τὴν ἐκείνῃ αἰχμαλώτου δουλοσύνης. σὺ γὰρ καὶ ἐς τὸδε ἦνσας, τοῖσδε ἀπολίσσας, τοὺς οὐτε δαιμόνων οὐτε θεῶν ὄντιν ἔχοντας. εἰμὶ δὲ γένος μὲν Κῆφ, θυγάτηρ δὲ Ἡγητορίδου τοῦ Ἀνταγόρου. βίη δέ με λαβὼν ἐν Κῷ εἶχε ὁ Πέρσης." Ὁ δὲ ἀμείβεται τοῖσδε· "Γύναι, θάρσει, καὶ ὥς ἐκείτις, καὶ εἰ δὴ πρὸς τοῦτ᾽ ἐτυχάνεις ἀληθέα λεγούσα, καὶ εἰς θυγάτηρ Ἡγητορίδου τοῦ Κῆφ, ὅς ἐμοὶ ξείνος μάλιστα τυγχάνει ἐν τῶν περὶ κείρους τοὺς χάρους οἰκημένων." Ταῦτα εἶπας, τότε μὲν ἐπέτρεψε τῶν ἐφόρων τοῖσι παροῦσι, ὑστατον δὲ ἀπέπεμψε εἰς Ἀἴγινα, ἐς τὴν αὐτὴν ἤθελε ἀπικέσθαι. The words αἰχμαλώτου δουλοσύνης and βίη λαβὼν do not here imply capture in war, but merely a forcible seizure. The personal connexion of Pausanias with Cos is interesting. Why the lady went to Aegina, we cannot tell: she probably had friends there, who would help her back to Cos.

² The existing lists of the Athenian tributaries are, of course, in a very fragmentary

The choice of Delos as the treasury of the confederation (Thucyd. i. 96: *ταμειὸν τε Δῆλος ἦν αὐτοῖς καὶ αἱ ξύροδοι ἐς τὸ ἱερὸν ἐγίγνοντο*) is usually accounted for by the fact of the old Delian festival having been a great Ionian gathering. This is true enough. But it has not been sufficiently observed that among the Dorian islanders also the Delian worship had early won distinct recognition. There was a month *Δάλιος* in the Calendar of Rhodes, of Cos, and of Calymna; in the latter island the principal temple was dedicated to the Delian Apollo (*Greek Inscr. in B. M.* ii. Nos. 131 foll.). Moreover, in the centuries following Alexander's death, we find Rhodes and Cos named in the Delian inventories as sending *theoriai* to the festival, and making periodical dedications to the god. The Confederation of the Islanders in the third century, with its centre at Delos, was a revival of old associations not only so far as concerned the Ionians, but also in respect of the Dorian Sporades (see Homolle, *Les Archives de l'Intendance sacrée à Delos*, 315-166 *av. J.-C.*, pp. 44 foll.; *id.* in *Bull. Hell.* xv. 1891, pp. 121-126, 142). When therefore Delos was made the centre of the Athenian Confederation, it appealed to the sympathies not only of the Ionian but of the Dorian islanders also, and they were the more ready to join the alliance.

The Coans remained loyal to Athens throughout the Fifty Years. At the opening of the Peloponnesian War, Thucydides reckons them among the Athenian allies¹. Beyond the regular payment of their tribute, the Coans appear to have taken no part in the struggle until the last decade of the war, when they were visited at once with earthquake and invasion. The legend of the giant Polybotes would

state. The name of the Coans may still be read in the following years (*C. I. A.* i. 226 foll.):

- (1) Ol. 82, 2, B.C. 451: the name *Κῶσι*, cypher lost.
- (2) Ol. 82, 3, B.C. 450: *Κῶσι*, cypher 356 *dr.* (= 3 *t.*, 3360 *dr.*! See Böckh-Fränkel, *Stattsh.* ii. 404 foll.).
- (3) Ol. 82, 4, B.C. 449: *Κῶσι*, cypher lost.
- (4) Ol. 83, 2, B.C. 447: *Κῶσι*, and two cyphers, the first as in (2), the second ΔΔΔΓΓ, which evidently represents a balance.
- (5) Ol. 84, 2, B.C. 443: name only, cypher lost.
- (6) Ol. 84, 4, B.C. 441: *Κῶσι*, Γ = 5 *tal.* tribute.
- (7) Ol. 86, 1, B.C. 436: name only.
- (8) Date unknown, *C. I. A.* 264: name only.

¹ ii. 9: *πόλεις αὐθροταλεῖς ἐν ἔθνεσι τοσοῖσδε* *Κάρια ἢ ἐπὶ θαλάσῃ, Δωριῆς Κασὶ πρόσκοι, Ἰωνία, Ἑλλάσποντος κατλ.* So in the Tribute-lists the *Καριὸς φόρος* was, until B.C. 437, kept separate from the *Ἰωνικὸς φόρος*: after that date the two are united.

not have been localised at Cos, had shocks been uncommon; but the earthquake in the winter of B.C. 413-412 was more terrible than any before it¹. Soon after this disaster, which had desolated the east of the island, Astyochus, the Spartan admiral, landed there (B.C. 412), and plundered all that the earthquake had spared². Later in the same year the revolt of Rhodes sealed the fate of Athenian influence in these waters. The Spartan fleet was stationed at Rhodes; the Athenians had their headquarters at Samos. Nearly all their Ionian allies were in revolt, and they were trying to recover Chios. At the same time, unwilling to abandon all hope in the south, they make Cos and Chalce their advanced posts for operations against Rhodes³. This continued during the next year (Thucyd. viii. 55). Suddenly at this moment the scene shifted to the Dardanelles; here the Athenians are endeavouring to secure the safety of their corn-supplies, and hither the Spartan fleet comes to oppose them. Meanwhile the Coans, perhaps thinking the Athenian cause hopeless, followed the Rhodian example and went over to Sparta⁴. A speedy end of war seemed inevitable; the Coan farmers returned to their plundered homesteads, and the ruined city of Κῶς ἡ Μερονίς was perhaps already rebuilding, when the Athenian victory at Cynossema changed the whole situation. Alcibiades now hastened from Caunus and Phaselis with thirteen ships, to join his countrymen at Samos. On his way he lands at Cos, plunders all he can, and fortifies the ruined city, leaving therein a garrison to serve at once as a check upon the Coans and as an ἐπιτελιχισμα against Rhodes⁵.

Rhodes, however, remained Lacedaemonian (Diod. xiii. 38, 45), and Alcibiades in 408 B.C., being short of pay, repeated his former raid upon Rhodes and Cos (*ibid.* 69). It seems likely that there was a

¹ Thucyd. viii. 41: ἐπὶ σεισμῷ δὲ αὐτοῖς ἔτυχε μέγιστός γε δὴ ἐν μεμνημένα γενόμενος συμπεπλεκυῖαν. For mention of earthquakes at Cos see Nos. 33, 144; they are still very common. Similar earthquakes befell the island A.D. 6, in the time of Antoninus Pius, in the year 554 A.D., and Oct. 8, 1493; these will be mentioned later on.

² Thucyd. viii. 41; and *note* at the end of this Introduction.

³ Thucyd. viii. 44; and *note* at the end of this Introduction.

⁴ See Diod. xiii. 42; and *note*, where I have endeavoured to make out the sequence of these events, as given by Thucydides and Diodorus.

⁵ See Thucyd. viii. 108, combined with Diod. xiii. 42, and *note* at the end of this Introduction. This is the only date to which No. 148, if it is Coan, can possibly be assigned; it points to an intended ἀληθοσύνη. The employment of post-Euclidean lettering is not an insuperable objection to this date for the monument.

plan to send a cleruchy to Cos (No. 148); but nothing came of it. Indeed, it is clear, from the way in which Cos is named along with Rhodes, Miletus and Ephesus, as visited by Lysander early in 407 B.C.¹, that it had again joined the Lacedaemonian side. This final defection on the part of his native island is supposed to have caused Hippocrates, the famous physician, to end his stay at Athens and retire to Thessaly².

To Cos, therefore, the fall of Athens brought no change. But after the victory of Conon at Cnidus, B.C. 394, the Coans were the first to leave the Spartan alliance³. For, in truth, the experiences of the last twenty years had not been lost upon them. They had been brought into close relations with the great contending powers; the war had proved the importance of their eastern coast; above all, the years of alliance with Athens had been years of democratical government, and the party which had been suppressed since the ascendancy of Sparta now exulted in the change of affairs. The name of Cos does not indeed appear in the famous decree of B.C. 378 (*Ἐπὶ Ναυσικίου ἀρχοντος*) reconstituting the Athenian alliance; nor is Cos known to have issued federal coinage at this juncture⁴, like that of Rhodes, Cnidus, Iasus, and other cities (Head, *Hist. Num.* p. 495). But none the less Cos, during this period (B.C. 394 onwards), was

¹ Xenophon, *Hell.* i. 5. § 1: Οἱ δὲ Λακεδαιμόνιοι πρότερον τούτων οὐ πολλῷ χρόνῳ Κρατησιπίδῃ τῆς ναυαρχίας παρεληλυθίας Λύσανδρον ἐπέπεμψαν ναύαρχον. ὃ δὲ ἀφικόμενος εἰς Ῥόδον καὶ ναῦς ἐκεῖθεν λαβὼν, εἰς Κῶ καὶ Μίλητον ἐπλευσεν, ἐκεῖθεν δ' εἰς Ἐφεσον, καὶ ἐκεῖ ἔμεινε ναὺς ἔχων ἑβδομήκοντα μέχρι οὗ Κύρος εἰς Σάρδεϊς ἀφίκετο.

² It is disappointing that the life and works of Hippocrates should afford little or nothing to illustrate the history of his birthplace. The truth is, he was a wanderer, sojourning in various cities of Greece; and, moreover, his personality is lost in his influence and in his work. There is no trustworthy biography of the man; all is confused and legendary. This is largely due to the fact that Cos had as yet no literature, which might have supplied a *vates sacer* to commemorate her greatest son. Thus much, however, may be said: Hippocrates made the Aesclepiadae of Cos well-known throughout Greece. Henceforward Cos, superseding Cnidus, came to be regarded as the chief home of Greek medicine, just as Crotona and Cyrene had been in the sixth and early fifth centuries B.C. (Herod. iii. 131, of Democedes): Καὶ ἀπὸ τούτου τοῦ ἀνδρὸς οὐκ ἥκιστα Κροτωνιῆται ἰητροὶ εὐδοκίμησαν· ἐγένετο γὰρ ὅν τοῦτο ὅτε πρῶτοι μὲν Κροτωνιῆται ἰητροὶ ἐλέγοντο ἀπὸ τῆν Ἑλλάδα εἶναι· δεύτεροι δέ, Κυρηναῖοι.

³ Diod. Sic. xiv. 84: Φαρνάβαζος δὲ καὶ Κόνων μετὰ τὴν ναυμαχίαν ἀνήχθησαν ἀπὸ τῶν ναυσὶν ἐπὶ τοὺς τῶν Λακεδαιμονίων συμμάχους. καὶ πρῶτον μὲν Κόριους ἀπέστησαν, εἰτα Νισυρίους καὶ Τηΐους· μετὰ δὲ ταῦτα Χίοι τὴν φρουρὰν ἐκβαλόντες προσέθεον τοῖς περὶ Κόνωνα· παραπλησίως δὲ μετέβαλον καὶ Μιτυληναῖοι καὶ Ἐφέσιοι καὶ Ἐρυθραῖοι. Compare Xen. *Hell.* iv. 8. §§ 1-2, though he mentions no names.

⁴ These federal coins are so rare, that some Coan specimens may yet be found.

democratic and pro-Athenian: she followed the lead of Rhodes, and her present coinage was of the Rhodian standard. The truth is, the political life of Cos was still very backward and undeveloped. The island as yet *ῥκεῖτο κατὰ κώμας*, and there was a compact oligarchical party only waiting for an opportunity to assert itself. Matters came to a crisis in B.C. 366. The democratic party throughout the island on the one hand, and the reactionaries on the other, came to an open trial of strength. There was a *στάσις*, says Strabo, i. e. politics came to a deadlock, and bloodshed was imminent, or had begun. The end was a compromise, which while it satisfied both parties, was in effect a triumph for the forward movement. It was agreed that all the Coans of the several townships should be constituted citizens of one city, to be named simply Cos—*δμώνυμος τῇ νήσῳ*: the various townships were to be merely 'demes' (p. 212) in relation to this 'city,' which was to be built at the harbour on the eastern shore, and to form henceforward the capital of the island. The old town of *Ἀστυπάλαια* still survived, and was not without some importance: this accounts for the employment of the epithet *ἡ Μεροπῖς*, to distinguish the new capital from the old even in the third century, and also the influential standing held by the men of Isthmus (Nos. 406 foll.). But the future was entirely with the new city¹. It occupied an important strategical position, as Alcibiades had been quick to perceive, guarding the narrows through which all the trade from Egypt, Rhodes, Syria, passed northward. Its harbour also, although not comparable with that of Myndus², was yet the best in the island, and was doubtless improved by art. In a word the Coans now, for the first time, launched themselves on the main current of events, and trimmed their sails for the breeze³.

¹ See note at the end of Introduction. Compare the observation of Mr. Tozer, in his *Islands of the Aegean*, pp. 197-8: 'The remark which has been made with regard to Lesbos, that the site of its capital was chosen with a view to its facing the mainland, is true also of all the larger islands off this coast—of Chios, Samos, Leros, Cos, and Rhodes.' The striking fact however is, that the Coans were slow to avail themselves of this advantage.

² Where Ptolemy Soter stationed his fleet during the winter of 309 B. C., while his wife crossed to Cos, and there gave birth to Ptolemy Philadelphus.

³ I have made the best I could of the brief statements of Strabo (p. 657: 'Ἡ δὲ τῶν Κῶν πόλις ἑκαλεῖτο τὸ παλαιὸν Ἀστυπάλαια, καὶ ῥκεῖτο ἐν ἄλλῃ τόπῳ ὁμοίως ἐπὶ θαλάττῃ' ἔπειτα διὰ στάσιν μετέβησαν εἰς τὴν νῦν πόλιν περὶ τὸ Ξανθόριον, καὶ μετανόμεσαν Κῶν δμωνύμῳ τῇ νήσῳ) and Diodorus, who gives the date (xv. 76: ἅμα δὲ τούτοις πραττομένοις Κῶοι μετέβησαν εἰς τὴν νῦν οἰκουμένην πόλιν καὶ κατεσκεύασαν αὐτὴν ἀξιόλογον. πλεῖστές τε

Prosperity was not slow in coming. 'From this time forward,' writes Diodorus (xv. 76), 'the city went on increasing in public revenue and in private wealth, taking its place in the first rank among Grecian cities.' Its population included, to begin with, all the most enterprising natives of the island. And, two years later, when Thebes wreaked her cold-blooded revenge upon Orchomenos, a number of families from the ruined city took refuge at Cos, and received its franchise¹. To somewhere about this date, when the relations of Cos with Athens were so close, we may assign the funeral monument to a Coan at Athens (*C. I. A.* ii. 3124)². To this period also belongs the famous commission from the Coans to Praxiteles for a statue of Aphrodite (Pliny, *N. H.* xxxvi. 20 ff.).

The development of democracy at Cos followed the usual lines. There grew up a ναυτικός ὄχλος. Payment for attendance at dikastery and ekklesia was proposed; increased burdens were being laid on the richer citizens³. Aristotle, in his *Politics*⁴, classes the democracies of

γὰρ ἀνδρῶν εἰς ταύτην ἡθροίσθη καὶ τεῖχῃ πολυτελὴ κατασκευάσθη καὶ λιμὴν ἀξιόλογος. ἀπὸ δὲ τούτων τῶν χρόνων δεῖ μᾶλλον ἡρέθη προσόδοις τε δημοσίαις καὶ τοῖς τῶν ἰδιωτῶν πλοῦτοις, καὶ τὸ σύνολον ἐνάμιλλος ἐγένετο ταῖς πρωτεύουσαις πόλεσιν). Compare F. Kuhn, *Ueber die Entstehung der Städte der Alten, Kommenverfassung und Synoikismos*, p. 221: he wrongly connects the συνοικισμός of Cos with an oligarchical, instead of a democratic movement. A good plan of the harbour of Cos will be found in Rayet's *Mémoire*.

¹ Scholiast on Theocr. vii. 21: Σιμυλῖδα. φασὶ τὸν τοιοῦτον ἀπὸ πατρίου κληθῆναι Σιμυλῖδου τοῦ Περικλέους τῶν Ὀρχομενίων, οἵτινες πολιτείας παρὰ Κῆρος τετυχῆκασιν. To this probably Theocritus alludes in his sixteenth Idyll (lines 104 foll.), when addressing the Charites:

ὦ Ἐτεόκλειοι θύγατρες θεαί, αἱ Μινύειον
Ὀρχομενὸν φιλέοισαι ἀπεχθόμενόν ποκα Θήβαις,
Ἀκλῆτος μὲν ἔγωγε μένοιμι κεν κτλ.

This proves that new Cos arose under democratic and philo-Athenian auspices. It was very likely through Athens that the fugitives found their way to Cos. See Diod. xv. 79: Οἱ δ' οὖν Θηβαῖοι καιρὸν ἔχειν νομίσαντες, καὶ προφάσεις εὐλόγους τῆς τιμωρίας λαβόντες, ἐστράτευσαν ἐπὶ τὸν Ὀρχομενόν. ἔχοντες δὲ τὴν πόλιν, τοὺς μὲν ἄνδρας ἀπέκτειναν τέκνα δὲ καὶ γυναῖκας ἐξηνδραποδίσαντο. Pausan. ix. 15. § 2: Ἐν ὅσῃ δὲ ἀπὴν ὁ Ἐπαμεινώνδας, Ὀρχομενίους Θηβαῖοι ποιοῦσιν ἀναστάτους ἐκ τῆς χώρας. The deed shocked the feeling of Greece; Demosthenes speaks of it, B. C. 355 (*Lept.* p. 490): ἵστε γὰρ ὅν τρόπον Ὀρχομενὸν διέθηκαν.

² Κυθροκλῆς Βαυκόλο Κῆρος. Στέφανος Κυθροκλέος Κῆρος. It is inscribed on a marble hydria.

³ On the ἐκκλησιαστικὸν at Iasos, see my paper in the *Hellen. Journal*, viii. 1887, p. 83; I entirely accept Mr. Judeich's date for this document, and take this opportunity of thanking him for his most interesting supplement to my attempted history of Iasos (*Mithr.* xv. 1890, p. 137).

⁴ p. 1304 b: αἱ μὲν οὖν δημοκρατίαι μάλιστα μεταβάλλουσι διὰ τὴν τῶν δημαγωγῶν ἀσέλγειαν· τὰ μὲν γὰρ ἰδίᾳ συκοφαντοῦντες τοὺς τὰς οὐσίας ἔχοντας συστρέφουσιν αὐτοὺς (συνάγει

Rhodes and of Cos together, as having shown the same symptoms at a similar time, and there can be no doubt that this is the date referred to. We gather that the democrats were moving rather too fast; the fears of the richer classes were excited, and the oligarchical party, seizing the opportunity, formed a coalition of all whose interests were threatened, and suppressed the democracy. In these proceedings they were strongly assisted by Maussollus, the dynast of Caria, whose aim it was to stir up an anti-Athenian reaction. He found willing instruments in the oligarchies of Chios, Cos, and Rhodes, and thus brought about the Social War¹ (B.C. 357-355). The story of that war exemplifies the high rank now held by Cos among Aegean cities. Of the details of it, we know scarcely anything. Nor are we told how long the oligarchy lasted in Cos and Rhodes; both islands remained in Carian hands certainly as late as B.C. 346². In the meantime the democratic exiles must have had a hard time, and we may perhaps see one of these in Cleinias of Cos, whom Diodorus mentions (xvi. 48) as captain of a mercenary force in Egypt, about this time, against Artaxerxes Ochus. At all events, when Philip was besieging Byzantium B.C. 339, Chios, Cos, and Rhodes responded to the appeal of the city with which they had been leagued in the Social War, and the Coans found themselves once more on the same side as Athens³. At this time, then, Cos must have been autonomous and democratic.

We arrive at a clearer landmark in the expedition of Alexander the Great. He landed in Asia B.C. 334, and by the winter of that year

γὰρ καὶ τοὺς ἐχθίστους ὁ κοινὸς φόβος), τὰ δὲ κοινῇ τὸ πλῆθος ἐπάγοντες . . . καὶ γὰρ ἐν Κῷ ἡ δημοκρατία μετέβαλε ποτηρῶν ἐγγενομένων δημαγωγῶν (οἱ γὰρ γνῶριμοὶ συνέστησαν) καὶ ἐν Ῥόδῳ μισθοφορὰν [τε γὰρ *uncis incl. Sussem.*] οἱ δημαγωγοὶ ἐπὶρίζον, καὶ ἐκάλουν ἀποδιδόναι τὰ ἐφειλόμενα τοῖς τριηράρχοις, οἱ δὲ διὰ τὰς ἐπιφερομένας δίκας ἠναγκάσθησαν συντάττες καταλῦσαι τὸν δῆμον. Compare also *ib.* 1302 b respecting the same troubles at Rhodes; and Schäfer, *Demosthenes und seine Zeit*, i. 427, though I cannot think he understands the political situation aright.

¹ See Holm, *Griech. Gesch.* iii. pp. 239, 251.

² See Demosthenes, *De Rhod. libertate*: the whole speech (delivered B.C. 350) is full of illustration. See p. 194: καὶ παρὸν αὐτοῖς Ἕλλησι καὶ βελτίστοιν αὐτῶν ὁμῶν ἐξ ἴσου συμμαχεῖν, βαρβάροις καὶ δοῦλοις, οὗς εἰς τὰς ἀκροπόλεις παρῶνται, δουλεύουσιν. So p. 198: οὐδὲ Μάσσωλον ζῶντα, οὐδὲ τελευτήσαντος ἐκείνου τὴν Ἀρτεμισίαν οὐδεὶς ἐσθ' ὁ διδάξων μὴ καταλαμβάνειν Κῶν καὶ Ῥόδον καὶ ἄλλας ἑτέρας πόλεις Ἑλληνίδας κτλ. Also *De Pace*, p. 63 (B.C. 346): ἴαμεν . . . τὸν Κῶρα τὰς νήσους καταλαμβάνειν, Χίον καὶ Κῶν καὶ Ῥόδον.

³ Diod. xvi. 77: ὁμοίως δὲ τούτοις (sc. Ἀθηναίοις) Χίοι καὶ Κῶσι καὶ Ῥόδιοι καὶ τινες ἑτεροὶ τῶν Ἑλλήνων συμμαχίαν ἐξεπέμψαν τοῖς Βυζαντίοις.

had captured Halicarnassus, but its citadel was still held by a Persian garrison. Leaving Ptolemy to keep it in check, he marched inland. In the summer of 333 B.C., at Soli in Cilicia, he hears of its capture by Ptolemy, and of the accession of all the cities of the region, Cos being one of them¹. A year later, while Alexander is besieging Tyre, his admirals Hegelochus and Amphoterus are cruising in the Aegean, and recover all the places of importance (including Cos) which Memnon had recently won over to the Persian cause². Henceforward it continued Macedonian, until it passed under the mild sway of the Ptolemies. A physician of Cos, Critodemus, saved Alexander's life in the Indian campaign (Arrian, vi. 11. § 1). That there was a statue of Alexander at Cos, we happen to know, because of a curious story which was told of it³. It was doubtless a bronze figure, in the manner of Lysippus, the hair having a certain dishevelled wildness: in one of its furrows, it seems, a seedling lily had found soil enough to grow in.

The fourth century had been full of stirring events for Cos; but they have left little trace in the extant inscriptions. Two or three decrees (*e.g.* Nos. 1 and 2) belong to about B.C. 300, and exemplify the widening relations of the island. The records of the sale of priesthoods (Nos. 27-31) are somewhat later in date, but are perhaps connected with the growth of democracy. At a period when public offices tended to become more and more a tax upon rich individuals (*λειτουργία*), and when more money was required in payment for civic duties (*ἐκκλησιαστικόν, δικαστικόν*), it was natural for democratic economists to turn their attention to the public priesthoods. These were, to all intents and purposes, civic offices; only, unlike other offices, they were endowed with considerable perquisites (*γέρα, ιερώνυνα*). It was an obvious and not unfair expedient, to sell the office

¹ Arrian, *Anab.* ii. 5. § 7: καὶ ἐνταῦθα μαθήσκει Πτολεμαῖον καὶ Ἀσανδρον ὅτι ἐκράτησαν Ὀροντοβάτου τοῦ Πέρσου, ὃς τὴν τε ἕκραν τῆς Ἀλικαρνασσοῦ ἐφύλασσε, καὶ Μύνδον καὶ Καῦνον καὶ Θήραν καὶ Καλλίπολιν κατεῖχε· προσήκτο δὲ καὶ Κῶ καὶ Τριόπιον κτλ.

² Arrian, *ib.* iii. 2. §§ 6, 7: Ἀμφοτέρων δὲ ξὺν ἐξήκοντα ναυσὶν ἐπὶ Κῶ ἐπεμψεν· ἐπικαλεῖσθαι γὰρ σφᾶς τοὺς Κῳοὺς· καὶ αὐτὸς καταπλεύσας ὅτι εὗρε τὴν Κῶ πρὸς Ἀμφοτεροῦ ἤδη ἐχομένην.

³ Athenaeus (684 E) quotes Carystius as quoting Nicander concerning it: καὶ ἀμβροσίαν δὲ ἄνθος τι ἀναγράφει ὁ Καρύστιος ἐν ἱστορικοῖς ὑπομνήμασι λέγων οὕτως "Νικάνδρος φησὶν ἐξ ἀνδριάντος τῆς κεφαλῆς Ἀλεξάνδρου τὴν καλουμένην ἀμβροσίαν φύεσθαι ἐν Κῶ." προσέηται δ' ἔνω περὶ αὐτῆς ὅτι τὸ κρίνον οὕτω λέγουσιν.

to the highest bidder¹: this plan was followed in a number of cities of Asia Minor, and the islands, from about 280 B.C. onwards.

For the valuation of a priesthood, it was necessary to define exactly the prescribed state-sacrifices, and the perquisites of the priest on each occasion. This is one very probable origin of Calendars like Nos. 37-41. But at a much earlier period we find documents dealing with the duties and emoluments of priests: in a matter which touched so closely the life of the community, it would be necessary from time to time to lay down rules and guard against abuses. Hence such a document as No. 440 in *Greek Inscriptions in the B. M.* Pt. iii, respecting the priesthood of Zeus Megistos at Iasos, the date of which is early in the fifth century. Similarly our Calendar No. 37, which evidently belongs to the close of the fourth century, may be due to the *συνοικισμός* of Cos. Some confusion, no doubt, was found to follow the change of site; there was a clashing of dates of sacrifices, and disputes about the vested interests of the priesthoods. It became necessary to codify the sacrificial law of the state, once for all.

Some few, however, of the most interesting documents in this volume relating to *res sacrae* belong, not to the city of Cos, but to the demes. Nos. 367-8 from Halasarna are analogous to Nos. 382, 386 from Antimachia; the former refer to the registration of persons duly qualified by birth to partake in certain worships. It is quite possible that the demes made up for their political eclipse after the founding of Cos, by fencing more exclusively their local cults against any but members of the old Coan families².

There is no mistaking the evident religiousness of the Coan people. This element in their character may have helped to balance that tendency to democratic extremes which Aristotle deplored. No further oligarchic reaction ever took place. At the close of the fourth century, Cos enjoyed the reputation of a thriving, well-ordered, democratic state. Nothing less than this is implied by Antigonus, when, in his scheme for transplanting the Lebedians to Teos (B.C. 306-301), he orders, with the approval of both populations, that the laws of Cos are to be the law of the new city, pending the drafting

¹ See Herbrecht, *De Sacerdotii apud Graecos emptione venditione* (Strassburg, 1885), p. 36; Lehmann, *Quaestiones Sacerdotales* (Königsberg, 1888), p. 53.

² This must be what Dubois means, *De Co Insula*, pp. 24 foll., though his account is far from clear.

of a new code: Ολόμεθα δὲ [δεῖν ὑμᾶς ἀποδεικνύ]ναι τρεῖς ἄνδρας εὐθὺς ὅταν [ἡ] ἀπόκ[ρι]σις ἀναγνωσθῇ, καὶ ἀποστ[εῖλαι ἐς Κῶν ἐν ἡμέρᾳ]ις τρισὶν ἐκγράψασθαι τοὺς νόμους, τοὺς δὲ ἀποσταλέντας ἐ[π]α[νακομίσαι? τοὺς νό]μους ἐσφραγισμένους τῇ Κῶων σφραγίδι ἐν ἡμέραις τρι[άκοντα]. Antigonus would not have suggested the name of any city not democratic, and the choice of Cos by all parties is the best proof of its repute as a well-governed city (Hicks, *Historical Inscriptions*, No. 149). There is another inscription, not included in this collection, which connects the Coans with the same monarch. It is a duplicate of a Coan decree inscribed at Calymna (*Gk. Inscr. in the B. M.* Pt. ii. No. 247), and we may safely understand the Antigonus it mentions to be Antigonus I. Honours are voted by the Coans to a Calymnian for various services, and in particular¹ for advancing them money (either as a loan or as a gift) at a moment of difficulty:—

καὶ ἐν τοῖς καθεστακόσι καιροῖς ἐσ[ευπόρηκε τῷ δά-
μ]ψ χρήματα ἐς τε τὸν ψαφί[σθέντα στόλον? τῷ
β]ασιλεῖ Ἀντιγόνῃ καὶ ἐς τὰν [παρασκευὰν? τῶν
στρατιωτῶν.

Sir C. Newton restores στέφανον and μισθοφορὰν where I have suggested στόλον and παρασκευὰν: perhaps we have neither hit the mark. But one thing is pretty certain. ¹It was under constraint that Cos joined the side of Antigonus against Seleucus and Ptolemy, and only after the defeat of Ptolemy at Cyprus, B.C. 306. Before that time Rhodes, and Cos with her, had maintained neutrality between the contending powers, with evident sympathy for the Egyptian cause (Droysen, *Hellenismus*, ii. 2..p. 155). In B.C. 315 Cos is mentioned as opposed to the cause of Antigonus¹. So again in 309 B.C. it is still Egyptian (Diod. xx. 27). But after the victory of Demetrius at Cyprus, though Rhodes succeeded in repelling his terrible siege, it is not likely that Cos would venture to visit him. The battle of Ipsus, however (B.C. 301), restored the fortunes of Ptolemy, and Cos reverted to the Egyptian alliance. It was now that Cos, as the humble ally of the Lagidae, was to enter upon the most brilliant period of her history.

In the year 309 B.C. Ptolemy Lagi wintered in the island. Leaving his fleet in the excellent harbour of Myndus, he brought his queen

¹ Diod. xix. 68: μετὰ δὲ ταῦτα Σέλευκος μὲν ἀπέπλευσεν εἰς Κῶν κτλ. This is in the war of Ptolemy and Seleucus against Antigonus.

Berenice to Cos, where she would enjoy delightful retirement, and have the best of medical advice. Here she gave birth to Philadelphus. This event is celebrated by Theocritus, the Coan poet¹, in his seventeenth Idyll, and henceforward under the Ptolemies the island stood high in the royal favour. It enjoyed its own right of coinage (Head, *H. N.* p. 536), and it became a distinguished literary centre (see Appendix I). It was the birthplace and home of Philetas, the founder of the Alexandrine elegy. It was the chosen home of his greater follower, Theocritus. Here the historian Berosus, the first-fruit of Hellenism, made his home early in the century, and exchanged his historical studies for the dubious subject of astrology². Still earlier, in Alexander's time, the painter Apelles seems to have come hither to spend his last days. Cos certainly possessed his greatest work, the Venus Anadyomene, and another Venus which was to surpass the other was left unfinished when he died³. One reason which attracted residents to Cos was its accessibleness. In those days, there must have been daily communication between the town of Cos and Alexandria. All ships coming from the Dardanelles and the west coast of Asia Minor and bound to Egypt or Syria must pass

¹ Lines 58 foll. :

Καί σε Κόως ἐτίταλλε, βρέφος νεογλὸν ἰόντα
Δεξαμένα παρὰ μητρός τε πρόταν ἴδες ἁδ.
Ἔνθα γὰρ Εὐλείθυιαν ἐβάσπετο λυσίζωνον
Ἀντιγόνας θυγάτηρ βεβαρημένα ὠδίνεσσιν.
Ἄ δέ οἱ εὐμανόισα παρίστατο, καδ' ὃ ἔρα πάντων
Ναδυρίαν κατέχευε μελῶν· ὃ δὲ πατρὶ δοικῆς
Παῖς ἀγαπατὸς ἔγεντο. Κόως δ' ἀλόλυξεν ἰδοῖσα,
Φῶ δὲ καθαρτομένα βρέφος χεῖρεσσι φίλαισιν·
Ὅλβιε κῆρε γένου, τοῖς δέ με τόσσον ὅσον περ
Δῆλον ἐτίμασεν κνανόμηνκα Φοῖβος Ἀπόλλων.

See Schol. *ad loc.*, and Callimachus, *H. to Delos*, 163 foll.

² Vitruvius, ix. 7: Eorum autem inventiones reliquerunt inque sollertia acuminibusque fuerunt magnis qui ab ipsa natione Chaldaeorum profuxerunt, primusque Berosus in insula et civitate Coe consedit ibique aperuit disciplinam, post ei studens Antipater iterumque Athenodorus, qui etiam non e nascentia sed ex conceptione genethliologiae rationes explicatas reliquit. Compare *ibid.* 2 and 9.

³ Strabo, xiv. p. 657: ἐν δὲ τῇ προστασίῳ (of Cos) τὸ Ἀσκληπιδεὺς ἐστὶ, σφῆδρα ἐνδοξὸν καὶ πολλῶν ἀναθημάτων μυστὸν, ἐν οἷς ἐστὶ καὶ ὁ Ἀπελλοῦ Ἀντίγονος· ἦν δὲ καὶ ἡ Ἀναδυομένη Ἀφροδίτη, ἣ νῦν ἀνίσταται τῇ θεῇ Καίσαρι ἐν Ῥώμῃ, τοῦ Σεβαστοῦ ἀναθέντος τῇ πατρὶ τὴν ἀρχηγέτιν τοῦ γένους αὐτοῦ· φασὶ δὲ τοῖς Κόωσις ἀπὸ τῆς γραφῆς ἑκατον ταλάντων ἄρασιν γενέσθαι τοῦ προσταχθέντος φόρου. Pliny, *N. H.* xxxv. 92: Apelles inchoaverat et aliam Venerem Coi superaturus fama illam suam priorem; invidit mors peracta parte, nec qui succederet operi ad praescripta lineamenta inventus est. See Overbeck's *Schriftquellen*, 1864 foll. For his Coan sojourn, see Brunn *Gesch. der Gr. Künstler*, ii. 203.

within about half a mile of the town, and could therefore easily communicate with the shore. There was no need for them to enter the harbour for this purpose, as (except when very high northerly winds are blowing) there is good anchorage in the roadstead. Thus Meleager (who settled at Cos after B.C. 50), in some beautiful lines perhaps written at the Hellespont, bids the big ships that are coming down the Dardanelles with the 'miltém,' to take a message to his mistress in Cos:

Εὐφορτοὶ νῆες πελαγίτιδες, αἱ πόρον Ἑλλης
πλεῖτε, καλὸν κόλποις δεξάμεναι βορέαν,
ἣν που ἐπ' ἡϊόνων Κώαν κατὰ νῆσον ἴδητε
Φάνιον ἐς χαροπὸν δερκομέναν πέλαγος
τοῦτ' ἔπος ἀγγεῖλασθε κτλ.¹

Once however, if not oftener, the Egyptian connexion involved the Coans in serious war. In B.C. 266 the Cremonidean War broke out, in which Ptolemy Philadelphus assisted Athens, together with other states, in opposing the Macedonian power. The decisive event of the war was the defeat of the alliance in a sea-fight off Cos. I had thought this to be the probable occasion of No. 10 (see notes *ad loc.*). But if the later date suggested on p. 336 is inevitable, we may connect the document with the outbreak of king Philip's war against Egypt (B.C. 206-5): this would suit the expressions of the decree, τὰς κοινᾶς [ἀσ]οφαλείας,—ἐς τὰν σω[τηρί]αν τὰν τὰς πατρίδος [καὶ] τῶν συμμάχων (lines 6 f., 19 ff.). There was yet another crisis during this period which must have embarrassed the Coans, when Rhodes took advantage of the struggle between Macedon and Egypt (B.C. 246-239) to strike in against the maritime aggressions of Ptolemy, and assert her own influence in the Aegean. Very little is known of these events (Droysen, *Hellenismus*, iii. 1. p. 407): we may assume that Cos was neither able nor willing to desert the cause of Egypt, so that Cos and Rhodes must, for the moment, have taken different sides. As a

¹ This observation is due to Mr. Paton. The usual route of the ships is vividly described by Lucan in Pompey's flight from Pharsalus (viii. 243):

Ephesumque relinquens
Et placidi Colophona maris spumantia parvae
Redit saxa Sami; spirat de litore Coq
Aura fluens, Cnidon inde fugit, claramque relinquit
Sole Rhodon, magnosque sinus Telmissidos undae
Compensat medio pelagi.

Similarly Livy, xxxvii. 16; *Acts of the Apostles*, xxi. 1.

rule, however, this period was one of comfort and prosperity for Cos. She had extended her territory by absorbing Calymna (Appendix H). Coan good fortune became proverbial. There was a saying current, 'Ὁν οὐ θρέψει Κῶς ἐκείνον οὐδὲ Αἴγυπτος'. Similarly, the highest or six-throw with the knucklebone was called ὁ Κῶς.

It may be well at this point, which marks the fullest development of Coan political life, to summarize the chief constitutional features. This can be soon done, as Cos differed little from other democratic states, and the detailed references to the inscriptions will be found under each word in Index III.

The body politic consisted of members of the three Dorian Tribes. Each tribe appears to have comprised nine *χλιαστίες* (p. 84), three of which made up an *ἐνάτα*, i. e. one-ninth of the whole body of citizens, and one-third of a tribe. Each tribe had its *ταμίαι*, and (at least in Roman times) its *φύλαρχος*. The *στρατηγοί* of Cos were also selected one from each tribe. The *ἀμάτα* or *ἀμάτα* appears also to be a division of the tribe (No. 367, line 44).

After the Synoikismos of B. C. 366 the demes of Cos have the same relation to the πόλις and to the σύμπας δᾶμος and to the tribes as the corresponding divisions have in Attica. Each δᾶμος comprised members of each tribe. It had its own δάμαρχος, and ταμίαι. Perhaps at Isthmus the deme had also its own μόναρχοι (No. 406).

In point of age the citizens were grouped in the eye of the law as πολῖται, νέοι, ἐφηβοί, and παῖδες. The νέοι and ἐφηβοί had their gymnasia, and the παῖδες their παιδονόμος.

The assemblies of the state were the βουλὰ and δᾶμος (ἐκκλησία). The number of the βουλὰ is nowhere indicated, but it would be a multiple of three. In Roman times there appears a γερουσία or σύστημα τῶν πρεσβυτέρων.

The eponymous magistrate is ὁ μόναρχος, a relic of the ancient kingship. But the title of king survived also in the priestly officer γεραφόρος βασιλείων. The generic term for the boards of magistrates

¹ Eustath. in *Π.* xiv. 255: Κῶς . . . εὖ παλαιὰν καλεῖ διὰ τὸ τῆς νῆσου εὐδαιμον' οὗ χάριν ἐπιπολάζει παροιμία [εὖ] παλαιὰ τὸ ἐν οὗ θρέψει κτλ. So Callimachus, *H.* 10 *Delos*, 163:

οὐτ' οὖν ἐπιμέφομαι οὐτε μογαίρω
νῆσον, ἐπεὶ λιπαρή τε καὶ εὐβοτος, εἴ νύ τις ἄλλῃ·
ἀλλὰ οἱ ἐκ μοιρῶν τις ὀφειλόμενος θεὸς ἄλλος
ἐστί, σωτήρων ἑπατον γένος (i. e. Philadelphus).

was *ἄρχοντες*. The board of *προστάται* corresponded to the Athenian *πρυτάνεις*¹: their number is unknown, but would be a multiple of three. They met in a *πρυτανεῖον*. The *στρατηγοί* were three in number, one from each tribe; as in other cities, they soon came to be an important civic executive board. The *πωληταί* were concerned with state contracts. But the *στρατηγοί* appear as offering the priesthoods for sale. The *ταμίαι* were, I think, officers of the tribes and demes only. The *ἀγορανόμοι*, though only mentioned in documents of the imperial time, probably existed long before. The phrase *σειτωνεῖν* only occurs in late Roman documents; the *οικονόμος* was (as elsewhere) a public slave, and his duties quite subordinate. The *ναποῖαι* at Cos appear to be officers of the deme, and not (as in other cities) of the state. The word *στεφαναφορεῖν* in No. 61 refers probably to a priesthood.

In the wars of the second century Cos, as a satellite of Rhodes, held fast to the Roman side. Already in the second Macedonian War the two states are found together. When the Rhodian fleet is defeated by the fleet of Philip at Lade (B.C. 201), it falls back upon Cos². We may be sure that a Coan contingent formed part of the Rhodian fleet serving under Flamininus and his brother in the campaign which ended with Cynoscephalae and the proclamation of Grecian liberty at Corinth (Livy xxxii. 16, 19, 32). It is possible that the proconsul gave the Coans some special mark of favour in return. In this way we might best account for the statue of Flamininus, upon the base of which was the inscription happily recognised by Mr. Paton (No. 128). Again in the war against Antiochus, the ships of Cos form part of the Rhodian fleet; they share the disaster in the harbour of Samos (B.C. 190)³, and the town of Cos is spoken of as strongly loyal to

¹ The title *πρότανις* does not occur at Cos. The article in Hesychius s.v. *Κέρκυ* (sic) refers to *Κερκυραία μάλιστα*, as is shewn by the epithets *διπλή και δικέλαδος και διθέσανος*. When he adds *ἐκρήτο δὲ αὐτῇ μᾶλλον δ' ἐν Κῆ πρότανις*, he wishes to give a reason why it was called *Κερκυραία*, and we should (I think) read: *δ' ἐν Κῆ (-Κερκύρῃ) πρότανις*. This was the eponymus at Coreyra (C. I. G. 1845).

² Polyb. xvi. 15: *τέλος δὲ μετ' ἄλγυν καταλειφθέντα τὸν ναύαρχον ἀναγκασθῆναι ταῦτ' τοῖς προσημμένοις πράττειν, καὶ τότε μὲν εἰς τὴν Μυνθίαν ἀπουράσαντας καθορμισθῆναι, τῇ δὲ ἐπαύριον ἀναχθέντας εἰς Κῶν διαῖραι*. See Mommsen, *History of R.* ii. 227-8 (Eng. Tr.).

³ Livy, xxxvii. 11: *navium reliquarum ante portum aliae, aliae in portu deprehensae, quaedam a Nicandro, dum moliuntur a terra, captae*. Quinque tantum Rhodiae naves cum duabus Cois effugerunt.

Rome¹. This policy it pursued, in company with Rhodes, in the third Macedonian War (B.C. 171-170), although there was a small but important minority in Cos, as elsewhere, who went strongly for king Perseus². The names of his two chief partisans are given by Polybius, Hippocritus and Diomedon; we may probably identify them with two of the Coan architheori mentioned at Delos as making dedications to Apollo³.

The part taken by the Coans in the Mithridatic War was very characteristic. They declined to join in the massacre of B.C. 88, retaining so far their loyalty to Rome⁴. Indeed both Rhodes and Cos declared against the king; but while Rhodes was able to withstand a vigorous siege⁵, serving as the refuge and rallying-place of the Roman provincials, Cos had no help for it but to surrender promptly at the king's approach.

Here important spoils awaited him⁶. In the first place the young Alexander, son of Ptolemy IX (or Alexander I), had been placed at Cos in B.C. 102, when a little child, by his grandmother Cleopatra. She doubtless felt that while intrigue and bloodshed, such as she had done much to foster, plagued the royal house, the throne of the

¹ Livy, *ib.* 16: Civitates quas praeter vectus est [C. Livius], Miletus, Myndus, Halicarnassus, Cocus, Cnidus, imperata enixe fecerunt.

² Polyb. *xxx.* 7. §§ 9-10: καὶ μὴν ἐν Ῥόδῳ καὶ Κῷ καὶ πλείουσιν ἑτέραις πόλεσιν ἐγένοντό τινες οἱ φρονούντες τὰ Περσέως, οἱ καὶ λέγειν ἰσχυροῦν περὶ Μακεδόνων ἐν τοῖς ἰδίοις πολιτεύμασι καὶ κατηγορεῖν μὲν Ῥωμαίων καὶ καθόλου συνίστασθαι πρὸς τὸν Περσέα κοινοπραγίαν, οὐ δυναθέντες δὲ μεταρρῶναι τὰ πολιτεύματα πρὸς τὴν τοῦ βασιλέως συμμαχίαν· τούτων δ' ἦσαν ἐπιφανέστατοι παρὰ μὲν τοῖς Κῳῖσι Ἰππόκριτος καὶ Διομέδων ἀδελφοί, παρὰ δὲ Ῥοδίοις Δείων καὶ Πολύδατος. Polybius adds that their correspondence with the king was intercepted. See Mommsen, *ibid.* p. 291.

³ See Appendix A, s. vi., and the Delian inventory given in Dittenberger, *Sylloge*, No. 367 (after Homolle), lines 38, 109.

⁴ Tacit. *Ann.* iv. 14: neque dispar apud Cocos antiquitas, et accedebat meritum ex loco: nam cives Romanos templo Aesculapii induxerant, cum jussu regis Mithridatis apud cunctas Asiae insulas et urbes trucidarentur.

⁵ Appian, *Mithr.* 24: Ἐν δὲ τούτῳ Ῥόδιοι τὰ τε τείχη σφῶν καὶ τοὺς λιμένας ἐκρατύναντο, καὶ μηχανὰς ἔπασιν ἐφίστανον· καὶ τινες αὐτοῖς Τελμίσων τε καὶ Λυκίων συνεμάχουν. ὅσοι τε ἐξ Ἀσίας Ἰταλοὶ διεπεφεύγεσαν, ἐς Ῥόδον ἔπαντες ἐχώρουν, καὶ σὺν αὐτοῖς Λεύκιος Κῶσιος ὁ τῆς Ἀσίας ἀνθύπατος. ἐπιπλέοντες δὲ τοῦ Μιθριδάτου τὰ προδότηα καθήρουν, ἵνα μὴδὲν εἴη χρήσιμα τοῖς πολεμίοις κτλ.

⁶ *Ibid.* 23: Μιθριδάτης δὲ ἐς μὲν Κῷ κατέπλευσε, Κῶν αὐτὸν ἀσμένως δεχομένων, καὶ τὸν Ἀλεξάνδρου παῖδα τοῦ βασιλεύοντος Αἰγύπτου, σὺν χρήμασι πολλοῖς ὑπὸ τῆς μάμης Κλεοπάτρας ἐν Κῷ καταλειμμένον, παραλαβὼν ἔτρεφε βασιλικῶς, ἐκ τε τῶν Κλεοπάτρας θησαυρῶν γάζων πολλῶν καὶ τέχνην καὶ λίθους καὶ κόσμους γυναικείους καὶ χρήματα πολλὰ ἐς τὸν Πόντον ἐπέμψεν.

Lagidae might presently want an heir¹. Alexander was now a youth of about fifteen: Mithridates entertained him with royal courtesy, but the lad made his escape to Sulla. / Cleopatra's choice of Cos marks its continued connexion with Egypt. Together with her grandson, she had deposited at Cos all her private possessions, for she knew that she carried her life in her hand². Rayet was of opinion that Cleopatra's treasure was not deposited in a temple (that of Asclepius, for example), but with the Jewish bankers of Cos³. This is possible; but there is no evidence for his conjecture. Certain it is, that the treasure found by Mithridates at Cos was both varied and precious⁴; it was said to include a splendid chlamys that once belonged to Alexander the Great, and had been an heir-loom of the Egyptian royal family. This was carried to Rome by Pompey after the Pirate War, and worn by him in his triumph⁵. Besides the treasure of Cleopatra, Mithridates seized 800 talents (£192,000) which

¹ As it turned out, see Appian, *B. C. i.* 102: *Σύλλας δὲ καὶ Ἀλέξανδρον τὸν Ἀλεξάνδρου τοῦ ἐν Αἰγύπτῳ βασιλεύσαντος υἱόν, ἀνατραφέντα μὲν ἐν Κῷ καὶ ὑπὸ Κῶν ἐκδοθέντα Μιθριδάτῃ, διαφυνόμενον δὲ πρὸς Σύλλαν ἐκ Μιθριδάτου καὶ συνήθη (οἱ) γενόμενον, ἐψηφίσαντο βασιλεύειν Ἀλεξανδρέων, ἐρήμιον τῆς ἀρχῆς ἀνδρὸς οὖσης κτλ.* The story of young Alexander reminds one of Polydorus (*Aeneid*, iii. 49 foll.), only his miserable end was due not to the perfidy of his hosts, but his own self-will:

Hunc Polydorum auri quondam cum pondere magno
Infelix Priamus furtim mandarāt alendum
Threicio regi, cum jam diffideret armis
Dardaniae, &c.

² She was engaged in civil war between her two sons at the very time (B. C. 102) according to Josephus, *Antiq.* xiii. 13. § 1, who speaks of more than one grandson: *Κλεοπάτρα δ' ὀρώσα τὸν υἱὸν ἀξινόμενον καὶ τὴν τε Ἰουδαίων ἀδεῶς πορθοῦντα καὶ τὴν Γαζαίων πόλιν ἀπῆκον ἔχοντα, περιβεῖν οὐκ ἔγνω τοῦτον ἐπὶ ταῖς πόλεις ὄντα καὶ ποθοῦντα τὴν τῶν Αἰγυπτίων ἀρχὴν μείζω γενόμενον, ἀλλὰ παραχρήμα μετὰ ναυτικῆς καὶ πεζικῆς δυνάμεως ἐπ' αὐτὸν ἐξόρμησεν, ἡγεμόνας τῆς ὅλης στρατιᾶς ἀποδείξασα Χελκίαν καὶ Ἀναρίαν τοὺς Ἰουδαίους. τὰ δὲ πολλὰ τοῦ πλοῦτου αὐτῆς καὶ τοὺς υἱωνοὺς καὶ διαθήκας πέμψασα Κῶνις παρέθετο.* See No. 73.

³ *Mémoire*, pp. 80, 81.

⁴ Appian, *Mithr.* 115: *ἐν δὲ Ταλαύροις, ἣν τινα πόλιν ὁ Μιθριδάτης εἶχε ταμίειον τῆς κατασκευῆς, διασχίλια μὲν ἐκπώματα λίθου τῆς ὀνυχίτιδος λεγομένης ἠδρέθη χρυσοκόλλητα, καὶ φιάλαι καὶ ψυκτήρες πολλοὶ καὶ βύττα καὶ κλῖναι καὶ θρόνοι κατὰ κοσμοί, καὶ ἵππων χαλινοὶ καὶ προστερνίδια καὶ ἐπωμίδια, πάντα ὁμοίως διάλιθα καὶ κατὰ χρυσά, ὧν ἡ παράδοσις διὰ τὸ πλεῆθος ἐς τριάκοντα ἡμέρας παρέτεινεν. καὶ ἦν τὰ μὲν ἐκ Δαρείου τοῦ Ὑστάτου, τὰ δὲ ἐκ τῆς Πτολεμαίων ἀρχῆς, ὅσα Κλεοπάτρα Κῶνις παρέθετο καὶ Κῶνι Μιθριδάτῃ ἰδεδόκεισαν· τὰ δὲ καὶ ὑπ' αὐτοῦ Μιθριδάτου κατασκευάστο καὶ συνείλεκτο, φιλοκάλου καὶ περὶ κατασκευῆς γενομένων. It was part of the barbaric tastes of this 'Sultan.'*

⁵ Appian, *ibid.* 117: *αὐτὸς δὲ ὁ Πομπήιος ἐπὶ ἄρματος ἦν, καὶ τοῦδε λιθοκολλήτου, χλαμίδα ἔχων, ὅς φασιν, Ἀλεξάνδρου τοῦ Μακεδόνα, εἰ τῷ πιστόν ἐστιν· ἔοικε δ' αὐτὴν εἰρεῖν ἐν Μιθριδάτῳ, Κῶνι παρὰ Κλεοπάτρας λαβόντων.*

the Jews of Asia Minor had deposited at Cos for greater safety during the recent disturbances¹. It is clear therefore that there was already here an important settlement of Jewish bankers, who were in correspondence with their brethren in the towns of the coast and Egypt. In a well-known epigram, Meleager, who lived at Cos about this time, complains of his mistress leaving him for a Jewish lover². Already in 86 B.C. Caius Fannius had written to the Coan authorities enclosing a senatus consultum, to secure safe convoy for Jewish pilgrims to Jerusalem. All this points to the wealth and influence of the Jewish colony³. After Mithridates had left them, the Coans shared in the general reaction which set in against the king. Presently, B.C. 82, L. Lucullus, Sulla's admiral, who was straining every nerve to raise a fleet, visited Cos. He had been politely refused all help at Alexandria, and had with difficulty made his way to Rhodes. But the Rhodians placed all their ships at his disposal, and Cos at once did the same; this conduct of the Coans, at the very crisis of the Mithridatic War, was never forgotten at Rome⁴. In the reorganization of the Greek cities by Sulla in 82 B.C., it does

¹ Josephus, *Antiq.* xiv. 7. § 2: πολλοί τε ἄλλοι τῶν συγγράφων ἡμῶν μαρτυροῦσι καὶ Στράβων ὁ Καππάδοξ ὅτι αὐτῶν λέγων· "πέμψας δὲ Μιθριδάτης εἰς Κῶ ἔλαβε τὰ χρήματα ἃ ἔθετο ἐκεῖ Κλεοπάτρα ἡ βασίλισσα, καὶ τὰ τῶν Ἰουδαίων ὀκτακόσια τέλαντα." ἡμῶν δὲ δημόσια χρήματα οὐκ ἔστιν ἢ τὰ τοῦ θεοῦ μόνα, καὶ δῆλον ὅτι ταῦτα μετήνεγκαν εἰς Κῶ τὰ χρήματα οἱ ἐν τῇ Ἀσίᾳ Ἰουδαῖοι διὰ τὸν ἐκ Μιθριδάτου φόβον· οὐ γὰρ εἰκὸς τοὺς ἐν τῇ Ἰουδαίᾳ πόλιν τε ὑπερὶν ἔχοντας καὶ τὸν ναὸν πέμπειν χρήματα εἰς Κῶ· ἀλλ' οὐδὲ τοὺς ἐν Ἀλεξανδρίᾳ κατοικοῦντας Ἰουδαίους πιθανὸν τοῦτ' ἐστὶ ποιῆσαι, μηδὲν Μιθριδάτην δεδοῦκας.

² *Anthologia*, i. (Jacobs), No. 83:

Δημὲ λευκοπάρει, σὲ μὲν τις ἔχων ὑπὸ χρῶτα
τέρπεται· ἃ δ' ἐν ἐμοὶ νῦν στενάχει κραδία.
εἰ δέ σε σαββατικὸς κατέχει πόθος, σὲ μέγα θαῦμα·
ἐστὶ καὶ ἐν ψυχροῖς σάββασι θερμὸς ἔρως.

³ *Antiq.* xiv. 10. § 15: Γάιος Φάννιος Γάλου υἱός, στρατηγὸς ἑπατος, Κῶν ἔρχουσι χαίρειν· βοῶλομαι ὑμᾶς γυνῶναι ὅτι πρέσβεις Ἰουδαίων μοι προσῆλθον, ἀξιούντες λαβεῖν τὰ ὑπὸ τῆς συγκλήτου δόγματα περὶ αὐτῶν γεγονότα. ὑποτίθεται δὲ τὰ δεδογμένα. ὑμᾶς θέλω φροντίσαι καὶ προνοῆσαι τῶν ἀνθρώπων κατὰ τὸ τῆς συγκλήτου δόγμα, ὅπως διὰ τῆς ὑμετέρας χάρας εἰς τὴν οἰκίαν ἀσφαλῶς ἀνακομισθῶσι. For the date, see Waddington, *Fastes*, pp. 64 foll. It may be noted here that Herod the Great was a benefactor of Cos (Joseph. *B. J.* i. 21. § 11): γυμνασιαρχίας δὲ ἄλλας ἐπιτησίαις τε καὶ διηρηκείαις ἐβουλόμην προσδοῖς κατατάξας, ὥστερ Κῶις, ἵνα μηδέποτε ἐκλείπῃ τὸ γέρας. His son, Herod the Tetrarch, had a statue at Cos (No. 75). We may surely connect this munificence in part with the existence of a Jewish settlement at Cos.

⁴ Plutarch, *Lucull.* 3: Ῥοδίων δὲ ναὺς αὐτῷ προσπαροσχόντων Κῶνους ἔπεισε καὶ Κνιδίους τῶν βασιλικῶν ἀπαλλαγέντας ἐπὶ Σαμίους συνοστρεφεῖν. Compare Tacit. *Ann.* xii. 61: neque dubium habetur multa eorundem in populum Romanum merita, sociasque victorias potuisse tradi, sed Claudius, facilitate solita quod uni concesserat, nullis extrinsecus adjumentis velavit.

not appear what was the fate of the island. We know that it was made *immunis* by Claudius, A.D. 53; chiefly through the influence of Xenophon of Cos, the Emperor's physician¹. Tacitus complains that Claudius followed his foolish bent by dwelling upon the legends and antiquities of Cos, rather than upon the historical services rendered by the island to Rome². A generation earlier, the recollection of these services had secured from the Senate a confirmation of the right of asylum claimed by the temple of Asclepius³. If then, Cos received *immunitas* in 53 A.D., it was already *libera*: it was doubtless one of the many cities which Pompey left, after the Pirate War, in this condition of modified autonomy⁴. If so, it is possible that after the Mithradatic War, Cos was made both *libera* and *immunis*, and that it was shorn of the latter more important privilege by Pompey. Confirmation of this view may be derived from the coinage, which 'from the time of the Mithradatic War to the middle of the first century (*circa* 88-50 B.C.), resembles the contemporary Federal money of Lycia' (Head, *H. N.* p. 536).

Of the tyranny of Nicias, in the time of Augustus, nothing is known beyond what is stated on No. 76. His precise date is uncertain; perhaps he took advantage of the confusion which preceded the battle of Actium⁵. After that time Cos quietly took its place as a

¹ See Nos. 84-94, and note on No. 345. The words of Tacitus (*l. c.*) are: *Rettulit dein de immunitate Cois tribuenda multaque super antiquitate eorum memoravit: Argivos vel Coeum, Latonae parentem, vetustissimos insulae cultores; mox adventu Aesculapii artem medendi illatam maximeque inter posteros ejus celebrem fuisse, nomina singulorum referens, et quibus quisque aetatibus vigerent. quin etiam dixit Xenophontem, cujus scientia ipse uteretur, eadem familia ortum, precibusque ejus dandum ut omni tributo vacui in posterum Coi sacrum et tantum dei ministrum insulam colerent. Xenophon* (*ibid.* 67) helped Agrippina to poison Claudius.

² See p. xxxvii, note 4.

³ Tacitus, *Ann.* iv. 14: *is quoque annus legationes Graecarum civitatum habuit, Samis Junonis, Cois Aesculapii delubro vetustum asyli jus ut firmaretur potentibus, &c.*

⁴ Mommsen, *Staatsrecht*, iii. 684; Smith's *Dict. of Antiq.* s. v. *Immunitas*.

⁵ Strabo, xiv. p. 658: *καὶ καθ' ἡμᾶς Νικίας ὁ καὶ τυραννήσας Κῶων, . . . ἦν δὲ καὶ Θεόμητορος ὁ ψάλης ἐν ἐνόματι, ὃς καὶ ἀντεπολιτεύσατο τῷ Νικίᾳ. Aelian, V. H. i. 29: λέγονσι Κῶων παῖδες ἐν Κῷ τεκεῖν ἐν τινὶ πόλει Νικίου τοῦ τυράννου οἷν τεκεῖν δὲ οὐκ ἔργα ἀλλὰ λείοντα. καὶ οὖν καὶ τὸ σημεῖον τοῦτο τῷ Νικίᾳ τὴν τυραννίδα τὴν μέλλουσαν αὐτῷ μαρτυρῆσαι βιάσθη ἐπὶ οὕτω. Anthol. Pal. ii. 149 (Crinagoras, xxxiv):*

*Μὴ εἴπῃς θάνατον βίβου δρον' εἰσι καμῶσιν,
ὅς (σοῖς, ἀρχαὶ συμφορῶν ἐτέρων.
ἔθρει Νικίῳ Κῶων μόρον' ἥδη ἔκειτο
εἰν 'Αἴθρᾳ νεκρὸς δ' ἦλθεν ἐπ' ἥλιον.
ἄστοι γὰρ τύμβοιο μετοχλίσσαντες ὀχῆας,
εἴρυσαν ἐς ποινὰς τλήμονα δυσθανεία.*

city of the province of Asia (No. 26). In B.C. 6 Eusebius records its partial destruction by earthquake (*Chron.* apud Hieron., and Mai's *Fragments*). Under Antoninus Pius it suffered again from earthquake, in common with Rhodes and certain cities on the adjacent coast, and was assisted by that Emperor's bounty¹. From the time of Diocletian it became a member of the *Provincia Insularum*².

Henceforward the notices of Cos are very scarce. In 431 its Bishop is mentioned at the Council of Ephesus³. In 554 it was again desolated by an earthquake, of which the historian Agathias, happening to land there directly afterwards, has left a vivid description⁴.

¹ Pausan. viii. 43. § 3: *Λυκίων δὲ καὶ Καρῶν τὰς πόλεις κῶν τε καὶ Ῥόδον ἀνέτρεψε μὲν βίαιος ἐς αὐτὰς κατασκήψας σεισμός· βασιλεὺς δὲ Ἀντωνίνος καὶ ταύτας ἀνέσώσαςτο δαπανημάτων τε ὑπερβολῇ καὶ ἐς τὸν ἀνοικισμὸν προθυμίᾳ.*

² Kuhn, *Städtische Verfassung des Röm. Reichs*, ii. p. 278. Compare the Latin inscription copied by Newton in Cos (*C. I. L.* iii. 460):

PROVIN[C] · INS · NVM · [MAI]EST · Q · EOR · DIC.

³ *Ibid.* p. 281.

⁴ Agathias (in Niebuhr's *Hist. Byz.*), pp. 98 foll.: *Κατ' ἐκεῖνο γὰρ τοῦ καιροῦ καὶ ἡ Κῶς ἡ νῆσος, ἡ πρὸς τῇ τέρμασι τοῦ Αἰγαίου κειμένη (i. e. the extreme south of the course taken by ships along the Asiatic shore from Constantinople), [ἐσείσθη καὶ] ἐλάχιστόν τε μέρος αὐτῆς ἐσεύωστο, ἡ δὲ ἄλλη ἅπασα ἐπεπτάκει, τοικίλα τε αὐτῇ καὶ ἀνέκουστα προσεγένετο πάθῃ. ἥ τε γὰρ θάλαττα ἐπεκλείστον ἀρθεῖσα κατέκλυσεν τὰ παράκτια τῶν οἰκημάτων, καὶ διέφθειρεν αὐτοῖς χρήμασι καὶ ἀνθρώποις· τό τε μέγεθος τοῦ βρασμοῦ ἐξάσιον ὅλον γεγενημένον τὰ ἔνθα οὐκ ἐνῆν ἀναρριχᾶσθαι τὸ βόθιον ἅπαντα ἔρριψε καὶ κατέβαλεν. ἀπολώλασι δὲ χυδῆν σχεδόν τι ἅπαντες οἱ ἄσποί, εἴτε ἐν ἱεροῖς ἐτύγχανον πεφυγότες, εἴτε καὶ οἴκοι διατρώμενοι, εἴτε καὶ ἄλλοι ποὶ ξυνειλημμένοι. ἔμοι γοῦν ἐκ τῆς Ἀλεξάνδρου ὑπὲρ τὸν αὐτὸν χρόνον κατὰ τὸ Βυζάντιον ἀνακομιζομένη καὶ ἐν τῇδε τῇ νήσῳ, οὕτω παρασχόν (ἐν παράπλῳ γὰρ κεῖται) κατέραντι (observe that the great high-road between Egypt and the Dardanelles, viz Cos, is unchanged, the foundation of Constantinople only enhancing its importance), οἰκτρὸν τι πέφηνεν θάλαμα, καὶ ὁποῖον οὐκ ἂν ἀποχρόντως ὑπογράψοι ὁ λόγος. ἔπαν μὲν γὰρ τὸ ἔστυ σχεδόν που χωμά γε ἦν ἐπὶ μέγα ἡρμένον, καὶ λίθοι κείμενοι σποράδην, κίωνων τε τρύφη καὶ ξύλων κατασγόντων καὶ κόνις πολλὴ ὑπερθεῖν φερομένη καὶ ἐπηλυγύζουσα τὸν ἄερα, ὥς μηδὲ αὐτὰ που τὰ τῶν λεωφόρων χωρία βῆδρας διαγινώσκεσθαι, πλὴν ὅσον ὑπονοῆσαι. ἄλγιστα δὲ ἔπτα δωμάτια εἰστέκισαν ἀπαθῇ, καὶ ταῦτα οὐχ ὅσα τιτάνη τυχὸν καὶ λίθῳ καὶ ταύτῃ δὴ τῇ στερεομνωτέρῳ καὶ μᾶλλον μονίμῳ κατὰ τὸ εἰκὸς ὅλη ἐξείργαστο, μόνον δὲ τὰ ἐκ πλίνθου ἀπέφθον καὶ πηλοῦ ἀγροικότερον πεποιημένα. ἄνδρες δὲ σποράδην ὀλίγιστοι ἀναφαίνοντο σκυθρωποὶ τε ἔγαν καὶ κατηφεῖς, καὶ ὅσπερ τελεώτατα τῇ σφετέρῃ βίῃ ἀπειρηκότες. πρὸς γὰρ τοῖς ἄλλοις δεινοῖς καὶ ἔπαν τὸ ἐπιχώριον ὕδωρ, τὴν τοῦ ἀρκαιφνοῦς καὶ ποτίμου φύσιν ἄθρόον ἀφρημένον, ἐς τὸ ἄλμυρον ἡρέμα καὶ ἔσποτον μετεβέβλητο (if this refers to the Burinna spring, the mischief was only temporary). Καὶ ἦν τὰ τῇδε φευκτὰ καὶ ἀνατετραμμένα, ὥς μηδὲν ἕτερον ἐπολελείφθαι τῇ πόλει πρὸς ἐκκοσμίαν, ἡ μόνον τὸ κλεινὸν τῶν Ἀσκληπιαδῶν ὄνομα καὶ τὴν ἐφ' Ἴπποκράτει μεγαλυνχίαν. οἰκτεῖρειν μὲν οὖν τὰ τοιάδε οὐ πέρρου τοῦ ἀνθρωπείου τρόπου εἶναι δοκεῖ, θαυμάζειν δὲ ἀτεχνῶς καὶ καταπεπλήχθαι ἀνδρῶν ἂν εἴη οὐ μᾶλα τὰ παλαιὰ ἐπισταμένων, οὐδὲ ὅτι ἐσαὶ τοῦτο δὴ τὸ τῆς ὅλης χωρίου τοικίλα παθήματα ὑποδέχασθαι πέφυκε. πολλὰ δὲ γὰρ ἦδη καὶ πρότερον πόλεις γε ὅλαι σεισμῷ διεφθάρησαν, ὥς τοὺς ἀρχαίους οἰκήτορας ἀποβαλοῦσαι ἐφ' ἐτέροις αἰθῖς οἰκιστὰς ἀνορθωθῆναι. Agathias' Greek is degenerate, but his description helps us to realize what the other earthquakes at Cos were like, and the reference to Hippocrates reminds us that the memory of the great physician is green in his birthplace to this day.*

Down to 1204 Cos, like Rhodes and its neighbouring islands, formed (except during the Saracen invasion of the seventh century) part of the dominions of the Eastern Empire. The Latin conquest of Constantinople in 1204, rudely shook the old order of things. Leon Gabalas¹, the imperial governor of the islands of the archipelago, took advantage of the existing chaos; and declared himself independent at Rhodes: he claimed the lordship of all the Cyclades. In 1224 John Ducas Vatatzes, second Emperor of Nicaea, deprived him of Cos², and forced him to recognize his sovereignty. This submission was but temporary; Leon Gabalas speedily recovered his independence, securing the alliance of the Venetians (1234). Next, in 1304³, Cos, together with Samos, was taken possession of by the brave Genoese Zaccharia, to whom the Emperor Andronicus (unable himself to protect his dominions against the infidels) had given the lordship of Chios. The last of the Lords of Chios was Martin, whom the Turks dispossessed in 1329, in spite of his vaunting title as 'King of Asia Minor, despot and lord of Oenussa, Marmora, Tenedos, Samothrace, Lesbos, Chios, Samos, Nicosia, and Cos⁴.' In the meantime the Knights of St. John had quitted Cyprus for Rhodes, and in 1315 they wrested the whole of the island of Cos from Vignolo, the Genoese governor, who had held both it and Leros formerly under the Emperor, and, more recently, Leros and one-third of Cos, as a vicar of the Order⁵. Cos now once again played its ancient part as the satellite of Rhodes, sharing the glories, and the downfall, of its greater neighbour. Upon the capture of Constantinople in 1453, the Turks concentrated their attacks upon Rhodes, and when repelled from Rhodes we hear of their repeatedly ravaging the plains of Cos⁶. We recall the eighth book of Thucydides, with the ineffectual attempts of Athens to reduce Rhodes, and the repeated devastation of the Coan lands. The parallel was more complete than this. The troubles of war were aggravated by natural disaster, and on October 8, 1493 (as in 412 B.C.), the island was desolated by a frightful earthquake⁷. The end came on January 1, 1523, when the Knights of Rhodes had at last to surrender⁸; henceforth Rhodes and Cos and the other *μακάρων νήσοι* passed under the sway of the Crescent. The change of masters

¹ I derive these particulars from the great work of Schlumberger, *Numismatique de l'Orient Latin*, p. 214. Compare also Mr. Torr's *Rhodes*.

² *Ibid.* p. 215.

³ *Ibid.* p. 408.

⁴ *Ibid.* p. 409.

⁵ *Ibid.* pp. 222, 223.

⁶ *Ibid.* pp. 233, 234.

⁷ Rayet, *Mémoires*, p. 40.

⁸ Schlumberger, *l. c.* p. 239.

only exposed the islanders, for a time, to the attacks of Christian foes, the western states making a war of retaliation upon the Turks, which had much the character of piracy. We hear of Cos being ravaged repeatedly by the Spaniards, in 1601, 1603, and 1610 (Finlay's *Hist. of Greece*, ed. Tozer, v. 105). In 1824 the roadstead between Cos and Cnidus witnessed one of the battles in the War of Greek Independence (*ibid.* vi. 352).

Some remarks upon the industries and trade of ancient Cos will bring this study to a close. In the first place, the island was famous for its unguents. Athenaeus (xv. 688 e-f) quotes Apollonius, who wrote a medical treatise 'On Unguents' (Περὶ μύρων), about the first century A.D., as follows: 'Απολλώνιος φησιν ὁ Ἡροφίλειος ἐν τῷ Περὶ μύρων γράφων οὕτως· Ἴρις μὲν ἐν Ἡλίδι χρηστοτάτη καὶ ἐν Κυζίκῳ, ῥόδινον δὲ κράτιστον ἐν Φασηλίδι . . . ἀμαράκινον Κῶνον καὶ μήλινον¹. These last were compounds of olive oil scented respectively with marjoram and apple, and coloured by artificial means: their preparation is described by Theophrastus, *De Odoribus*, ch. 5-6.

More important were its wines. These were of two kinds. One was a dark, dry wine, chiefly valued for its medicinal qualities; it was prescribed as a tonic². It is from this wine, probably, that one of the condiments was prepared which were placed on the table of the profuse millionaire in Horace (*Sat.* ii. 8. 8-9):

qualia lassum

Pervellunt stomachum, siser, allec, faecula Coa.

The other wine was light-coloured, but sweet to the taste. This sweetness was due to imperfect fermentation, and therefore it would not keep. To prevent its turning, it was usually doctored with seawater. This wine was apparently a popular beverage, though not a choice one: it had also its medicinal qualities³. The raisins also of

¹ So Pliny, *N. H.* xlii. 5 (evidently drawing from the same source): Amaricinum in Coe, postea eodem loco praelatum est melinum. X.

² Rayet, *Mémoires*, p. 105; Littre, *Hippocr.* vii. 233 (*De morbis internis*, 25): καὶ πινέτω οἶνον ἀσθηρὸν Κῶνον ὡς μελάντατον. *Ibid.* 247: πινέτω δὲ οἶνον Κῶνον ἐπὶ στυφύων ὡς μελάντατον. So Marquardt, *Privatleben*, p. 439.

³ Athenaeus, i. 32 d-e: οἱ δ' ἐπιμελίστερον τεθαλαττωμένοι οἶνοι ἀραιότατοι τέ εἰσι καὶ κοιλίας λύουσιν ἐπιδάκνουσι τε τὸν στόμαχον ἐμφυσήσεις τε ἐνεργάζονται καὶ συνεργάζονται τὴν τροφήν τοιοῦτος δ' ἐστὶν ὁ Μένδιος καὶ ὁ ἀπὸ Ἀλικαρνασσῶς. ὁ γοῦν κυνικὸς Μένιππος ἀλμοπέτιν τὴν Μένδον φησίν. ἱκανῶς δὲ καὶ ὁ Κῶς τεθαλάττωται. Rayet, *ibid.* 106. So Pliny, *N. H.* xxiii. 19: radix decocta in aqua pota in vini Coi cyathis duobus umorem alvi ciet; ideo hydropicis datur (repeated *ibid.* xxvii. 44); so Celsus, *De Medicina*, iii. 24: vinum bibere Graecum salsum, ut resolutio ventris maneat; Pliny, *l. c.* xiv. 78-79: Coi

Cos are highly praised by Pliny¹. It is clear from all accounts that the wine-trade of Cos was considerable. Why then, among the many hundreds of stamped jar-handles, which have been collected of late years in Athens, Alexandria, the Crimea and elsewhere, do none bear the name of Cos? With a very few exceptions, all the stamped handles bear the name of Thasos, or of Cnidus, or of Rhodes. The answer given by M. Dumont² was, that the Coan wine was sent across the strait and shipped in Cnidian jars. But there is simply no evidence of this, and when he goes on to say that the district of Cnidus can never have been a wine-producing country, but only an emporium of the trade, he forgets the statement of Strabo (xiv. p. 637): *ἔστι δ' οὐκ εἰνους (Samos), καί περ εἰνουσῶν τῶν κύκλῳ νήσων, οἶον Χίου καὶ Λέσβου καὶ Κῶ, καὶ τῆς ἡπείρου σχεδὸν τι τῆς προσεχούσας πάσης τοὺς ἀρίστους ἐκφερούσης οἶνους· καὶ μὴν ὁ Ἐφεσος καὶ Μητροπόλιν ἀγαθοί, ἣ τε Μεσσηνίς καὶ ὁ Τμῶλος καὶ ἡ Κατακεκαυμένη καὶ Κνίδος καὶ Σμύρνα καὶ ἄλλοι ἀσημότεροι τόποι διαφόρως χρηστοινοῦσιν ἢ πρὸς ἀπόλαυσιν ἢ πρὸς διαίτας λατρικάς*. The truth seems to be that far too many inferences have been drawn from the stamped handles: they are good evidence for their own cities, but not further. The stamp again had nothing to do with the vintage. It was an official certificate of the capacity of the jar, and little more. It points to a duty payable by the wine-merchant to the city of export: the duty was charged upon quantity, and the simplest mode of collecting it was to forbid the wine to be exported in other than government jars. We may assume that the unstamped handles all over Greece far outnumber the stamped. We may also infer from so few cities stamping their

marinam aquam largiorem miscent a servi furto origine orta sic mensuram explentis, idque translatum in album mustum leucococum appellatur . . . Rhodium Coo simile est, Phorineum salius Coo. All this explains Horace, *Sat.* ii. 4. 28-29:

Mitulus et viles pellent obstantia conchae

Et lapathi brevis herba, sed albo non sine Coo.

¹ *N. H.* xv. 17. § 66: *Liguria maritima Alpibus proxima uvas sole siccatas junci fasciis involvit cadisque conditas gypso includit. hoc idem Graeci platani foliis aut vitis ipsius aut fici uno die in umbra siccatis atque in cado vinaceis interpositis. quo genere Coa uva et Berytia servantur, nullius suavitati postferendae.* Pliny tells us, moreover, that Cos was peculiar in planting its vine during the monsoon, i. e. during the time of the dog-star (*ibid.* xvii. 133): *sub etesiarum flatu . . . Coos insula et vites tunc serit, ceteri apud Graecos inoculare et inserere non dubitant, sed arbores non serunt.* All this points to the importance of the Coan vineyards. At the present day the chief trade of Cos is in raisins.

² *Inscriptions Céramiques de Grèce*, pp. 41-51.

jars, that either such export-duty on wine was confined to a few ports, or (what is more probable) that most cities adopted some means of imposing it other than by having a state-monopoly of wine-jars¹. The Rhodian jars are, indeed, stamped with the name of the month (Appendix B) as well as that of the eponymus; but this may be merely a means of checking the turn-out of the government potteries month by month. The only evidence we have of the Coan wine-trade comes from the speech of Demosthenes, *In Lacritum*. We hear of the Athenian merchants making the round of the Aegean and shipping wine from all regions on this side of the Dardanelles,—ἐκ τῶν τόπων τῶν περὶ ἡμᾶς (a curious phrase, but it is in contrast with S. Russia) ἐκ Πεπαρήθου καὶ Κῶ καὶ Θάσιος καὶ Μενδαῖος καὶ ἐξ ἄλλων τινῶν πόλεων παντοδαπός,—and carrying it to the Crimea; there they exchanged their freight for corn, and hastened home to Athens². This mention of Cos in the same breath with Peparethus in connexion with the wine-trade may explain a curious passage in Philostratus, where the scene is laid in the Troad. Hymnaeus, a wine-grower of Peparethus, is described as sending to consult the oracle of Proteus in the Thracian Chersonese concerning some gigantic bones³ which

¹ On this subject consult Mr. Percy Gardner, *Thasian Manubria*, in the *Numismatic Chronicle*, xiv. 1874, pp. 168 foll.; Grundmann, *Henkelinschriften* (Trübner, 1889); Mr. Cecil Smith, art. *Fictile*, in Smith's *Dict. of Ant.* (new ed.).

² *In Lacritum*, 936: ὑμεῖς δ', ὧς ἄνδρες δικασταί, ἐνθυμείσθε πρὸς ὑμᾶς αὐτοὺς εἴ τις τις πάποις ἴστε ἢ ἡκούσατε οἶνον Ἀθήνας ἐκ τοῦ Πόντου κατ' ἐμπορίαν εἰσάγοντας, ἄλλως τε καὶ Κῶν. πᾶν γὰρ δέξιν τοῦναντίον, εἰς τὸν Πόντον δ' οἶνος εἰσάγεται ἐκ τῶν τόπων τῶν περὶ ἡμᾶς κτλ. Comp. *ibid.* 933: Δάκριτος δ' οὐτοσί ναυαγῆσαι ἔφη τὸ πλοῖον παραπλέον ἐκ Παντικαταίου εἰς Θεοδοσίαν, ναυαγῆσαντος δὲ τοῦ πλοίου ἀπολωλέναι τὰ χρήματα . . . ὧς ἐτυχεν ἐν τῇ πλοίῳ ἐνόντα· ἐνεῖναι δὲ τάριχος τε καὶ οἶνον Κῶν καὶ ἄλλ' ἅττα . . . τό τε οἰνῶριον τὸ Κῶν οὐδοήκοντα στάμνοι ξεστηκότες οἶνου (this illustrates what we have already said of this Coan wine) καὶ τὸ τάριχος ἀνθρώπων τινὶ γεωργῷ παρεκομίζετο ἐν τῇ πλοίῳ ἐκ Παντικαταίου εἰς Θεοδοσίαν, τοῖς ἐργάταις τοῖς περὶ τὴν γεωργίαν χρῆσθαι (Οἱ ἀνὰ μέσον ἰδία!).

³ *Heracles*, 288-289: these bones, found at Cos, like those of Orestes at Tegea (Herod. i. 68), and the shoulder-blade of Pelops (Pausan. v. 13. §§ 3-4), may have belonged to some extinct monsters. Mr. Paton found some teeth of a mastodon in the neighbourhood of Antimachia, and similar fossils have been recently found in Samos. The discovery of such remains in ancient Samos gave rise to the wonderful story of the Νηάδες, monsters whose roaring shook and split the earth (*Euphorion*, as cited by Aelian, *H. A.* xvii. 28; see Meineke, *Euphorion*, in his *Analecta Alexandrina*, p. 60). Plutarch, *Qu. Gr.* 56, alludes to this Samian story, but attributes the big bones to a battle between Heracles and his friends and the Amazons, in which many were slain; it was they, said some, who by their shouting had split the ground. More startling is the statement that this wine-grower of Peparethus 'owned the whole of Cos' (ἐκέρηται δὲ αὐτὴν μένος): this may merely mean that Hymnaeus owned, or leased, all the vineyards then cultivated at Cos.

he had dug up in his vineyards at Cos: ἐν Κῷ γὰρ τῇ νήσῳ, κέκτηται δὲ αὐτὴν μόνος, ἔτυχε μὲν ὀρύττων ἀμπέλους, ἡ γῆ δὲ ὑπήχθη τοῖς ὀρύττουσιν οἶον κενή· διανοίξαντος οὖν δωδεκάπηχος μὲν ὁ νεκρὸς ἔκειτο, τὸ δὲ γε κράνιον ᾧκει δράκων.

We can the more believe that the wine of Cos was exported in native jars, since Pliny praises its pottery (*N. H.* xxxv. 161: *Cois laus maxima*).

From the fourth century B.C. until the end of the first century A.D., the most interesting, and perhaps the most valuable, of the industries of Cos, was its silk. This is first mentioned by Aristotle, in his *History of Animals* (v. 19) where, after describing the silkworm, he says: ἐκ δὲ τούτου τοῦ ζῴου καὶ τὰ βομβύκια ἀναλύνουσι τῶν γυναικῶν τινες ἀναπνιζόμεναι, κᾶπειτα ὑφαίνουσιν· πρώτη δὲ λέγεται ὑφῆναι ἐν Κῷ Παμφίλῃ Πλάτῳ θυγάτηρ. Most readers would understand this to mean that the women in Cos¹ unwound the cocoons (ἀναλύνουσι), and reeled them (ἀναπνιζόμεναι), and afterwards wove the silk into stuffs. The close connexion of Cos with the East², makes it quite possible that silkworms were thus early introduced. They must have been an inferior kind, and not the true *bombyx mori*, or mulberry-eating worm, which produced the finest Chinese silk. Pliny, who seems to have had before him more than one authority, distinctly asserts, what Aristotle implies, that the cocoons were grown in Cos (*N. H.* xi. 22-23 §§ 76-77): prima eas redordiri rursusque texere invenit in Coe mulier Pamphile, Plateae filia, non fraudanda gloria excogitatae rationis ut denudet feminas vestis. [Thus much is from Aristotle; then he goes on] Bombycas et in Coe insula nasci tradunt, cupressi, terebinthi, fraxini, quercus florem imbris decussum terrae halitu animante. His natural history in this chapter is absurd, but he probably refers to the food of the Coan silkworms. Altogether therefore, I prefer to suppose that the silk of Cos was produced on the spot from inferior kinds of worms, and not merely woven from imported skeins³. We

¹ This is not explicitly asserted by Aristotle, and the inference has been often questioned: see Smith's note on Gibbon's famous passage in ch. 40 of his *History* (Smith's ed. 1862, vol. v. p. 57).

² It suffices to name Berosus, who left Assyria to settle at Cos: he was born in the time of Alexander the Great. Through Egypt, also, the island was in easy connexion with the East: see also No. 1.

³ Here I have Rayet with me, who knew the island well (*Mémoire*, pp. 85, 86); Blümner (*Technologie und Terminologie der Gewerbe und Künste*, i. 191) argues that the fabrics of Cos were *gallette*, woven from carded raw silk obtained from wild cocoons; Marquardt

have, however, no information of the direction of this trade, nor where the Coan silk found its market, until the Augustan age. Then it became the fashion among Roman ladies. The Augustan love-poets¹ are perpetually mentioning it. Its transparency shocked the moralists when worn by women²; it shocked them still more as worn by effeminate men³. It was dyed purple⁴, and inwoven with golden threads⁵; it was admired the more for its costliness⁶. After Pliny it is never again mentioned, except by Juvenal as part of the hoards of the past⁷. Possibly the earthquake in the reign of Antoninus Pius destroyed the silkworms. Silk reappeared in Europe in the time of

(*Röm. Alt.* vii. 475 foll.) concedes that there were silkworms in Cos (p. 479) of an inferior kind.

¹ See Propertius, i. 2. 2:

Quid juvat ornato procedere, vita, capillo,
Et tenues Coa veste movere sinus?

So *id.* ii. 1. 5; Ovid, *A. A.* ii. 298. I understand Persius' *lubrica Coa* (v. 135) to refer to glossy silks and not to wine.

² Hor. *Sat.* i. 2. 101:

Cois tibi pæne videre est
Ut nudam, ne crure malo ne sit pede turpi;
Metiri possis oculo latus.

Seneca, *De beneficiis*, vii. 9. § 5: video sericas vestes, si vestes vocandæ sunt, in quibus nihil est quo defendi aut corpus aut denique pudor possit, quibus sumptis parum liquido nudam se non esse jurabit.

³ Pliny, *N. H.* xi. 78: Nec puduit has vestes usurpare etiam viros levitatem propter æstivam. in tantum a lorica gerenda discessere mores ut oneri sit etiam vestia. Assyria tamen bombyce adhuc feminis cedimus.

⁴ Horace, *Od.* iv. 13. 13:

Nec Coe referunt jam tibi purpuræ
Nec clari lapides tempora quæ semel
Notis condita fastis
Incluit volueris dies.

This probably explains *σappupewwλis* in No. 309, and the relatively large number of Phœnician residents; perhaps Meleager's emigration to Cos may be thus accounted for.

⁵ Tibullus, ii. 3. 56:

Illa gerat vestes tenues quas femina Coa
Texuit, auratas disposuitque vias.

⁶ Tibullus, ii. 4. 29:

Hic dat avaritiæ causas et Coa puellis
Vestis et e rubro lucida concha mari.

Propert. v. 2. 23: Indue me Cois: flam non dura puella: *Id.* v. 3. 55: qui versus, Coe dederit nec munera vestis, &c.

⁷ Juvenal, viii. 98 foll.:

Non idem gemitus olim nec vulnus erat par
Dannorum sociis florentibus et modo victis:
Plena domus tunc omnis, et ingens stabat acervus
Numorum, Spartana chlamys, conchyliæ Coa, &c.

Justinian, but it was imported from the East¹; even Pliny, in the passage already cited, prefers the silk of Assyria.

The *Mémoire* by Rayet gives the best account of the present condition of the island, with careful statistics of its trade. Raisins for Trieste and fresh grapes for Alexandria, form its chief exports. The feature best known to travellers is the enormous plane-tree which all but wholly fills the square called after Hippocrates²: it is not far from the harbour, and is the favourite resort of the inhabitants. The tree has been often described, as by Clarke (amongst others), early in the century (*Travels*, Part ii, Sect. 1, p. 198), and recently by Benndorf and Niemann, *Reisen in Lykien und Karien*, p. 12 (Vienna, 1884), who engrave a photograph of a part of it. Clarke's account (1812) will bear quoting: 'A plane-tree, supposed, and perhaps with reason, the largest in the world, is yet standing within the market-place. It was described as the famous plantain-tree, half a century ago, by Egmont and Heyman (*Travels*, 1759). It once covered with its branches upwards of forty shops; and enough is still remaining to astonish all beholders. An enormous branch, extending from the trunk almost to the sea, supported by ancient columns of granite, gave way and fell. This has considerably diminished the effect produced by its beauty and prodigious size. Its branches still exhibit a very remarkable appearance, extending horizontally, to a surprising distance; supported, at the same time, by granite and marble pillars found upon the island.' I do not know how old the tree may be; but there was a well-known plane-tree in ancient Cos, perhaps on this very spot, under the shadow of which there stood a statue of Philetas. So we learn from the poem of Hermesianax, quoted by Athenaeus (p. 598):

οἶσθα δὲ καὶ τὸν ἀοιδόν, δν Εὐρυτύλου πολιῆται
 Κῶοι χάλκειον στήσαν ὑπὸ πλατάνῳ
 Βαττίδα μολπάζοντα θοήν, περὶ πάντα Φιλητᾶν
 ῥήματα καὶ πᾶσαν τρυόμενον λαλήν.

¹ Gibbon, *History*, ch. 40. § 3 (vol. v. p. 56, Smith's ed.).

² Oriental legend made much of Hippocrates and so perpetuated his name at Cos. See Sir John Mandeville, ch. ii: 'Some say that in the yle of Lango (i. e. Cos) is Ipocras daughter in maner of a dragon which is a hundred foot long as men saye, for I have not seene it,' &c.

NOTE ON THE PHRASE ΚΩΣ ἢ ΜΕΡΟΠΙΣ AND ON THE OLDER CITY NAMED COS.

I HAVE given in the text what seems the most probable account of the matter. At present it has received little or no light from excavation, and the literary evidence has been obscured and overlaid through the prominence of the later city of Cos. The facts are briefly these. Thucydides (viii. 41) speaks of Astyochus landing on the island in B.C. 412, on his way from Chios to Caunus. His words are: 'Εν τούτῳ δὲ ἐκ τῆς Καῦνου παραγίνεται ἀγγελία (Astyochus was then at Miletus) ὅτι αἱ ἑπτὰ καὶ εἴκοσι νῆες καὶ οἱ τῶν Λακεδαιμονίων ξύμβουλοι πάρεισι· καὶ νομίσας πάντα ὕστερα εἶναι ἑλπίς πρὸς τὸ ναῦς τε ὅπως θαλασσοκρατοῖεν μᾶλλον τοσαύτας συμπαροκομίσαι, καὶ τοὺς Λακεδαιμονίους οἱ ἦγον κατασκόποι αὐτοῦ ἀσφαλῶς περαιωθῆναι, εὐθὺς ἀφείλς τὸ ἐς τὴν Χίον ἔπλει ἐς τὴν Καῦνον. καὶ ἐς Κῶν τὴν Μεροπίδα ἐν τῇ παράπλῳ ἀποβάς τὴν τε πόλιν ἀτείχιστον οὖσαν καὶ ὑπὸ σεισμοῦ ὅς αὐτοῖς ἔτυχε μέγιστός γε δὴ ὦν μεμνήμεθα γενόμενος συμπεπτωκυῖαν ἐκπορθεῖ, τῶν ἀνθρώπων ἐς τὰ ὄρη πεφευγόντων, καὶ τὴν χώραν καταδρομαῖς λείαν ἐποιεῖτο πλὴν τῶν ἐλευθέρων· τούτους δὲ ἀφίει. ἐκ δὲ τῆς Κῶ ἀφικόμενος ἐς τὴν Κνίδον νυκτὸς κτλ. Why does Thucydides add the epithet ἡ Μεροπὶς? If anyone has dreamt of cutting it out as a gloss, other passages presently to be cited forbid the excision. The scholiast remarks: τὴν Μεροπίδα περιττῶς προσέθηκεν· ἄλλη γὰρ οὐκ ἔστι Κῶς, which is absurd. Thucydides' words, carefully weighed, suffice to prove that the eastern portion of the island was called Κῶς ἢ Μεροπὶς, and that there was a city of the same name somewhere near the eastern shore. It is obvious that Astyochus landed on the eastern coast: no Greek sailor would have rounded Cape Laketer without a cause. The city was certainly not close to the sea, for no town existed at the harbour until B.C. 366 (see Strabo, p. 657). The older city was probably in the same neighbourhood as the later one, but withdrawn at some distance from the shore (Thucyd. i. 7). It was certainly called Κῶς, as the following passages of Thucydides, taken together, prove. In Thucydides, viii. 44, Rhodes revolts from Athens later in the same year (B.C. 412); whereupon—οἱ δὲ Ἀθηναῖοι κατὰ τὸν καιρὸν τοῦτον ταῖς

ἐκ τῆς Σάμου ναυσὶν αἰσθόμενοι ἐπλευσαν μὲν βυυλόμενοι φθάσαι, καὶ ἐφάνησαν πελάγιοι, ὑστερήσαντες δὲ οὐ πολλῷ τὸ μὲν παραχρήμα ἀπέπλευσαν ἐς Χάλκην, ἐντεῦθεν δ' ἐς Σάμον, ὑστερον δὲ ἐκ τῆς Χάλκης καὶ ἐκ τῆς Κῷ καὶ ἐκ τῆς Σάμου τοὺς ἐπίπλους ποιοῦμενοι ἐπὶ τὴν Ῥόδον ἐπολέμουν. The aim of the Athenian fleet was now to reduce Chios, and prevent the Peloponnesian fleet from relieving it, and also to recover Rhodes (Thucyd. viii. 55, in the winter of 412-11 B.C.): ὁ δὲ Λέων καὶ Διομέδων ἐν τῷ αὐτῷ χειμῶνι ἀφιγμένοι ἤδη ἐπὶ τὰς τῶν Ἀθηναίων ναὺς ἐπίπλουν τῇ Ῥόδῳ ἐποιήσαντο. καὶ τὰς μὲν ναὺς καταλαμβάνουσιν ἀνειακυσμένας τῶν Πελοποννησίων, ἐς δὲ τὴν γῆν ἀπόβασίν τινα ποιησάμενοι καὶ τοὺς προσβοηθήσαντας Ῥοδίων νικήσαντες μάχῃ ἀπεχώρησαν ἐς τὴν Χάλκην, καὶ τὸν πόλεμον ἐντεῦθεν μᾶλλον ἢ ἐκ τῆς Κῷ ἐποιοῦντο· εὐφυλακτότερα γὰρ αὐτοῖς ἐγγίγντο, εἰ ποὶ ἀπαίροι τὸ τῶν Πελοποννησίων ναυτικόν. At Chalke, of course, they could keep better outlook upon the movements of the enemy. But at this point the scene of the struggle is changed to the Hellespont, where the Athenians have to make sure of their allies and so secure the safety of their corn-supplies. The centre of war is thus shifted for the time; but upon the victory of Cynossema, we hear of Rhodes again (*ibid.* 108, B.C. 411): κατέπλευσε δὲ ὑπὸ τοὺς αὐτοὺς χρόνους τούτους καὶ ὁ Ἀλκιβιάδης ταῖς τρισὶ καὶ δέκα ναυσὶν ἀπὸ τῆς Καύνου καὶ Φασηλίδος ἐς τὴν Σάμον . . . καὶ πληρώσας ναὺς ἐννέα πρὸς αἷς εἶχεν Ἀλικαρνασέας τε πολλὰ χρήματα ἐξέπραξε καὶ Κῷ ἐτείχισεν. ταῦτα δὲ πράξας καὶ ἄρχοντα ἐν τῇ Κῷ καταστήσας πρὸς τὸ μετόπισρον ἤδη ἐς τὴν Σάμον κατέπλευσεν. In other words, the island of Cos is made the base of operations against Rhodes, and the *ruined city Cos* is fortified for this purpose. The great need of the Athenian commanders at this moment was money to pay their men. Hence the enforced contribution made at Halicarnassus; to which Diodorus (xiii. 42) adds (probably copying Ephorus, see ch. 41) that Alcibiades 'plundered Meropis': μετὰ ταῦτα τὴν Μεροπίδα πορθήσας μετὰ πολλῆς λείας ἀπέπλευσεν εἰς Σάμον. πολλῶν δὲ συναχθέντων λαφύρων, τοῖς τ' ἐν Σάμῳ στρατιώταις καὶ τοῖς μεθ' αὐτοῦ διελόμενος τὰς ὠφελείας, ταχὺ τοὺς εὖ παθόντας εὐνους αὐτῷ κατεσκεύασε. Either Ephorus (?) or Diodorus has confounded two different events, the sack of Κῷς ἢ Μεροπίς by Astyochus in B.C. 412, and the fortifying of the ruined town by Alcibiades in 410; or else we must suppose that just before Cynossema, when the Athenian fleet followed the Spartan to Hellespontine waters, and the game of Athens seemed desperate, Cos left the Athenian alliance. Nothing could be more likely; Cos would

naturally, in the absence of external influence, gravitate towards Rhodes. If this be the case, we must fill up the scanty record of events by remembering what changes would have been going on throughout the island in these two years. Oligarchical exiles would be everywhere returning, and false hopes of independence kindled. The damage done by the earthquake would have begun to be repaired, farmers would be restoring their homesteads, and perhaps the ruined city of *Kōs ἡ Μεροπὶς* was already rebuilding, when the Athenian victory off Cynossema suddenly changed the situation; Alcibiades swoops down to punish the revolt, plundering all he can lay hands on, for the support of the troops, and leaving a garrison in the island to be at once a hold upon Cos and a menace to Rhodes. Once again, in 408 B.C., three years later, he makes a similar raid upon Cos and Rhodes (Diod. xiii. 69): αὐτὸς δ' ὁ Ἀλκιβιάδης προσβολὰς ποιησάμενος τῇ πόλει (Andros), ἐν μὲν τῷ πεφρουρημένῳ τείχει τὴν ἱκανὴν φυλακὴν κατέλιπε, καὶ Θρασύβουλον ἡγεμόνα κατέστησεν, αὐτὸς δὲ μετὰ τῆς δυνάμεως ἐκπλεύσας τὴν τε Κῶ καὶ Ῥόδον ἐδήλωσε καὶ συχνὰς ὠφελείας ἤθροισε πρὸς τὰς τῶν στρατιωτῶν διατροφάς¹.

The phrase *Kōs ἡ Μεροπὶς* is also quoted by Pausanias (vi. 14. § 12) from an inscription at Olympia: παῖδα δὲ ἐφ' ἵππου καθήμενον, καὶ ἐστηκότα ἄνδρα παρὰ τὸν ἵππον φησὶ τὸ ἐπίγραμμα εἶναι Ξενόμβροτον ἐκ Κῶ τῆς Μεροπίδος, ἐπὶ ἵππου νίκη κεκηρυγμένον, Ξενόδικον δὲ ἐπὶ πυγμῇ παίδων ἀναγορευθέντα· τὸν μὲν Παντίαν αὐτῶν, Ξενόμβροτον δὲ Φιλότιμος Αἰγυήτης ἐποίησε. Pantias flourished about B.C. 380 (Brunn, *Gesch. der Griech. Künstler*, i. 81). This accords very well with all that has been said; but it might be doubted whether *Kōs ἡ Μεροπὶς* in the inscription referred to the town or the district.

Thucydides, however, and Ephorus (?) are not the only writers of credit who speak of the city as *Kōs ἡ Μεροπὶς*. Apollodorus of Artemita (first century B.C.) is quoted by Strabo (xiv. 686 and 701) as saying of the old Bactrian Kings and their territory: πόλεις τε σχεῖν πεντακισχίλιας, ὧν μηδεμίαν εἶναι Κῶ τῆς Μεροπίδος ἐλάττω. We are able however to trace this statement and comparison farther back than Apollodorus. Pliny (*N. H.* vi. 59) says 'Alexandri Magni comites in eo tractu Indiae quem is subegerit scripserunt v milia oppidorum fuisse, nullum Coo minus, gentium viiii,' &c. It is highly probable that the passage comes from Onesicritus, of the island Astypalaea, who

¹ Here, instead of Thrasybulus, Canon should be named: see Grote, ch. lxiv, and Xenophon, *Hell.* i. 4. § 10.

was a *comes Alexandri* (see Strabo, p. 701, φησὶ δ' Ὀνησίκριτος). Some of his statements were exaggerated, and this one may be an example. But the comparison with Cos would be natural in the mouth of a neighbouring islander. He refers, of course, to the new city of Cos, built B.C. 366, which rose so rapidly in wealth and standing during the first half century of its existence (Diod. xv. 76). But if the statement dates from Onesicritus, why does he add ἡ Μεροπὶς in speaking of the new city? Was there any other city of the name?

Pliny (*N. H.* iv. 71) has been supposed to speak of a town called Cos in Calymna: but the reading is doubtful, and the reference is probably to the little island of Alimia close to Chalki¹. Again, Steph. Byz. (s.v. Κῶς) remarks: ἔστι καὶ ἐν Αἰγύπτῳ πόλις Κῶς. But this town is hardly likely to have been conspicuous enough to make a distinguishing epithet necessary for the well-known Cos. It is more natural to suppose that the full designation of the older capital of the island was Κῶς ἡ Ἀστυπάλαια (Strabo, xiv. 657), as that of the eastern town was Κῶς ἡ Μεροπὶς, and that even after the foundation of the new city on the eastern shore with the name of Κῶς, the old city of Κῶς ἡ Ἀστυπάλαια still retained sufficient importance during the fourth century to make it desirable to add the distinguishing epithet ἡ Μεροπὶς when the newer city was meant².

¹ This suggestion is due to Mr. Paton.

² As these sheets are passing through the press, Mr. Kenyon has very kindly permitted me to see his first proofs of the newly-found mimiambi of Herodas. Their date I certainly place in the third century B.C., and the author evidently belonged to some island or city lying upon the same route as Cos. The scene of the second poem is actually laid in Cos. It is a pleading in a court of law; the speaker lays stress on the *ἀπαισιμία* of Cos (line 27), and he mentions the *προσάδραι* (line 40). There are also allusions to the usual Coan legends. The fourth poem describes a group of women bringing a thank-offering to a temple of Asclepius, possibly that of Cos.

ADDENDA AND CORRIGENDA.

IN Nos. 1, 2, 3, 4, 6, 8, 10, 12, 14, 16, 18, 19, 21, 22, 24, 27, 28, 29, 34, the form of epsilon should be E. E is right in the calendar fragments Nos. 37-42, and here tells in favour of an early date.

No. 5, line 7: read *δαμοσ[ιεύον]των*.

No. 10 a, line 2: read *νουμηρία*. Line 43: restore *Φιλίππου τοῦ [Δ]α[μο]φώντος*. Line 54: in the uncial text (p. 10) dele the two dots between Λ and ΟΙ: the letters on the stone are written very closely, and there is, I think, room for the restoration given in the cursive text. c, line 14: at the end read 'Αδδ-.

P. 21: for the military year cp. now *Inscripfen von Pergamon* No. 13. The editors should, at least, have referred to this inscription and Sir C. Newton's comments on it. *Ibid.* foot-note: see Appendix C. (p. 354).

P. 28, foot-note: *ρόπον* is confirmed by Mr. Cecil Smith's examination of the stone. The significance of the form *ἀποδείξαντο* is not affected by the change.

No. 16: Sakkelion's copy, not previously accessible to me, includes a few more letters on the left, since chipped off the stone. They confirm the restorations proposed.

No. 27, line 4: for *δα[μος]* read *δα[μος]*. Line 10: read *λεπας[είρ]αι*.

No. 29: for the last lines, see p. 331.

No. 36: Several passages from the wills of Theophrastus and Epicurus preserved by Diogenes should have been cited in illustration of this inscription.

P. 85, note on line 21: the inscription from Pserimos, here referred to, is of late imperial times, when both Pserimos and Calymna had for long been incorporated with Cos. See Appendix H.

P. 90: note on *κλίοντι Καρναίαι*. See p. 334.

No. 39, line 1: the *τετράς ἐξ εἰκάδος* must be the same as the *τετάρτα ἀνομένου*. Cp. the Rhodian Calendar, *BM.* 344.

P. 94, line 12: for 'calendar at all,' read 'a calendar at all.'

No. 42 b, line 4: read *τετάρτα[ι]*.

No. 86, heading: for No. 4 read No. 10.

No. 106, heading: for No. 3 read No. 2.

No. 129, line 2: read *τραγωδοῦ*.

P. 157: the phrase *φамиλία μονομάχων καὶ ὑπόμνημα κωνηγισίων* (No. 141 and elsewhere) has not been satisfactorily explained. *ὑπομνήμα*, if it means 'monument,' cannot be coordinated with *φамиλία*. It is perhaps a translation of 'commentarium,' and some other explanation than Mommsen's must be sought for.

No. 141: read *Καστρικίου*.

Two tombstones published by Ross (*Inscr. In.* Nos. 300, 301), have been omitted by an oversight. Both have now disappeared.

325 bis.

ΗΠΥΑΛΟΣΙ ΥΛΠΙΚΙΟΥΙΑ . .
 ΡΟΥΦΟΥΚΑΙΦΛΑ . ΥΙΑΣΑΘΗΝΟΚΛΕΟ
 ΘΥΓΑΤΡΟΣΣΩΣΤ . . ΉΣΖΗΤΑΣΓΥΝΑ
 ΣΣΙΑΓΕΤΑΚΤΑΝ

Ἡ πύαλος[- - Σο]υλπικίου, [Γ]α[ίου? υἱοῦ,
 Ῥούφου, καὶ Φλα[ο]νίας, Ἀθηνοκλέους
 θυγατρὸς, Σωστ[ράτ]ης—Ζῆ(ι)—τῆς γυνα[ι]-
 κὸς αὐτοῦ - -]ε (δ)ια(τ)έτακτα(ι)

325 ter.

ΕΡΩΤΟΣ

crown

. . ΦΑΛΑΝΑ

ΕΠΙΤΡΟΠΟΥ

No. 345, line 17 : possibly we should read *Σουλπικίου* here. In that case the man is he whose epitaph we have in No. 325 bis.

No. 384, line 16 : at the end read [. . . . ζ]

No. 415, heading : for left read right.

P. 321 : for the name *Αλφικιανός*, see now Galen, *Scripta Minora* (ed. Marquardt), vol. ii. p. lxiv.

THE INSCRIPTIONS OF COS

INSCRIPTIONS FROM THE CITY OF COS.

I.

COAN DECREES.

1.

Stela in the house of George Thymanakia. Height 35 cm., width 38 cm.
Correctly published by Hauvette-Besnault and Dubois, *Bull. Hell.* v. p. 206, No. 2.
= Caner, *Delectus*, No. 160.

Ἔδοξε τῇ βουλῇ καὶ τῷ δάμῳ Δια-
γύρας Κλευχίου εἶπε· ἐπειδὴ Θήρων
Βουδαστράτου Τύριος ἀνὴρ ἀγαθός
ἐστι περὶ τὸν δᾶμον τὸν Κόων καὶ
5 ἐμ πᾶσι τοῖς καιροῖς χρεῖας διατελεῖ
παρεχόμενος πᾶσι Κόοις, δεδύχθαι
τῷ δάμῳ ἐπαινέσαι τε αὐτὸν καὶ ἡ-
μεν πρόξενον τᾶς πόλιος τᾶς Κό-
ων καὶ ἐκγόνους ἡμεν δὲ αὐτοῖς
10 ἔσπλουν καὶ ἔκπλουν καὶ ἐμ πολέμῳ
καὶ ἐν εἰρήνῃ ἀστυλεῖ καὶ ἀσπονδεῖ
καὶ αὐτοῖς καὶ χρήμασι τοῖς δὲ π[ωλη-
ται μισθωσάντω ἀναγρ[άψαι τε τὰν
προξενίαν ἐς τὰν σ[τάλαν καὶ σ[τάσαι
15 ἔ]ν τῷ ἱερῷ τῶν Δ[ωδέκα Θεῶν.

Decree conferring proxeny on Thero, a Tyrian.

2.

In the garden of Constantine Tsakanoglou. Stele, imperfect at the top, the lower part effaced, both edges complete. Published by Pantelidis, *Bull. Hell.* xi. p. 71.

IC

ΞΕΝΟΚΡΙΤΟΣ ΕΙΠΕ ΠΡΩΤΟΜΑΧΟΝ
ΕΠΙΝΙΚΟΥ ΚΙΑΝΟΝ ΠΡΟΞΕΝΟΝ
ΗΜΕΝΤΑΣ ΠΟΛΙΟΣ ΤΑΣ ΚΩΙΩΝ ΚΑ
5 ΕΚΓΟΝΟΣ ΗΜΕΝΔΕ ΑΥΤΟΙΣ ΕΣΠΛΟΥΝ
ΚΑΙ ΕΚΠΛΟΥΝ ΚΑΙ ΕΜΠΟΛΕΜΩΙΚΑΙ
ΕΝΕΙΡΑΝΑΙΑΣ ΥΛΕΙΚΑΙΑΣ ΠΟΝΔΕΙ
ΚΑΙ ΑΥΤΟΙΣ ΚΑΙ ΧΡΗΜΑΣΙ ΕΔΟΞΕ
ΤΑΙ ΒΟΥΛΑΙ ΚΑΙ ΤΑΙ ΕΚΚΛΗΣΙΑΙ ΓΝΩ
10 ΜΑ ΠΡΟΣΤΑΤΑΝ ΨΘΑΙΤΑΙ
ΞΕ Ψ Ω

Ξενόκριτος εἶπε Πρωτόμαχον
Ἐπινίκου Κιανὸν πρόξενον
ἤμεν τᾷς πόλιος τᾷς Κώων κα[?]
5 ἐκγόνοσ· ἤμεν δὲ αὐτοῖς ἐσπλουν
καὶ ἐκπλουν καὶ ἐμ πολέμῳ καὶ
ἐν εἰρήνῃ ἀσυλὲι καὶ ἀσπονδεῖ
καὶ αὐτοῖς καὶ χρήμασι· ἔδοξε
τᾷ βουλᾷ καὶ τᾷ ἐκκλησίᾳ γνῶ-
10 μα προστατᾶν (χ)[ρ]ῆσθαι? τᾷ
Ξ[ενόκριτου γνῶ]μα?

Decree conferring proxeny on Protomachus a native of Cius.

There seems to be no other possible restoration of line 10. The phrasing is unusual: see S. Reinach, *Traité de l' Epigr. Gr.* p. 355.

3.

Fragment; the left edge complete; in the house of Mr. Pantelidis. Published by him, *Bull. Hell.* xi. p. 72; and previously by Hauvette-Besnault and Dubois, *Ibid.* v. p. 108.

The letters resemble those of No. 2. Μ and Σ are slightly sloped: Υ has here curved arms, and Ω has slight apices.

- - - πᾶσι Κῶνταις, δεδό-
 χθαι τῷ δάμῳ ἐπαίνεσαι
 τε αὐτὸν καὶ ἡμεν [πρόξε-
 νον τᾶς πόλιος τᾶς [Κῶων
 5 καὶ ἐκγόνος, ἡμεν δ' αὐ[τοῖς
 ἔσπλουν καὶ ἔκπλουν [καὶ ἐμ
 πολέμῳ καὶ ἐν εἰρήνῃ
 ἀσυλεῖ καὶ ἀσπονδεῖ [καὶ
 αὐτοῖς καὶ χρήμασι.
 10 Ἔδοξε τῷ βουλῇ καὶ τῇ
 [ἐκκλησίᾳ· γνώμα προστατᾶν]

Fragment of a decree conferring proxeny on an unknown person.

It is doubtful whether lines 10-11 are the beginning of another decree, or belong to this one, like the last lines of No. 2. A fragment of a similar Coan decree in honour of a native of Olbia is published by Latyschev, *Inscr. Ponti Euxini*, No. 49.

4.

In a wall near the theatre.—Fragment broken on all sides.

	Α	
	—Ξ	
	ΞΟΙ	- - - - -
	ΡΟΞ	π]ρόξ[ενος
5	ΚΑΙΕΥΕ	καὶ εὐε[ργέτας,
	ΙΥΤΟΞ	αὐτὸς
	ΑΙΕΚΓ	καὶ ἐκχ[ονοι·
	ΔΑΜΑΤ	Δαμάτ[ριος
	ΙΛΛΗΘΡ	- - - - -
10	ΡΟΞΕΝΟ	π]ρόξενος
	ΑΙΕΥΕΡΓ	καὶ εὐεργ[έτας,
	ΑΙΕΚΓΟΝ	καὶ ἐκχ[ονοι·
	ΓΡΟΛΕΙ	Εὐπρόδ[εμος
	ΑΙΑΡΙΞ	καὶ Ἀρισ[το-
15	ΛΗΞΜΗ	κ]λήs Μη - - -
	ΞΘΕΛΓ	s Θεαγ[γελεῖς
	ΡΙΞΙ	Ἀ]ρισ[τ - - -

The last letter of line 9 may be P.

This appears to be a fragment not of a decree, but of a list of *πρόξενοι*. The lines are evidently of unequal length, so restoration is very uncertain. Line 9 probably contains an ethnic.

5.

Near the church of the 'Παναγία τοῦ φόρου.' Height 60 cm., width 30cm. Published by Hauvette-Besnault and Dubois, *Bull. Hell.* v. p. 201, No. 1, and Dittenberger, *Sylloge*, No. 330. The upper part especially is much corroded, and a hole in the stone has destroyed portions of lines 10-15.

ΠΡΑΞΙΜΕΝΗΞΕΙΡΕΕΡΕΙΔΗ ΜΟΞΕ
 ΝΟΥΕΝΤΕΤΟΙΣΠΡΟΤΕΡΟΝΧΡΟΝΟΙΞΕ ΕΙΑΝ
 ΕΡΟΙΕΙΤΟΤΩΝΠΟΛΙΤΑΝΚΑΤΑΤΑΝΤΕ · ΝΑΝΤΑΝ
 ΙΑΤΡΙΚΑΝΠΑΡΕΧΩΝΑΥΤΟΞΑΥ·ΝΡ·Ο . . . ΟΝΕΙΞ
 5 ΤΑΝΞΩΤΗΡΙΑΝΤΩΝΝΟΞΕΥΝΤ· . . ΛΙ· . . ΝΕΝ'ΙΕΤΟ
 ΤΩΝΠΟΛΛΩΝΑΓ· Ο· . . ΩΝ/ . . . ΞΤ· ΑΑΤΩΝ
 ΚΑΙΤΩΝΙΑΤΡΩΝΤΩΝ . . . ΟΞ ΤΩΝΕΝΤΑΙΡΟ
 ΛΕΙΑΡΡΩΞΤΗΣΑΝΤΩΝ . . . ΤΑΣ·Α· . . ΡΑΘΙΑΣΤΑΣ
 ΓΕΝΟΜΕΝΑΣΠΕΡΙΑΥΤΟΥΞΛ· . . ΤΑΝΕΡΙΜΕΛΕΙΑΝΑΝ
 10 · ΡΟΙΕΥ· . . ΤΩΝΚΑΜΝ· ΞΕΝΟΤΙΜΟΞΑΥΤΕ
 · Α ΑΕΙΤΟΙΞΔΕΟΜΕΝΟΙΞΠΑΡΕΙΧΕΤΟΤΑΝ
 ΒΟ Γ·ΕΙΝΠΡΟΑΙΡΕΥΜΕΝ·ΤΟΙΞΑΡΡΩΞ
 - Α ΚΙ ΝΟΥΔΕΜΙΑΝΑ ΝΑΣΙΝ
 ΡΟ ΑΛΛΟΜΟΙΩΞΠΕΡΙΠΑΝΤΑ . . . ΞΡΟΛΙ
 15 ΑΞ ΑΙΩΝΑΙΕΞΩΙΞΕΡΟΛΛΟΥΞ· . . ΟΧΘΑΙ
 ΤΩΙΔΑΜΩΙΕΡΑΙΝΕΞΑΙΞΕΝΟΤΙΜΟΝΤΙΜΟΞΕΝΟΥΚΑΙ
 ΞΤΕΦΑΝΩΞΑΙΧΡΥΞΩΙΞΤΕΦΑΝΩΙΕΥΝΟΙΑΞΕΝΕΚΕΝ
 ΚΑΙΕΡΙΜΕΛΕΙΑΞΑΜΡΟΙΕΥΜΕΝΟΞΔΙΑΤΕΛΕΙΤΩΝΡΟ
 ΑΙΤΑΝΟΔΕΙΕΡΟΚΑΡΥΞΤΟΙΞΔΙΟΝΥΞΙΟΙΞΑΝΑΓΓΕΙ
 20 ΑΑΤ·ΟΤΙΟΔΑΜΟΞΕΤΕΦΑΝΟΙΞΕΝΟΤΙΜΟΝΤΙΜΟΞΕ
 ΝΟΥΑΡΡΑΡΓΥΡΙΟΥΟΥΕΚΤΩΝΝΟΜΩΝΡΑΕΙΞΤΟΥ
 ΥΡ!·ΕΞΤΙΑΕΚΚΛΗΣΙΑΧΕΙΡΟΤΟΝΙΑΙΜΕΓΙΣΤΑΝ
 ΩΡ·ΑΝΔΟΜΕΝΕΥΝΟΙΑΞΕΝΕΚΕΝΚΑΙΕΡΙΜΕΛΕΙΑΞ
 - ΤΟΙΕΙ· . . ΑΤ· ΤΡΙ· . . ΝΤΕΧΝΑΝΤΩΝΕΝ
 25 Ο· ΑΞΙ Ο ΩΝΟΡΩΞΕΙΔΩΝΤΙ
 /ΟΞ·ΥΞΧΡΗΣΙΜΟΥΞΟΝΤΑΣΚ/
 Ο ΞΤ

- Πραξιμένης εἶπε· ἐπειδὴ [Ξενότιμος Τι]μοξέ-
 νου ἐν τε τοῖς πρότερον χρόνοις [ἐπιμέλ]ειαν
 ἐποιεῖτο τῶν πολιτᾶν κατὰ τὴν τέ[χ]ναν τὴν
 ἰατρικὴν παρέχων αὐτοὺς αὐ[τὸ]ν π[ρ]ῶ[θ]υμον εἰς
 5 τὴν σωτηρίαν τῶν νοσεύντων, καὶ [νύ]ν ἐν[π]ε[σ]σύν-
 των πολλῶν ἀγ[αν] ὀλεθρίων [ἀρρω]στ[η]μάτων,
 καὶ τῶν ἰατρῶν τῶν [δαμ]σο[ιεύ]των ἐν τῇ πό-
 λει ἀρρωστησάντων [διὰ] τὰς [κ]α[κο]παθίας τὰς
 γενομένας περὶ αὐτοὺς δ[ιὰ] τὴν ἐπιμέλειαν ἃν
 10 ἐ[ποιεῖ]ντο τῶν καμνόντων, Ξενότιμος αὐτε-
 π[α]γγελτος] ἀεὶ τοῖς δεομένοις παρείχετο τὴν
 βράθειαν φέρειν προαιρέμενος τοῖς ἀρρωσ-
 τοῦσι πᾶσι τὴν ἀ[κ]εσίαν, οὐδεμίαν [δὲ] προτί[μα]σιν
 πο[ιεύ]μενος, ἀλλ' ὁμοίως περὶ πάντα[s] τὸς πολ-
 15 τ[ας] [σπουδ]άζων διέσφρε πολλούς, [δεδ]όχθαι
 τῷ δάμφ' ἐπαινέσαι Ξενότιμον Τιμοξένου καὶ
 στεφανῶσαι χρυσῷ στεφάνῳ εὐνοίας ἔνεκεν
 καὶ ἐπιμελείας ἃμ ποιούμενος διατελεῖ τῶν πο-
 λιτᾶν, ὁ δὲ ἱεροκᾶρυξ τοῖς Διονυσίοις ἀναγγει-
 20 λᾶτ[ω], ὅτι ὁ δᾶμος στεφανοῖ Ξενότιμον Τιμοξέ-
 νου ἀπὸ ἀργυρίου οὐ ἐκ τῶν νόμων πλείστου
 κ[υρ]α[α] ἐστὶ ἡ ἐκκλησία χειροτονία μεγίσταν
 δ[ωρ]ε[άν] δόμεν εὐνοίας ἔνεκεν καὶ ἐπιμελείας
 ἃν ἐπ[οιεῖ]το κ[ατὰ] τὴν ἰα[τρ]ικᾶν τέχνην τῶν ἐν
 25 τῇ π[ό]λει - - - - -ων, ὅπως εἰδῶντι
 πάντες ὅτι ὁ δᾶμος [το]ῦς χρησίμους ὄντας κα[ὶ]
 εὐνοὺς τῶν π[ό]λιτᾶν καταξίω[s] τ - - - -

Decree conferring a gold crown on a physician, Xenotimus, for his services during an epidemic.

Compare the analogous decree from Carpathos (Dittenberger, *Sylloge*, No. 331), and the Laconian decree (B. M. No. 143).

Lines 7 and 8: the conjecture of the first editors, *δαμοσιεύωντων*, and Dittenberger's *κακοπαθίας* are confirmed.

Line 13: in the first half only K can be read with certainty. The first editors restore τῶν οἱ[κ]εῖων οὐδεμίαν [ἐπαύξ]ασιν; Dittenberger substitutes [ἐπὶ]ασιν for [ἐπαύξ]ασιν. The evidence of the stone is favourable to neither of these restorations. I am almost convinced that the letters before K are not OI, and between οὐδεμίαν and ασιν

there is room for at least seven letters. It appears to me that strictly a new clause introduced by *καί* or *δέ* is required between *παρέχεται* in line 11 and *διέσπασε* in line 15. If the whole be restored on the plan I have adopted, this clause must begin with *οὐδεμίαν*. The restoration *προτ[ι]μασιν*, which has occurred independently to more than one critic, assumes that the N of the uncial copy should be M.

Line 22: ΕΣΤΙ is certain. Mr. Hicks who read P on the impression suggests *κυρία*, which certainly makes the sentence complete in sense and grammar.

Line 25: I am very uncertain of the letters I give in the middle of the line, as the impression is here useless.

6.

Outside the church of St. John.—Fragment; the left edge partially complete.

	ΙΙΣ	
	ΛΟΙΣΟΙΔΕΔΙΑ	- - - - -
	ΕΠΙΔΑΜΙΑΝΕ-	τὰν] ἐπιδαμίαν ἐ[ποιεῦντο
	ΜΟΣΦΑΝΕΡΑ	ὁ δᾶ]μος φανερά[ν
5	ΜΑΝΠΟΗ	τι]μὰν ποη[σ - - -
	-ΑΝΤΩ	

Fragment of a decree, perhaps in honour of foreign dicasts, who are often praised for their orderly conduct in the city they visited (*ἐπιδαμία*).

7.

British Museum, No. 336 (right edge nearly perfect).

	Ι . ΙΑΖΙΑ ΕΙΔ
	- - - αγε ἀφικομένου τε
	- - - πόλις(μ)α τὸ ἐν Ἀλασάρῃ
	- - - μ]ετὰ τῶν ἀνδρῶν τῶν
5	- - - τας τὰ μὲν ὑπὲρ τοῦ δάμου
	- - - κατ]ίσχειν τὰν καθαίρεσιν
	τῶν τειχέων? - - - π]ρεσβεῖαν ποτὶ βασιλῇ
	- - - τ]ε διαλεγεῖσθαι τῷ βασιλεῖ
	- - - ιοντα ἐν Ἀθάναις
10	- - - δπ[ω]ς τὸ πόλισμα μὴ
	- - - ἐν ἀσφαλεῖ οἰκέωντι

'Perhaps part of an honorary decree rewarding envoys for their services in the embassy to a king.' (NEWTON.)

The king may well have been Ptolemy Philadelphus II, who was not only born in Cos, as Sir C. Newton remarks, but also reckoned the island among the Egyptian dominions (Droysen, *Hellenismus*, iii. 1, p. 380). The form βασιλῆ (see Meisterhans, *Grammatik*, p. 109) can hardly be earlier than his reign. If, as Newton argues, there was a fort at Halasarna, the king may have wished to dismantle it (line 6), and the envoy may have been sent to deprecate this. The mention of Athens in this connexion is not out of place (line 9); for Philadelphus sent a force to Athens to help against Antigonos Gonatas in the Chremonidean War (Droysen, iii. 1, pp. 225 foll.).

8.

The following fragment, published by Gardner (*Hellenic Journal*, vi. p. 256, No. 12), is now at Symi. The owner told me it was not from Cos, but he gave no account of its 'provenance.' The dialect and the mention of the Asclapeion induce me to think that it may belong to Cos, and I think it better to give it here. I did not devote the same care to its revision as I should have done, had I known that it came from Cos.

ΛΟΣΑΝΕΙ

ΜΕΝΟΝΥΠΟΤΩΝ

ΝΙ ΛΙ ΑΠΛΗΣΙΩΣΤΟΙΣΤΟ

ΝΘΕΩΝΟΙΚΟΝ · ΕΤΑΒΕΒΗΚΕΝΙ

5 ΒΕΒΗΚΕΝΜΕΤΑΜΩΝΧΡΟΝΩΙΧΑΡ

ΥΤΟΥΧΑΛΚΗΝΜΕΝΕΙΚΟΝΑΕΦΙ

ΤΩΙΑΣΚΛΑΠΕΙΩΙΑΓΑΛΜΑΔΕΕΝΙ

ΤΕΙΔΕΘΥΜΕΛΙΚΟΥΣΑΓΩΝΑΣΑΥΤΩ

ΕΝΤΩΙΓΥΜΝΑΣΙΩΙΤΩΝΝΕΩΝΕΝΑ

10 ΑΣΤΕΘΗΘΡΟΝΟΝΕΤΤΙΧΡΥΣΟΝΕΤΤΑΥ

ΟΝΧΩΡΟΝΑΒΑΤΟΝΚΑΘΙΕΡΩ

- - - - -

- - μενον ὑπὸ τῶν

- - ν [π]α[ρ]απλησίως τοῖς το - -

τῶν θεῶν οἶκον [μ]εταβέβηκεν ε - -

5 βέβηκεν μετ' ἀμῶν χρόνῳ χαρ - -

α]ὑτοῦ χαλκὴν μὲν εἰκόνα ἐφι[ππον - -

ἐν] τῷ Ἀσκληπέϊ, ἀγαλμα δὲ ἐν τῷ - - -
 ἐν δσ]τει? δὲ θυμελικοὺς ἀγῶνας αὐτῶ[ι - - -
 ἐν τῷ γυμνασίῳ τῶν νέων ἐν Α - - -
 10 - - - ας τεθῆ(ι) θρόνον ἐπὶ χρυσον ἐπ' αὐ[τ - -
 τ]δν χώρον ἀβατον καθιερω[σαι - -

Fragment of an honorary decree to some very eminent person, perhaps a king. Line 9: possibly ἐν Ἀ[λασάρῳ or Ἀ[ντιμαχίῳ. For ἀμῶν see Wilamowitz, *Isyllos von Epidauros*, p. 28.

9.

British Museum, No. 337 (the right edge nearly complete).

ΙΑΔΑΜ

- - - - - διαφυλας - - -
 - - - - - ὁ Νικίου Εὐημέ[ρ - -
 - - - - - τοὶ τ]αμίαι ἐγδόντω σ[τάλαν
 5 ἐργάζασθαι καὶ ἀναγραφάντω τ]δε τὸ ψάφισμα καὶ τ[ὰ
 - - - - - -ωαν καὶ ἀναθέντω ἐν τῷ
 ἐπιφανεστάτῳ τῆς ἀγορᾶς τ]όπῳ ἵνα δὲ καὶ ὁ σύνπας
 δᾶμος εἰδῇ πάντα παθεῖν τ]ὰ τίμια Νικίαν (Ν)ικίου ὑπὸ τοῦ
 δάμου τῶν, ὁ δᾶ]μαρχος ἀνδρας ἐλέσθω τῶν
 10 δαμοτᾶν τοὶ δὲ αἰρεθέν]τες ἀναδόντω τόδε τὸ ψάφισ-
 μα τοῖς προστάταις? καὶ ἐπ]ελθόντες ἐπὶ τὰν βουλὰν καὶ ἔ[πι
 τὸν δᾶμον παρακαλεσάντω τ]δς πολίτας ποιήσασθαι τὰν ἀν[α-
 γόρευσιν τῶν τιμῶν ἐν τοῖς κ]αθήκουσι καιροῖ[s. ἀ]νδρες
 α(ι)ρεθέν-
 τες ἐπὶ τὰν πρεσβείαν Ἀπολ]λόδωρος Νικο[μάχ]ου, Νικομά[χος
 15 τοῦ δεῖνος, ὁ δεῖνα - - - - -νακ]τος Β, καὶ τοὶ τα[μί]αι τοῦ δάμου
 ὁ δεῖνα τοῦ δεῖνος, Ἀ]νταγόρας Φιλίστου, Μίκων Γεν-
 οκλεῦς Γ]γάθωνος, Ζώπυρος Ἀρίστωνος.
 - - - - - -αν Κώμαρχος Β, Τειμαγόρας Ἐκ[ατ-
 - - - - -, ὁ δεῖνα Ἀρ]ιστοφάνου, Πυ[θ]οκλῆς Β, Χαρίδα[s
 20 τοῦ δεῖνος, - - - - -]ας Ἀριστοκλείδα.

Line 1: possibly ΑΙ at the end instead of Μ. Line 4: at the end I read -Ι/. Line 15: at the beginning read \ΤΟΣ. Line 18: at the end read ΕΚ/.

The restoration of this document, given above, differs slightly from Sir Charles Newton's. I regard it as a decree of a Coan deme: it is impossible to tell which deme, but 'Αλασαρνιτᾶν in line 9 would suit the space. The Νικίας Νικίου here honoured, is probably not the tyrant of Cos, as the name of the latter's father is not mentioned in documents referring to him (see Nos. 76-80).

Line 7: for the expression δ σύντας δᾶμος see the Carpathian decree (*British Museum*, No. 364), and Newton's note.

Line 10: the number is probably τρεῖς. τεσσάρas would make the line too long.

10.

British Museum, No. 343. Formerly in the Church of St. John at Rhodes, where part of it was copied by Ross (*Inscr. In.* No. 274). It has been conclusively shewn to belong to Cos by Dittenberger, *de Sacris Rhodiorum*, II. p. x. If any confirmation were necessary it would be supplied by the following fragment of one of the duplicate copies of the stele, which was found in Cos and is now at Symi. This fragment has been already published by Gardner (*Hellenic Journal*, vi. No. 4).

On two faces of a fragment of bluish marble, height 20 cm.

a. Broken on left: width 9 cm.

b. Broken on right: width 18 cm.

- I
Y X
ΞΑΝΔΡΟΣ
Υ·ΗΚ
ΑΜΑΣΝ
ΟΣ·ΗΗ
ΩΝΥΙΩΝΙ
ΥΤΟΣ
ΝΙΚΗ
ΥΓΕ

Ν·Π Ε
ΚΑΙΥΓΓΕΡ
ΣΙΚΛΗΣΣΙΜΑ/
ΝΙΣΚΟΥΚΑΙΥΓΓΕΙ
—ΙΜΟΥΚΑΙΥΓΓΕΡΤ
ΑΡΙΣΤΟΒΟΥΛΟΥΓ
ΣΑΝΘΙΔΑΗΕΥδ
ΑΙΥΓΓΕΡΤΩΝΠΤΑΙΖ
ΑΝΔΡΟΥΠ ΙΜΙ
ΟΝΤΟΣΚΑΙΥΓΓΕΡ
ΕΙΤΟΣΑΡΕΤΩΙ
Α ΡΟΣΕΝ

a = col. c of the Museum stele, lines 14-22.

b = col. d of the Museum stele, lines 5-17.

There are a good many mistakes in the British Museum stele, such as omission of letters, Α substituted for Λ and vice versa. As two of these errors are corrected by this fragment, it appears that the whole to which it belonged was a more careful copy, than that which has reached us.

The following are the results of my re-examination of the stele.
Col. α. The beginnings of lines 6-12 should be thus printed.

N
-Σ
ΑΓΓΕ
ΛΕΝΟΣ
ΊΟΛΙΤΙ
ΟΙΚΩΝ
ΓΕΙΛΑΜ

Smaller letters begin with line 36.

Line 41: for ΔΙΠΡΟΥ read ΛΙΠΡΟΥ. Line 45: the letters at the beginning are very uncertain, possibly ΚΑΥΒΑΣ instead of ΠΑΧΡΑΣ. My own reading of lines 49-60, which are in parts much corroded, is as follows.

	ΤΡΟΣΗΓΑΘΟΚΛΗΣΣΤ	ΛΕΥΣΕΥΕΡΓΕ-
50	ΤΙΜΟΚΛΕΙΔΑΣΑΡΙΣΤΟΙΣ	ΊΗΕΦΑΝΤΙΔΑΣΕ
	ΤΟΥΗΨΙΛΙΑ ΠΙΚΡΑΤ	ΠΡΟΚΡΑΤΗΣΘ
	ΛΟΥΗΤ ΔΑ	ΑΙΥΠΕΡΤΑΣΓ
	ΚΟΣΡΑ ΥΛΟΥ	ΤΕΥΣΑΡΙ
	ΗΜΙΝΝΙΩΝΚΑΙΑ . . ΟΙ	ΥΠΕΡΤΩ ΙΧ
55	ΜΟΥΣΑΙΟΣΕ ΔΑΜΟΥΑΝ	ΠΡΥΘ ΔΟΤΟΣ
	ΠΡΟΚΡΑΤΙ ΣΚΑΙΥΠΕΡΤ	ΝΗΓΑΡΜΕΝΙΣΚΟΣ
	ΩΝΙΑ . . ΚΑ Ο	ΔΑΜΟΚΡ ΤΗΣΦΙΑ
	ΡΑ ΕΥΣΟ . . . ΊΗΔΑΡΔΑΝΟΣΟΡΘ/	
	ΊΚΑΙΥΡΕ ΥΙΩΝΧΡΑΙΖ	ΙΩΡΥ ΙΩΝΟΣΩΝΕ
60	ΠΟΛΑΜΟ . ΤΙΜΩΝΑΚΤΙ	κ.τ.λ.

I only propose these readings, where they differ from Sir Charles Newton's, as alternatives; more might be made of this part by repeated study with a favourable light.

Line 62: ad fin. possibly ΗΨΑΙΔΙΟ. Line 63: ad in. I read ΛΕΥ- . . . ΙΤΟΣ. Line 66: ad in. possibly ΔΡΟΥ. Line 69: ad in. Α . ΙΔΑ.

Col. b. Lines 19-25 should be printed thus:—

ΛΑΝΤΑΨΒΟΤΩΝΘΕΥΔΩΡΟΥΚΑΙΥ
 20 ΤΟΥΙΩΝΗΓΟΡΓΟΣΙΩΙΔΟΥ
 ΙΗΗΚΑΙΜΙΣΟΟ·ΛΑΝΕΝΙΑ
 ΙΙΝΟΣΑΡΑΤΙΔΑΚΑΙΥΠΕΙ
 ΠΟΝΑΣΙΚΛΗΣΦΑΙΝΙΓΡΟΥΗΤΕ
 ΡΟΣΝΙΚΑΡΧΟΥΚΑΙΥΠΕΡΤΩΝΥΙΩΝΤ
 25 ΑΓΗΣΙΑΣ κ.τ.λ.

Line 45: ad fin. read Α'. Line 47: ad fin. read ΑC. Line 54: ad fin. ΠΙ>. Line 55: ad in. ΨΣ. Line 62: ΞΚΡΑΤΗΣ. Line 75: ad fin. ΣΤ.

Col. c. Line 7: perhaps ΔΑΡΔΩΠΙΔ. Line 9: ΘΕΥΔΟΡΟΣ. Line 34: ΛΑΜΑΓΟΡΑ. Line 50: ΑΓΑΛΟΥ. Lines 82-84: ad fin. thus:—

ΘΙ Δ
 ΗΣΦΙΛΙΝΟΥ
 Χ Α Δ

Line 88: read ΞΟΣ not ΞΟΣ. Line 93: Α·ΩΝΟΣ.

Col. d. Lines 2-5 should be thus printed:—

ΟΣΝΙΚ Ω
 ΓΡΟΣΗΨΚΑΛΛΙΓ
 ΡΙΣΤΑΓΟΡΑΣ ΣΤΙ
 ΑΙΝΙΩΝΟΣΚΑΙΥΠΕΡΤΩ

Line 16: two letters have been erased. Line 19: ΝΙΚΟΜ. Line 22: ad fin. Π'. Line 42: the 1 at the beginning is doubtful. I see only ι. Line 43: ΞΙΔΑ. Line 44: ad fin. Π. Line 45: ΑΙΓ. Line 50: ad fin. ΞΑ. Line 57: ΑΡΙΣ - - ΞΞ. Line 63: ΣΩΣΙΤ.

α.

Ἐπὶ μὲν ἄρχου Νικομήδους
 οἱ νουμηνία. Διοκλῆς
 Λεωδᾶμαντος εἶπε· ὅπως

- ἐφ' ἐκά]στου καιροῦ φαίνων-
 5 ται τ]οὶ πολῖται συναντι-
 λα]νβα[ν]όμενοι τᾶς κοινᾶς
 ἀσ]σφαλείας, δεδόχθαι ἐ-
 π]αγγέλλεσθαι τὸς δηλο-
 μένος τῶν τε πολιτᾶν καὶ
 10 πολιτίδων καὶ νόθων καὶ πα-
 ρ]οίκων καὶ ξένων, τῶν δὲ ἐπαγ-
 γειλαμένων τὰ ὀνόματα
 ἀναγορευσάντων παρα-
 χρῆμα ἐν τῇ ἐκκλησίᾳ, ὃ δ[ὲ]
 15 δᾶμος διαχειροτονεῖτω
 τὰν ἀξίαν τᾶς δωρεᾶς
 κ]αί, εἴ κα δοκῇ, λαμβαν[έ-
 τ]ω· ὅπως δὲ ὑπόμνα[μα
 ὑπ]άρχη [τ]ῶν ἐς τὰν σω[τη-
 20 ρί]αν τὰν τᾶς πατρίδος [καὶ
 τῶν συμμάχων συνεπι[δόν
 των ἑαυτοῦς, τοὶ πωληται
 ἐγδόντω στάλας ἐργάξασ-
 θαι τρεῖς καὶ ἀναθῆ[ντω μ]ε-
 25 αμ μὲν ἐν τῷ θεάτρῳ, τὰν δὲ
 ἄλλαν ἐν τῷ Ἀσ[κλα]πι-
 εῖῳ, τὰν δὲ τρίταν ἐν τῇ ἀγο-
 ρῇ παρὰ τὸν βωμὸν τὸν τοῦ
 Διονύσου, τῶν δὲ χειροτο-
 30 νηθέντων τὰ ὀνόματα ἀν[α-
 γραψάντω [ἐς] τὰς στάλας,
 καταχρημα[τι]σάντω δὲ κα[ὶ]
 εἰ [κά τ]ινων ἀποχειροτονη-
 θῇ ἂ ἐπαγγελία· αἱ δὲ κά τι-
 35 νες ὑστερῶντι τᾶς ἐπαγγελ-
 ί]ας ἐξῆμεν αὐτοῖς καὶ ἐν τῇ ἐχομένῃ ἐκ-
 κλησίᾳ ἐπαγγέλλεσθαι. Διοκλῆς
 Λεωδάμαντος καὶ ὑπὲρ τοῦ υἱοῦ Ξενοτίμου ΠΧΧ.
 Θε]ύδοτ[ος] Ἀρχιδάμου ὑπὲρ αὐτοῦ καὶ τῶν τέκνων
 40 καὶ τᾶ]ς γυ[ν]αί[κ]ος ΧΧΧ. Δάρδανος Ἡρακλείτου ΧΧΧ.

- Δωρό]θεος [Φι]λίππου Η. Ἐκατόδωρος Νικομή-
 δευς Η. Καλλικ[ράτ]ης Κλευμήδευς Η. Φίλιππος
 . . . [Ι]ππου τοῦ . α . . . φώντος ΗΗ. Ἐκαταῖος
 Ζ](ω)ίλου καὶ ὑπὲρ τ[ῶν π]αιδίων καὶ τὰς γυναικὸς Χ.
 45 . α . . . ση[ς π]αιδία[ν Ἀρ]ιστίππου καὶ ὑπὲρ τοῦ
 πάππου Ἀλ[κι]δάμου - -. Δαμόκριτος καὶ Διογένη[ς
 τοῖ Τεισέα καὶ Δαμόκρ[ιτ]ος καὶ Τισίας τοῖ Διογένη[ς
 ΧΧΧ. Ἀπολλώνιος Ἀπολλ[ωνίου] καὶ ὑπὲρ τοῦ π[α-
 τρὸς ΠΙ. Ἀγαθοκλῆς Στ[ρατοκ]λεῦς εὐεργέτης - -
 50 Τιμοκλείδας Ἀριστ[αφ]ώντος ΗΗ. Ἐφαντίδας Ε - - - -
 του ΠΙ. [. Ἐ]πικράτης -. Ἱπποκράτης Θεσσα-
 λοῦ ΠΙ. Μ ος Δα[. . . κ]αὶ ὑπὲρ τὰς γ[υναι-
 κὸς (ΠΙ). Α ὕλου[- -. Ἀρισ]τεὺς Ἀρ[ιστ]
 ΠΙ. Μιννίων καὶ [. . . τ]οῦ[- - - καὶ] ὑπὲρ τῶ[ν υἱῶ]ν Χ.
 55 Μουσαῖος Ἑρμ[ο]δάμου ἀν[τι] ΠΙ. Πυθ[ό]δοτος
 Ἱπποκράτ[ευ]ς καὶ ὑπὲρ τ[ῶν υἱῶ]ν Η. Παρμενίσκος
 Λε[ωνίδ]α καὶ ὑπὲρ τ[οῦ υἱοῦ] - -. Δαμοκρ[ά]της Φιλ[ο-
 στ]ράτου[- -. - - - τ]εὺς (Θ) [. . . ου] ΗΗ. Δάρδανος Ὀρθ[αγ-
 δ]ρα καὶ ὑπὲρ τῶν υἱῶν Χ. παιδ[ία] Ζωπυ[ρ]ίωνος, ὧν ε-
 60 ἀ]π[ό]δαμο[ς] Τιμώνακτι, ΧΧΧ. Νικοφῶν Τιμοστρά-
 του καὶ ὑπὲρ τοῦ υἱοῦ Η. Ἀνδρ[α]μ[α]χος Ἀρτεμιδώρου -.
 Ἐπαί]νετος Α[εω]νίδα καὶ ὑπὲρ τῶν υἱῶν ΠΙ. (Π)αιδία[ν . . .
 . . . κ]λεῦς τος Ἐφαντίδα Η. Μητροφάνης
 Α ἀνδρος Δαματρίου καὶ ὑπὲρ - - - -
 65 - - - - κρά]τη[ς] Μνασέα, καὶ ὑπὲρ τοῦ υἱοῦ - - - -
 - - - - ἀν]δρου καὶ ὑπὲρ τοῦ υἱοῦ (ΠΙ). Φορμίων
 - - τι ος Η. Δαμόστρατος Ν]ικα - - - - -
 - - - - Η. Θεόδωρος Νικάρχ[ου καὶ] ὑπὲρ - - - - -
 - - κρ]α[τ]ίδα καὶ ὑπὲρ τῶν υἱῶν - - - - -
 70 - - - - ὦντος Χ. Ἀνδροσθ[ένης] - - - - -
 - - - - τας [καὶ ὑπ]ὲρ τῶν υἱῶν - - - - -
 - - - - καὶ ὑπ[ὲρ τῶ]ν παιδίων - - - - -
 - - - - ὑπ[ὲρ τ] - - - - -
 - - - - ΧΝ·C - - - - -

b.

- Θεουκλῆς Φιλίππου Η. Παρ[με-
 νίσκος Ἰέρωνος Η. Λύκαιθος (Λ)ε[υ-
 κίππου καὶ ὑπὲρ τῶν παιδίων
 καὶ τᾶς γυναικὸς ΗΓ. Θαυμίνος
 5 Ἀρίστου Η. Πολύκλειτος Νικο-
 μάχου Η. Δίων Διοκλεῦς καὶ ὑ-
 πὲρ τᾶς γυναικὸς ΗΓ. Φίλιστος
 Μοσχίωνος καὶ ὑπὲρ τῶν υἱῶν ΧΧΧΧ.
 Ἀρισταγόρας Διοκλεῦς ΗΗΗ. Πρω-
 10 τοφάνης Χαιρεφάνευσ καὶ ὑπὲρ
 τοῦ υἱοῦ Χ. Εὐδαμος Πυθαγόρα κα[ὶ
 ὑπὲρ τῶν παιδίων Χ. Ἀριστόκριτος
 Κριτοβούλου καὶ ὑπὲρ τοῦ υἱοῦ Χ. Φίλ[ι]-
 νος Φιλίππου καὶ ὑπὲρ τοῦ υἱοῦ ΗΗ. Ἀ[ν]-
 15 τίοχος Ἀθανίππου καὶ ὑπὲρ τοῦ υἱοῦ -.
 Νικοκλῆς Νικαγόρα καὶ ὑπὲρ τῶ[ν παι-
 δι]ων ΗΗΗ. Θράσων Ἀρχιδάμου ΗΗ. [Με-
 λάντας Ἱεροκλεῦς Η. Ἱεροκλῆς [Με-
 λάντα ΗΓ. Βότων Θεωδῶρου καὶ ὑπὲρ
 20 τῶν υἱῶν Η. Γόργος Ζωῖλου καὶ ὑπὲρ
 τῶν υἱῶν] ΗΗ, καὶ μισθα[ν] δὲ ἐνια[ν]-
 τ- νος Ἀρατίδα καὶ ὑπὲρ τ-
 ΗΓ. Ὀνασικλῆς Φαινίππου Η. Τε-
 λέσανδ]ρος Νικάρχου καὶ ὑπὲρ τῶν υἱῶν Η.
 25 Ἀγησίας Δαμοφῶντος καὶ ὑπὲρ τῶ[ν
 τέκνων καὶ τᾶς γυναικὸς . Ὀνύμα[ν]-
 δρος Χαρμοφάντου καὶ ὑπὲρ τῶ[ν
 παιδ]ίω]ν καὶ τᾶς γυναικὸς Χ. Ἀρχιπ[ο]-
 30 Ἀρχιλόχου Η. προστάται τοῖ σὺν Χ[α-
 ρίνφ ΗΓ. Θευτιμίδας Ἀριστάνδρου ΗΓ.
 Χαρμύλος Θευτιμίδα τοῦ Δαμοκρ[ί]-
 του ΗΗΗ. Χαιρέδαμος Θεμιστοκλεῦς Η.
 Κλεισανθίδας Κλεισιμάχου καὶ ὑ-
 35 πὲρ τοῦ υἱοῦ Η. Διογένης Διομέδον-
 τος καὶ ὑπὲρ τᾶς θυγατρὸς ΗΓ. Φί-

- λιστος Ἰέρωνος Η. Ἀρίσταρχος Τιμο-
 γεύς Η. Φιλίτιον Ἀπολλωνίου Η. Πο-
 λυ]χάρης Πολυτίωνος καὶ ὑπὲρ τῶν
 υἱῶν Η. Ἑρμογένης Νικοστράτου Η. Ἰέρ-
 40 οκλῆς Ἀριστάρχου Π. Φύλιστος Εὐ-
 τ]ελίδα ΗΗΗ. Κλειτίας καὶ Εὐξίμβροτος
 οἱ Θεῦ[δ]ώρου σὺν τῇ τιμῇ τοῦ οἴνου Χ.
 Ἀλέξ[αν]δρος Ἑρμία καὶ ὑπὲρ τῶν υἱῶν ΗΗ.
 Ξεῖν[ε]ς Ἀθανύλου καὶ ὑπὲρ τοῦ υἱοῦ Η.
 45 Κλεύκριτος Θεωδῶρου ΗΗΗ. Φίλιππος Α[ύ]-
 τοφῶ[ν]τος Χ. Μηνούφιλος Ἀλία καὶ [ὑπὲρ
 τῶν π[αι]δίων ΗΗΗ. Λαμπίας Ζωί(λ)ῶν
 καὶ ὑπ[ὲρ] τῶν υἱῶν ΗΗΗ. Πυθίας Φιλίνου Χ.
 Ἀνάξι[ππ]ος Ἀναξίππου Η. Μενεκράτης
 50 Ἀπολλωνίου ΗΗ. Χάρμιππος Ζωίλου [ὑπὲρ
 τοῦ υἱοῦ] καὶ τοῦ παιδίου τοῦ Χαρμῖπ-
 πῶν. Ἐκατόδωρος Ἐκατοδῶρου -.
 Θε ης Ἀλεξία καὶ ὑπὲρ τῶν υἱῶν
 καὶ τῆς γυναικὸς ΗΗΗ. Φιλίας Μοιρίχ[ου].
 55 ος Πραξιάνακτος ΗΗΗ. Λυσα
 χρίωνος Βοιάτιος Η. Εὐνομ - - -
 - - - Ἑρμίας καὶ Θεόδωρος τοῖ Ἑμ[με]-
 νίδα-.] Πόμπις Ζωπύρου καὶ ὑπὲρ
 - - - ἀντὶ τοῦ οἴνου ΗΗΗΗ. Θεύκριτος
 60 Ἀριστ[?]ομένους ΗΗΗ. Σίμος Σίμου Π
 - - - Χ[αρμίνου] Χ. Δαμάτριος Ἑρμῖπ-
 πῶν. Ἀρχ[εκράτης] Ἀρτεμιδώρου καὶ
 ὑπ[ὲρ] τῶν υἱῶν ΗΗΗ. Ἰέρων Φώκου Χ. Ἡράκλ[ει]-
 65 τος ου καὶ ὑπὲρ τοῦ υἱοῦ ΗΗ. Ἀρ-
 . . . ος Ρ[ο]δοκλ[ε]υς Π. Ἀχελῶος Ἰέρων[ε]ς
 καὶ ὑπ[ὲρ] τῶν παιδίων Π. Τιμόξενος [Παρ-
 μενίσκ[ω]ν - -] Εὐκλῆς Πραξιδάμαν[τος]
 καὶ ὑπὲρ [τοῦ] υἱοῦ ΗΠ. Νικομήδης Παρθε-
 νοπαίου -. Πλάτων Ἀντιπάτρου πρῶξε-
 70 νος ΗΗΗ. Ἀ[ρ]ιστανδρος Ἀριστάνδρ[ω]ν καὶ
 Ἀριστανδ[ρ]ος Ἀριστίππου καὶ ὑπ[ὲρ] τοῦ
 πατρὸς ΗΗ. [π]αιδία Ξενοδίκου Χ. Κλεῦ[μενος]

- Εὐκλεὺς . . Η. Παναμάας Μαιδάτ[α καὶ
 ὑπὲρ τᾶς [γυ]να(ι)κὸς καὶ τῶν παιδ[ι]ων -.
 75 Δι]οκλῆς Θε]υδότου ΗΗΗ. Ἑκαταῖος Σ[τ-
 Πει[σ]ιδάμος Πεισιστράτου [καὶ
 ὑπὲρ τ]οῦ υ[ί]ο]υ ΗΗΗ. Ἀρχων Ἀρχεδάμ[ου καὶ
 ὑπὲρ τῶν] υἱῶν Χ. Θρασύμβροτος - - - -
 - - - - -

c.

- παιδίον Αἴσχρου Η. Πολυκ [. . . Χαρ-
 μίλου Π. Διοκλῆς Κλείνου [καὶ ὑπὲρ
 τοῦ παιδίου ΗΗ. Δαμαγόρας [Σωφομε-
 νοῦ Η. Ἀγησίας Θράσωνος Π - - - -
 5 σας Εὐκράτεως καὶ ὑπὲρ τοῦ υἱοῦ - -.
 Νικόμαχος Νικομήδους καὶ ὑπὲρ
 τῶν παιδίων ΗΗ. Κράτης Δαρδωπιδ[α] -.
 Νικασίων Κράτητος Η. Ξενόφαντος
 Κράτητος Η. Θεύδ(ω)ρος Θευδότου Η.
 10 Καλλιπιδας Καλλιπίδα καὶ ὑπὲρ
 τῶν παιδίων Π. Σάτυρος Θεαιτήτου
 καὶ ὑπὲρ τῶν υἱῶν ΗΗΗ. Ὀνατορίδας
 Φρασιμήδους ΗΗ. Βοῖδας Φιλοστρά-
 του Χ. Νικοτέλης Νικηράτου Χ. Ἀλέ-
 15 ξανδρος Ἀναξίππου καὶ ὑπὲρ τοῦ
 υἱοῦ Η. Κόνων Ἀπολλωνίου Η. Καλλιδ[ά]-
 μας Νικάνδρου ΠΗ. Ὀλυμπος Σώφρο-
 νος ΗΗ. Φώλιππος Τιμοξένου καὶ ὑπὲρ
 τῶν υἱῶν Η(Π). Λεοντιδὲς Φιλίππου Η.
 20 Θεύδοτος Θευγένους καὶ ὑπὲρ τοῦ
 υἱοῦ ΗΠ. Νίκης Νίκωνος Η. Κόνων Τιμο-
 κλεὺς καὶ ὑπὲρ τοῦ υἱοῦ Η. Φαινύλος
 Σ[ί]μου καὶ ὑπὲρ τοῦ υἱοῦ Π. Πολύαρχος
 Κλεομβρότου ΗΗ. Λεωνίδας Διοσκουρί-
 25 δα καὶ ὑπὲρ τῶν υἱῶν Π. Δαμάτριος Νικη-

- 30 ράτου $\pi\alpha$ Νικα[νω]ρ Εὐτηρίδα καὶ ὑπὲρ
 τῶν υἱῶν καὶ τᾶς γυναικὸς ἀντὶ τοῦ
 οἴνου ΧΗΗΗΗ. Νικόμαχος Πολυμνάστου
 καὶ ὑπὲρ τοῦ υἱοῦ ($\pi\alpha$). Τελέσανδρος
 Φίλωνος Η. Θεσσαλὸς Κλην(α)γόρα
 καὶ ὑπὲρ τῶν παιδίων καὶ τᾶς γυναικὸς
 ἀντὶ τοῦ οἴνου Χ $\pi\alpha$. Ἐκαταῖος Ἐκαταί-
 ου τοῦ Ἐκατοδώρου $\pi\alpha$. Δίων Κλείνου κα[ί]
 35 ὑπὲρ τῶν υἱῶν $\pi\alpha$. (Δ)αμαγόρας Νικαγό-
 ρα Η. Εὐτελίδας Νικαγόρα ΗΗ. Δέλφισ
 Φιλίνου $\pi\alpha$. Ἀριστίων Λαμπία καὶ ὑπὲρ
 τᾶς γυναικὸς $\pi\alpha$. Ἡράκλε[ι]τος Πασία $\pi\alpha$
 Μοιραγένης Διογένης $\pi\alpha$. Πυθάρatos
 Γλαυκίππου $\pi\alpha$. Διαγόρας Ἡρακλείτου Χ.
 40 Μενεκράτης Μενεκράτους $\pi\alpha$. Πλά-
 των Ἐκατοδώρου καὶ ὑπὲρ τῶν υἱῶν ΗΗ.
 Νίκαρχος Πολυκλείτου καὶ ὑπὲρ τῶν
 υἱῶν ΗΗΗ. Ἰέρων Στρατίππου καὶ ὑπὲρ
 τῶν υἱῶν $\pi\alpha$. Ἀριστος Κλευμβρότου $\pi\alpha$. Κα[λ]-
 45 λιάνας Τημένου Η. Νικόμαχος Σατί-
 ρου Η. Σωσίστρατος Ἀγαθοκλεὺς
 καὶ ὑπὲρ τῶν υἱῶν ΗΗ. Κλεύμαχος Φα-
 νομάχου καὶ Φανόμαχος Φανομά-
 χου ΧΧΧ. Χαρμύλος Χαιρύλου ΗΗΗ. Ἐπί[ι]-
 50 κος Ἀρισταγόρα ΗΗΗ. Θεκλῆς Ἀγ(λα)οῦ $\pi\alpha$
 Νικαγόρας Πυθοκλεὺς Χ. Νάννακος Πυ-
 θοκλεὺς Χ. Χαιρέας Χαιρύλου καὶ ὑπὲρ
 τᾶς γυναικὸς [καί] τῶν παιδίων $\pi\alpha$, καὶ ὑ-
 πὲρ παιδίου Φαν[ομά]χου ΗΗ. Κυδίας Νικο-
 55 μήδους καὶ ὑπ[ε]ρ τῶν υἱ[ῶν] Η $\pi\alpha$. Εἰραναί-
 ος Ἰάσονος $\pi\alpha$. Εὐέλθων Σωφίλου καὶ ὑ-
 πὲρ τᾶς θυγατρὸς Η. Λεοντίσκος Κλευ-
 φάντου Η. Ἀρατος Κλευφάντου Η. Φιλί-
 στης Νικόλα $\pi\alpha$. Ἀριστομένης Ἀριστω-
 νύμου $\pi\alpha$. Χαιρέας(ς) Ἀριστοκλείδα κα[ί]
 60 ὑπὲρ τοῦ υἱοῦ $\pi\alpha$. Διοκλῆς Ἀναξικλεὺς [κ-
 αὶ Καλλίμαχος Δ[ι]ογένης $\pi\alpha$. Ζωῖλος καὶ

- Καλλίστρατος τοῖ Καλλιστράτου ΗΗ. Τιμ[ό]-
 θεος καὶ Νικόμαχος τοῖ Νικομήδους καὶ ὑπ[έ]ρ
 65 τῶν παιδίων ΗΗΗ. Ἀγίας Δορκύλου Η. Χαίρ[ι]-
 πος Νικομάχου Η. Βίτταρος Βιττάρου [καὶ
 ὑπ[έ]ρ τοῦ ἀδελφοῦ Καλλισθένης ΗΗ. Ἀρ[ι]-
 στόπολις Βοήθου Χ. παιδίον Ἀρχέλα ΧΧΧ.
 Θεουκράτης Διοτ[ί]μ[ο]ν καὶ ὑπ[έ]ρ τῶν υἱῶν Η.
 70 Βίτων καὶ Φιλῖνος [τοῖ Κ]ρατίδα ΗΗ. Βότρι-
 χος Διονυσίου Η[-. Α]α[μ]πίας Θαρσύνο-
 τος καὶ ὑπ[έ]ρ τῆς γυ[ναι]κὸς Χ. Ἡράκλει-
 τος Νικοστράτου ΗΗΗ. Λιμναῖος Θε-
 ξενίδα καὶ ὑπ[έ]ρ τοῦ παιδίου καὶ τῆς
 75 γυναικὸς Η. Φιλῖνος Εὐτηρίδα Η. Πλε[ί]-
 σταρχος Ῥοδοκλῆς καὶ ὑπ[έ]ρ τοῦ [υἱοῦ] - -.
 Ἀναξίβιος Νικομήδους καὶ ὑπ[έ]ρ [τῆς θυγα-
 τρὸς ΗΗ. Ἐτεοκλῆς Ἰέρωνος καὶ ὑπ[έ]ρ τοῦ
 υἱοῦ Η. Ἡρακλείδας Ἀπολλωνίου [- - - - α-
 80 γόρας Τιμογένους ΗΗΗ. Ἀριστ
 Καλλιάν(α)κτος Η. Ἀρατος Μακα[ρί]νου - -.
 Σωσίστρατος Πυθονίκου Η. Θε[υ]φίλη-
 τος Καλλισθένης Η. Σωσθένης Φιλίνου Η.
 Κλεύμαχος Καλλιάνακτος Χ. Ἀδο - - -
 85 κητος Ἀγέα Η. Φιλίππος Ἀχαιοῦ ΗΗ. Γα[ρ]-
 γίας καὶ Ἰπποκράτης τοῖ Τίμ[ω]νος καὶ ὑ-
 π[έ]ρ τῶν υἱῶν Η. Ἀριστόλας Δαμαγόρα -.
 Κ[α]λλί[στ]ρατος Καλλισθένης καὶ ὑπ[έ]ρ
 τῶν π[αιδίων] Η. Εὐτελιστράτη Ἀρχέ-
 90 λα ΧΧΧ. Φιλίππος Ἀριστολόχου καὶ ὑπ[έ]ρ
 τῶν υἱῶν ΗΗΗ. Πάμφιλος Δίωνος ΗΗ. Εὐκ-
 - - - - - οκρίτου καὶ [υἱοῦ]
 - - - - - δ[ι]ωνος ΧΧΧ. - - - -

d.

-κ-ρ

ος Νικοφῶ[ν]τος καὶ ὑπ[έ]ρ - - - -
 τρὸς Η(ΙΩ) Καλλίππ - - - -

- 5 Ἀρισταγόρας Σ[ίμ]αυ - - - - -
 Αἰνίωνος καὶ ὑπὲρ τῶν υἱῶν ΠΙ. Ἐ[κα-
 τ]όδαρος Χαιρεστράτου καὶ ὑπὲρ
 τᾶς γυναικὸς ΗΗ. Πεισικλῆς Σιμά-
 λου Η. Αἰσχυλῖνος Παρμενίσκου καὶ
 10 ὑπὲρ τοῦ υἱοῦ ΠΙ. Ἐπικράτης Σίμου
 καὶ ὑπὲρ τῶν παιδίων Η. Νικανόρος
 Ἀριστοβούλου ΠΙ. Διοσκουρίδας Κλ[ει-
 σανθίδα Η. Εὐφελῆτος Γλαυκίππου
 καὶ ὑπὲρ τῶν παιδίων Η. Ὀνασικλῆς
 15 Ὀνυμάνδρου ΠΙ. Ζμένδρων Διομ[έ-
 δοντος καὶ ὑπὲρ τῶν παιδίων - - .
 Ἡράκλειτος Ἀρετῶνος καὶ ὑπὲρ
 τοῦ υἱοῦ ΗΗ. Ἐκα[τόδα]ρος Εὐ - - - -
 νου Η. Σύμμαχος Νι-
 καγόρας Νικομ [- - - - -
 20 Ζωίλου Η. Μο[σχίων] καὶ
 ὑπὲρ τᾶς γυν[αικὸς] - - - - -
 δωνος ΠΙ. Πυ - - - - -
 τευς καὶ ὑπ[έ]ρ - - - - -
 Φιλωνίδας Πυ - - - - -
 25 καὶ ὑπὲρ τῶν - - - - -
 δας Ἐπιστράτ[ου] καὶ ὑπὲρ τῶν υἱ-
 ῶν ΠΙ. Νικόμαχος [- - - - - καὶ
 ὑπ[έ]ρ τῶν υἱῶν Η. - - - - - α καὶ [ὑ-
 π[έ]ρ τῶν υἱῶν ΗΗΗ. Ἀ[ρτέ]μων Ἐπιγ[ή]-
 30 ριος ΠΙ. Ἀριστος Θευγένευσ Η. Λυ-
 σανίας Χαρμένου καὶ ὑπὲρ τῶν π[αι-
 δίων Η. Στρατόνικος Καλλισθέ[ν]-
 ευσ ΠΙ. Θεύμναστος Ἀριστοδί[κου]
 κα[ὶ] ὑπὲρ τῶν παιδίων Η. Ἐπίχαρμος
 35 Ἀρχ[ε]πόλιος Η. Θεσσαλὸς καὶ Ἀ[ρι-
 δείκης τοῖ Θεσσαλοῦ Η. παιδίον
 Ἀναξα[ν]δρίδα ΠΙ. Χάρμιππος Χαρ-
 μύλου κα[ὶ] ὑπ[έ]ρ τῶν υἱῶν καὶ τᾶς γυ-
 ν[αικὸς] ΠΙ. [Νι]κόμαχος Παρμενίσκου
 40 ὑπὲρ τοῦ πα[τ]ρός ΠΙ. Ἐπίχαρμος Ἐ[πι-

ν]ου ΗΗΠΔΤΤΤΤΤΤΤΤ. Κλείνος, Κράτ[ης, δ δεΐνα,
 'Ε]κατόδωρος, ἕκαστος σιτ[- - - - -
 80 μ]ήνου ΧΠΔΤΤ. Ζμένδρων - - - - -
 σιτηρέσιον ἐνιαυτο[ῦ ΗΠΤ και ὑπὲρ τῶν υἱ-
 ῶν και ὑπὲρ τᾶς γυν[αικὸς - - - - -
 - - - - - ονος σιτ[ηρέσιον - - - - -

List of citizens and inhabitants of Cos¹ who contributed for military expenses at a time of national emergency. The date may well be the third century, and it is perhaps worth while to suggest a connexion with the Chremonidean War, in which Ptolemy Philadelphus II seems to have been defeated by Antigonos Gonatas in a sea-fight off Cos (Droysen, *Hellenismus*, iii. 1, p. 241). This date is confirmed by another indication. Among the donors of dedications in the temple of Apollo at Delos, mention is made of a number of citizens of Cos (see M. Homolle, *Les Archives de l'intendance sacrée à Delos*), whose gifts can be assigned to particular dates. M. Homolle has very kindly furnished us with written memoranda of these entries, some of which give the father's name also. Among those who must be placed 'before B.C. 180,' are Diomedon son of Zmendron and Chaerestratus son of Hecatodorus. They are probably the grandsons of Ζμένδρων Διομ[έ]-δοντος (*d.* 14), and 'Ε[κατ]όδωρος Χαιρεστράτου (*d.* 4). Our list then belongs to the preceding generation, *i.e.* the third century B.C. Another of the dedicators at Delos is Nicagoras, son of Theodorus; Theodorus may perhaps be identified with the son of Nicarchus (*a.* 68).

a. line 7, the σ of ἀσφαλείας seems to have been doubled.

a. line 49, εὐεργέτης is a title like πρόξενος (*b.* 69).

With regard to the amounts for σιτηρέσιον, Sir Charles Newton's explanation is that the military year consisted of nine months. The daily ration would then be about $3\frac{1}{2}$ obols. If the payments were monthly, and were calculated on this basis, the payment for a month of thirty days is 102 obols ($30 \times 3\frac{1}{2}$): for a month of twenty-nine days 99 obols ($(29 \times 3\frac{1}{2}) + \frac{1}{2}$). The sum for five long months and four short is then 906 obols or 151 drachmae.

In line 75, 99 dr. 4 ob. is given as the amount for six months. This is just one drachma less than the amount we require.

¹ The νόδοι (*a.* line 10) are entered as παῖδια τοῦ δέινος; the ξένοι have their ethnics added (*b.* line 56); the πάροικοι are indistinguishable from Coan citizens; at least five names to which no ethnic is added are those of Calymnians (see Newton's note, *B. M.* p. 114).

The 265 drachmae 3 obols of line 78 must then be for sixteen months, and this is just the sum we require if we reckon from the 99 dr. 4 ob. for six months.

This explanation is then doubtless correct, the only objections to it being, (1) the slight discrepancy of a drachma between the six-months and nine-months allowance, (2) the fact that the spaces in lines 77 and 79 will not admit *σιτηρέσιον ἑκκαίδεκαμήνου*.

11.

Fragment, broken on all sides; height 35 cm. Found near the theatre; now in the Konak.

	ΟΥΧΑΙΡΕΣΤ
	ΔΙΝΟΥΔΔΓΣΜΕΙ
	ΞΙΦΑΝΗΣΡΤΟΛΕ
	ΔΙΜΗΝΟΥΠΑΡΜΕΝ
5	ΕΡΜΙΓΡΟΥΕΞΑΜ
	ΜΑΔΙΜΗΝΟΥΠΑΙΔΙΟ
	ΟΣΑΡΧΙΔΑΜΟΥΔΡΑ
	ΟΣΚΑΙΑΙΝΗΣΙΔΗΜ
	ΑΙ · ΠΕΡΤΩΝΥΙΩΝ
10	ΜΕΤΡΗΜΑΔΙΜ
	ΜΕΤΡ
	ΟΥΔΑΜ
	ΟΥΚΑΛΗΝΑΓΟΡ
	ΟΥΑ · ΑΣΑΝΔΡΟΣΑ
15	Ε ΗΝΟΥΘΕ
	ΙΙΣΟΙΟΥ
	Ε ΟΥΜΕΛ
	Σ

The letters have slight apices: the forms of Σ and Γ are not constant.

	-----μήνου. Χαιρέστ[ρατος-----
	ἀντὶ τοῦ] οἴνου ΔΔΓ. Σμέ[νδρων--
	-----ξιφάνης Πτολε[μαίου-----
	μέτρημα] διμήνου. Παρμεν-----
5	---'Ερμίππου ἑξαμήνου.-----
	μέτρημα] διμήνου. παιδία[ν-----

----- os Ἀρχιδάμου δραχμὰς --
 ----- os καὶ Αἰνησίδημ[os] -----
 --- κ]αὶ [ὕ]περ τῶν νιῶν -----
 10 ----- μέτρημα διμ[ήνου] -----
 ----- μέτρ[ημα] -----
 ----- μήν]ου. Δαμ- --
 -- μήν]ου. Κληναγόρ[as] -----
 ----- μήν]ου. Ἀ[γ]άσανδρος -----
 15 μέτρημα] ἐ[ξαμ]ήνου. Θε -----

 ----- ἐ[ξαμ]ήν]ου. Μελ -----

This fragment, coming from the theatre, where one of the copies of No. 10 was erected, is a portion of a similar and almost contemporary list. μέτρημα is here used instead of σιτηρέσιον. μέτρημα means the allowance of corn for one soldier (cp. Polyb. vi. 38, § 3); σιτηρέσιον is ration-money. Not improbably the μέτρημα is for a naval, the σιτηρέσιον for a military expedition.

12.

Platanista collection. Fragment of a stele engraved on two sides: height 53 cm. Published, *Pandora*, xix. p. 44 and xvii. p. 451. Letters of the decree, 11 mill. high; of the catalogue, 8 mill.

α.

The right edge nearly complete.

, N I
 1) Υ Ο Ε Ο
 Ο Ε Ν Δ Ι Ε Λ
 Ε Μ Ι Σ Θ Ω Σ
 5 \ Τ Ε Λ Ε Υ Ν Τ
 Η Τ Α Ι Υ Π Α Ρ Χ Ε
 Α Τ Ο Υ Π Α Ρ Α Δ Ε
 Υ Μ Ι Σ Θ Ω Σ Α Ν Τ Ω
 Α Γ Ρ Α Φ Α Ν Π Ο Η Σ Α Σ
 10 1) Τ Ι Δ Ε Η Ι Π Ε Ρ Ι Τ Ω Ν
 \ Φ Ε Σ Θ Ω Ν Α Ι Ρ Ε Θ Ε Ν Ε

- ON ΛΙΑΤΙΔΑΣΧΑΡΜΙΝΟ
 ΑΙΥΠΕΡΤΩΝΥΩΝΑΡΙΣΤΟ
 ΥΑΡΧΙΔΑΜΑΝΤΟΣΧΙΑΙΑ
 15 ΓΙΟΥΠΕΝΤΗΚΟΝΤΑ
 ΣΤΙΜΟΞΕΝΟΥΠΕΝΤΗΚΟΝΤΑ
 ΞΗΝΣΔΟΡΚΩΝΟΣΕΚΑΤΟΝ
 ΟΛΟΧΟΣΣΜΕΝΔΡΩΝΟΣ
 ΙΑΚΟΣΙΑΣ ΑΙΣΧΥΛΟΣ
 20 ΚΟΣΙ·ΑΛΕΞΑΝΔΡΟΣΗΡΑΚΛΕΙ
 ΧΙΑΙΑΣ ΑΡΕΔΕΙΚΗΣΞΕΝΟΔΙ
 ΤΡΙΑΚΟΣΙΑΣ ΑΓΗΤΩΡ
 ΙΑΤΡΟΣΕΚΑΤΟΝ ΑΡΙΣΤΑΓΟΡ
 ΑΙΡΕΑΚΑΙΥΠΕΡΤΩΝΥΩΝΤΡΙΑΚΟΣΙ
 25 ΛΟΥ·ΟΙΠΤΟΛΕΜΑΙΟΣΛΕΟΝΤΙΟΣ
 ΉΚΟΝΤΑ ΑΡΧΙΩΝΙΔΑΣ
 ΤΗΚΟΝΤΑ ΑΡΙΣΤΩΝ ΑΡΙΣΤΩΝΟΣ
 Σ·ΑΡΙΣΤΟΦΙΛΟΣΛΥΚΑΙΘΟΥΠΕΝΤΗΚΟ
 ΥΣΚΑΙΥΠΕΡΤΩΝΥΩΝΕΡΙΚΛΕΥΣ

 30 ΛΟΥΠΕΝΤΗΚΟΝΤΑ ΔΙΟΦΑΝΤ
 ΑΤΡΙΟΣΑΛΕΞΙΑΕΚΑΤΟΝ ΔΡΑΚΩ
 ΙΚΑΙΑΡΧΟΥΚΑΛΥΜΝΙΟΣΕΚΑΤΟΝ
 ΟΣΙΑΣ
 ΑΚΛΕΙΤΟΥΥΠΕΡΑΥΤΟΥΚΑΙ
 35 ΤΕΤΡ·ΟΉ

The Ξ in the decree, which is carefully cut, has the arms very nearly but not quite parallel.

In lines 22 and 26 there are, it seems, erasures at the end.

b.

Left edge complete. Height of inscribed portion, 16 cm. The space below is vacant.

ΑΤ
 ΜΥΝΔΙΟΣΙ
 ΑΡΙΣΤΟΚΡΑΤ
 Α Γ Λ Λ Ω

5 ΑΠΟΛΛΟΔ
 ΜΥΝΔΙΟΣΠΕΙ
 Ε\ 'ΚΑΙΞ
 Υ \ΤΟΝ ΜΕ
 Υ ΜΑΤΡΙΟΥ
 10 Α ΡΙΟΥΕΚΑΤΟ
 ΜΟΥΠΡΙΑΝΙ
 ΑΥ ΟΥΠΕΝΤΗΚΟ
 ΦΙ/ ΟΣΛΓΗΣΙΠΡΟ

According to my copy which gives Μ and Ξ the letters are later than those of α. I have unfortunately no impressions of β.

α.

 ----- τ]οῦ. (θ)εσ[υ -----
 ----- (θ)εν διελ -----
 ----- μισθωσ[α -----
 5 ----- τελειντ -----
 ----- ηται ὑπαρχε -----
 ----- ατου παραδε -----
 ----- στάλα]ν μισθωσάντω
 ----- τὰν ἀν]αγραφὰν ποήσας[θαι
 10 ----- ὅτι δέη περὶ τῶν
 ἀναγρ]αφέσθων. αἰρέθεν Ε- -----

 ----- ἐκατ]όν. Αἰατίδας Χαρμίνω[ν
 ----- κ]αὶ ὑπὲρ τῶν ὑῶν 'Αριστο -----
 ----- ο]ν 'Αρχιδάμαντος χιλία[s].
 15 ----- καὶ ὑπὲρ τοῦ] υἱοῦ πεντήκοντα.
 ----- s Τιμοξένου πεντήκοντα.
 ----- ἐνης Δόρκωνος ἑκατὸν
 ----- ὄλοχος Σμένδρωνος
 ----- δ]ιακοσίας. Αἰσχύλος
 20 ----- α]κοσί[ας]. 'Αλέξανδρος 'Ηρακλεί - -
 ----- χιλίας. 'Αρεδείκης Ξενοδί[κου

- - - - - τριακοσίας. Ἀγήτωρ
 - - καὶ ὑπὲρ τῆς μ]ατρὸς ἑκατόν. Ἀρισταγόρ[ας
 - - - - - Χ]αιρέα καὶ ὑπὲρ τῶν ὑῶν τριακοσί[ας
 25 - - - - - λου [ύ]οι Πτολεμαῖος, Λεόντιος
 - - - - - πεν]τήκοντα. Ἀρχιωνίδας
 - - - - - πεν]τήκοντα. Ἀρίστων Ἀρίστωνος
 - - - - - ία]ς. Ἀριστόφιλος Λυκαίθου πεντήκο[ντα
 - - - - - ε]ς καὶ ὑπὲρ τῶν ὑῶν Ἐπικλεῦς

 30 - - - - - λου πεντήκοντα. Διόφαν[τος
 - - - - - Δαμ]άτριος Ἀλεξία ἑκατόν. Δράκω[ν
 - - - - - Δ]καιάρχου Καλύμνιος ἑκατόν.
 - - - - - κ]οσίας
 - - - - - Ἡρ]ακλείτου ὑπὲρ αὐτοῦ καὶ
 35 - - - - - τετρ[ακ]οσί[ας].

b.

- - - - -
 Μύνδιος - - - - -
 Ἀριστοκράτ - - - - -
 Ἀπολλω[νι - - - - -
 5 Ἀπολλοδ[ωρο - - - - -
 Μύνδιος πέν]τήκοντα - - - - -
 ε[υ · ου] καὶ Ξ - - - - -
 ε]ν[ς ἑκα]τόν. Με[- - - καὶ ὑπὲρ τοῦ
 ὑ[οῦ Δα]ματρίου - - - - -
 10 - - - - - ρίου ἑκατόν - - - - -
 - - - - - μου Πριαν[εύς - - - - -
 Λυ · · · ου πεντήκο[ντα - - - - -
 Φιλ[ίν]ος Ἀγησίππο[υ - - - - -.

This fragment contains the end of a decree and part of the attached subscription list. There is no indication that the subscriptions were for military purposes. Nothing as to their object can be gathered from the remains of the decree. In line 11, *αἰρέθεν* is a Doric form for *ἡρέθησαν*. The persons chosen were perhaps collectors. It is evident that a good deal is missing. *b*, which comprises the names of foreigners, seems to be the end of the list.

13.

In the house of Alexios Thymanakia. Height 60 cm., width 40 cm. Published by Hauvette-Beaumont and Dubois, *Bull. Hell.* v. p. 211, No. 6.

- [εὐ-
 ν]οίας τῆς εἰς τὸν δῆμον καὶ ἀναγγεῖλαι
 τ]ὸν στέφανον ἐν τῷ θεάτρῳ ὅταν ἡ πόλις
 πρῶτον ἀγῇ χορικοὺς ἀγῶνας τῇ δεύτερον
 ἡμέρᾳ τῶν κυκλίων, τοὺς δὲ πρυτάνεις ἐφ' ὧν
 5 ἀν ὁ ἀγὼν συντελεῖται ἐπιμεληθῆναι μετὰ
 τοῦ ἀγωνοθέτου ὅπως ἀν ἡ ἀναγγελία γένη-
 ται τοῦ στεφάνου ἐν τῷ θεάτρῳ, ἀναγράψαι
 δὲ τότε τὸ ψήφισμα τοὺς ἐξεταστὰς τοὺς
 ἐ]πὶ Τιμοθέου εἰς στήλην λιθίνην, ἔγδοσιν
 10 ποιησαμένους μετὰ τοῦ πωλητοῦ ἐμ μηνὶ
 'Ελευθεριῶνι, καὶ στήσαι ἐν τῷ ἱερῷ τοῦ 'Απόλ-
 λωνος, ἐλέσθαι δὲ καὶ πρεσβευτὴν ὅστις ἀφ-
 ικόμενος εἰς Κω τότε τὸ ψήφισμα ἀποδώσει,
 κ]αὶ παρακαλέσει αὐτοὺς ἐπιμέλειαν ποιήσα-
 15 σ]θαι ἵνα ἀναγγελῇ καὶ παρ' αὐτοῖς ὁ στέφανος
 ἐ]ν τῷ θεάτρῳ Διονυσίοις τοῖς πρώτοις καὶ
 τ]οῖς 'Ασκληπείοις γινομένοις κατὰ πανήγυ-
 ρι]ν, καὶ ὅπως ἀν τὸν ἀποδείξωσιν τῇ ἀναγρα-
 φ]ῃ τοῦ ψηφίσματος ἐν τῷ 'Ασκληπείῳ, ἵνα φα-
 20 νε]ρὰ πᾶσιν ᾗ ἡ τοῦ δήμου εὐχαριστία. Ὑῆφοι ἐγέ-
 νο]ντο ἐν τῇ βουλῇ ἑκατόν, αἱ δ' ἐν τῷ δήμῳ τε-
 τρ]ακισχίλια. 'Ηρέθη Σαμιάδης Μενεκράτου.

- 'Εδ]οξεν τῇ βουλῇ καὶ τῷ δάμῳ, γνώμα προστα-
 τᾶ]ν· περὶ ὧν 'Αλικαρνασσεῖς, φίλοι καὶ σύμμαχοι
 25 ὑπ]άρχοντες τοῦ δάμου, ψάφισμα καὶ πρεσβευ-
 τὰ]ν ἀποστελάντες Σαμιάδην Μενεκράτου
 ἀξ]ιοῦντι δόμεν αὐτοῖς ἀναγόμεναι καὶ ἀνα-
 γρα]φὰν στεφάνῳ ᾧ τιτιμάκῳ 'Ερμίαν 'Εμμε-
 νίδα], δεδῶχθαι ἀποκρίνασθαι αὐτοῖς ὅτι ὁ δᾶ-
 30 μος πρότ]ερὸν τε πάντα τὰ δυνατὰ καὶ καλῶς

ἐχ]οντα πράσσω διετέλει καὶ νῦν τὰν αὐτὰν
 διάθ]εσιν ἔχων δίδωσι αὐτοῖς τὰν ἀναγ[όρ]ευσιν
 τοῦ στεφάνου καὶ τὰν ἀναγραφὰν καθ' ἃ ἀξιοῦν-
 τι, τ]ὸν δὲ πρεσβευτὰν καλέσαι ἐπὶ ξένια εἰς
 35 τὸ] πρυτανεῖον.

The shapes of the letters are Α Κ Μ Ο (not always quite circular) Γ Ξ Φ Ω. The Ο and Ω are not quite as large as the other letters. All have slight apices.

A portion of a decree of Halicarnassus in honour of Hermias a Coan, and the Coan reply to the embassy sent to demand the publication of the honours in Cos.

Other Coan decrees from Calymna will be found in the *Inscriptions of the British Museum* (Nos. 247, 260¹, 267, 299 b.).

¹ In this inscription (line 9) I should conjecture το[~~π~~ for το[~~π~~ in which case ~~ἀπο]δεξάμε~~ (line 8) is not the word we require. For this form, supposing it to be correct, see Bechtel's note in the *Gött. Nachrichten*, 1890, p. 31.

II.

FOREIGN DECREES AND LETTERS.

14.

In a disused tank to the N.W. of the town, near the garden of Anastasiades. Stele of fine white marble. Width 30 cm., height of the preserved portion of the inscription, 18 cm.

P/

ΑΦΙΣΜΕΝΑΙΤΙΜΑΙΕΛΕΞΘΑΙΑΓΓΕΛΟ
ΟΣΤΙΣΠΛΕΥΣΑΣΕΛΚΩΤΟΤΕΥΑΦΙΣΜ
ΑΞΕΙΚΑ·ΠΑΡΑΚΑΛΕΞΕΙΚΩΙΟΥΧΔΟΜΙ
5 ΑΝΑΓΓΕΛΙΑΝΤΑΙΡΟΛΕΙΤΟΥΣΤΕΦΑΝΟ
ΕΝΤΕΤΩΙΑΓΩΝΙΤΩΝΔΙΟ·ΥΧΙΩΝ
ΚΑΙΤΩΜΜΕΓΑΛΩΝΑΣΚ·ΑΡΙΕΙΩΝ
ΚΑΙΤΟΡΟΝΑΙΤΗΣΙΤΑΙΟΡΩΣΑΝΑΓΡΑ
ΦΗΙΕΞΣΤΑΛΑΝΚΑΙΤΕΘ·ΕΣΤΟΙΕΡΟΝ
10 ΤΟΥΑΣΚΛΑΡΙΟΥΟΡΩΞΕΙΔΩ·ΤΙΚΩΙΟ
ΟΤΙΟΔΑΜΟΣΤΙΜΗΤΟΥΣΑΥΤΟΝΕΥΕ
ΓΕΤΕΥΝΤΑΣ ΑΝΑΓΡΑΥΑΙΔΕΚΑΙΑΥΤΑ
ΤΟΥΑΦΙΣΜΑΕΞΣΤΑΛΑΝΚΑΙΘΕΜΕΝ
ΣΤΟΙΕΡΟΝΤΟΥΑΣΚΛΑΡΙΟΥ
15 ΓΕΛΟΣΑΙΡΕΘΗ
ΙΣΤΡΑΤΟΣ ΑΙΝΗΣΙΩΝΟΣ

The letters have very slight apices.

- [τᾱ
 ἐψ]αφισμένα τιμᾱ, ἐλέσθαι ἀγγελα[ν
 δοτις πλεύσας ἐς Κῶ τό τε ψάφισμ[α
 ἀξεί κα[ι] παρακαλεσεῖ Κῶους δόμ[εν
 5 ἀναγγελίαν τᾱ πόλει τοῦ στεφάνου
 ἐν τε τῷ ἀγῶνι τῶν Δια[ν]υσίων
 καὶ τῶν μεγάλων Ἀσκ[λ]απείων,
 καὶ τόπον αἰτησῖται ὅπως ἀναγρα-
 φῇ ἐς στάλαν καὶ τεθῇ[ι] ἐς τὸ ἱερὸν
 10 τοῦ Ἀσκληπιοῦ, ὅπως εἰδῶ[ν]τι Κῶοι
 ὅτι ὁ δᾱμος τιμῇ τοῦς αὐτὸν εὐε[ρ]-
 γετευντας ἀναγράψαι δὲ καὶ αὐτᾱ
 τὸ ψάφισμα ἐς στάλαν καὶ θέμεν
 ἐ]ς τὸ ἱερὸν τοῦ Ἀσκληπιοῦ.
 15 Ἀγ]γελος αἰρέθη
 . . . ιστρατος Αἰνησίωνος

The end of a decree of a Doric city, conferring honours on a Coan. The city had a temple of Asclepius (line 14). Sicyon seems to be excluded by the expression πλεύσας ἐς Κῶ, which implies a direct sea voyage. The decree may belong to Astypalaea, cp. *Dialekt-Inschriften*, No. 3462.

Line 12. I only latterly noticed on the impression traces of Α at the end. There is scarcely room for more than one letter. We must therefore read αὐτᾱ, for which see Meyer, *Gr. Gramm.* p. 365.

15.

The decree of Iasus in honour of Τελευτίας Θεωδώρου, a Coan, published correctly by Pantelidis (*Bull. Hell.* xi. p. 76).

The forms of the letters are Α Ο Γ Δ, the apices, as is usual, more apparent in the case of Δ than of the other letters.

For Teleutias, see *Hellenic Journal*, viii. p. 112. He may be identified with the person whose epitaph was written by Antipater of Sidon (*Anth. Pal.* vii. 426). Antipater was the contemporary and friend of Meleager, who spent the latter years of his life in Cos. The date to which the inscription must be assigned confirms this identification. Α Θεόδωρος Τελευτία occurs in No. 10 (d, 45).

16.

Platanista collection. Height 26 cm., width 28½ cm. Complete on the right
Published by Pantelidis, *Pandora*, xvii. p. 431, and Sakkellion, *Eph. Arch. Per.*
B. No. 240.

ΛΕΩΞΠΤΟΛΕΜΑΙΟΥΚΑΙΤ
 ΙΤΗΣΑΤΟΔΙΚΑΣΤΑΣΚΑΙΔΙΑΛ
 ΣΔΙΑΚΡΙΜΟΥΝΤΑΣΠΕΡΙΤΩΝΑΜΦ
 ΩΝΣΥΜΒΟΛΑΙΩΝΚΑΙΗΠΟΛΙΣΗΤΩΝ
 5 ΣΤΕΙΛΕΝΑΝΔΡΑΣΚΑΛΟΥΣΚΑΓΑΘΟΥΣ
 ΙΟΜΕΝΟΙΠΡΟΣΗΜΑΣΠΕΡΙΤΕΤΩΝΑΠΟ
 ΩΝΑΜΦΙΣΒΗΤΗΣΕΩΝΚΑΙΤΩΝΑΛΛΩΝ
 ΙΤΩΝΑΥΤΟΙΣΥΠΟΤΗΣΠΟΛΕΩΣ
 ΞΤΟΥΣΤΩΝΔΙΑΦΕΡΟΜΕΝΩΝΑΝΑ
 10 ΨΑΚΙΣΕΦΑΥΤΟΥΣΔΙΕΛΥΟΝΣΥΜΦ
 ΛΔΕΔΙΕΚΡΙΝΟΜΜΕΤΑΓΡΑΨΗΣΔΙΚΑΙ
 ΟΝΟΣΔΕΑΥΤΟΙΣΤΟΥΧΡΟΝΟΥΓΙΝΟΜΕΝΟ
 ΤΩΝΚΡΙΣΕΩΝΚΑΙΒΟΥΛΟΜΕΝΩΝΤΩΝ
 ΨΙΠΡΟΣΤΑΙΔΙΑΟΔΗΜΟΣ
 15 ΤΟΥΣΜΕΤΑΒΑΚΧΩΝΟΣ
 ΛΕΙΝΑΝΤΑΣΚΑΙΤΑΛΟ
 ΞΕΞΑΓΑΓΟΝΤΑΣΜΕ
 ΞΘΑΙΝΑΞ · · ΞΟΙΔΕΚ/
 ΞΘΑΙΒΟΥΛΟΜΕΝΟΙ
 20 ΔΗΝΕΠΟΙΗΣΑΝ
 ΞΙ(Ψ)

[ἐπειδὴ ὁ δεῖνα ἐλθὼν εἰς Κῶ κατὰ τὰ προσταχ-
 θέντα ὑπὸ βασι]λέως Πτολεμαίου καὶ τοῦ δήμ-
 ου ἡ]τήσατο δικαστὰς καὶ διαλ[λα-
 κτῆρας τοῦ]ς διακρι(ν)ούντας περὶ τῶν ἀμφ[ι-
 σβητουμένων] συμβολαίων, καὶ ἡ πόλις ἡ τῶν
 5 Κῶν ἀπέ]στειλεν ἀνδρας καλοὺς κάγαθούς,
 οἱ παραγεν]όμενοι πρὸς ἡμᾶς περὶ τε τῶν ἀπο-
 γεγραμμένων] ἀμφισβητήσεων καὶ τῶν ἄλλων
 τῶν ἐπιτραπέν]των αὐτοῖς ὑπὸ τῆς πόλεως
 τοὺς μὲν πλεί]στοις τῶν διαφερομένων ἀνα-

- 10 καλούμενοι πο]λλάκις ἐφ' αὐτοὺς διέλυνον συμφ-
 ερόντως τοὺς] δὲ διέκρινομ μετὰ πάσης δικαιο-
 σύνης, πλεί]ονος δὲ αὐτοῖς τοῦ χρόνου γινομένου[ν
 διὰ τὸ πλῆθος] τῶν κρίσεων, καὶ βουλομένων τῶν δ[ι-
 καστῶν αὐθις ἀναστρέψ]αι πρὸς τὰ ἴδια, ὁ δῆμος
 15 παρεκάλεσε τοὺς δικαστὰς] τοὺς μετὰ Βάκχωνος
 - - - - - αὐτόθι] μείναντας καὶ τὰ λο-
 ιπὰ - - - - -]ς ἐξα(γ)αγόντας με-
 χρὶ τέλους συμπαραγίγνε]σθαι Ναξ[ί]οις, οἱ δὲ κα-
 - - - - - πείθε]σθαι βουλόμενοι . .
 20 - - - - - πᾶσαν σπου]δὴν ἐποίησαν[το
 - - - - - Να]ξιο - - - - -

A decree of the Naxians in honour of dicasts sent from Cos.

There is no doubt about the general sense, and some lines can be restored with tolerable certainty. We find here one of the Ptolemies, during the period when Egypt was paramount in the Archipelago, playing the same part as King Antiochus in Asia Minor. (See the similar decrees *B. M.* No. 423, and Lebas-Waddington, *Asie Mineure*, No. 87. See also *B. M.* No. 261.)

Line 17. cf. Polybius, ix. 33, 11 τὴν ἐξαγωγὴν ποιήσασθαι περὶ τῶν ἀμφισβητουμένων, and διεξαγόντων in a Cretan inscription (Hicks, *Greek Hist. Inscr.* No. 172, line 70). I am not sure of Ξ at the beginning of this line.

17.

Built into the house of Sherif-Bey. Published by Hauvette-Besnault and Dubois, *Bull. Hell.* v. p. 208, No. 4. The M is somewhat sloped.

Part of an Athenian decree in honour of a Coan whose father's name is Aristandrus. The restoration of lines 8-10, which is in the main certain, is that of the first editors. It is probable that this decree is part of a series in honour of the same person to which the two following also belong. (It is impossible to ascertain now whether they were found together or not, but the circumstances of their being all in Sherif-Bey's possession favours this supposition.) He was evidently a person who had rendered important political services to Athens and other states. The name must be a short one. There is not space for Νικομήδη, which is perhaps suggested by No. 19.

Hauvette-Besnault and Dubois restore the inscription as on the opposite page.

- - - - - οἱ Θράσιος εἶπεν, ἔπειδ' ὁ δεῖνα Ἀριστάνδρου Κῶος - - - - -
 - - - - - λέγων καὶ πράττων τὰ συμφέροντα τῷ δήμῳ - - - - -
 - - - - - κοινῇ καὶ ἰδίᾳ χρησίμους αὐτὸν παρέσχεν - - - - -
 - - - - - ντων ὑπὲρ τῆς δημοκρατίας - - - - -
 - - - - - νος ἐνδέδεικται δε - - - - -
 - - - - - πολυτῶν τετίμηται τ - - - - -
 - - - - - ας τιμῶν καὶ τοὺς α - - - - -
 ἀγέθῃ τύχῃ δεδύχθαι τῇ βουλῇ τοὺς προέδρους οἱ [ἀν λάρχωσι προεδρεύειν ἐν τῷ δήμῳ εἰς τὴν ἐπιού-
 σαν ἐκκλησίαν χρηματίζουσι περὶ τούτων, γνώμην [δὲ συμβάλλεσθαι τῆς βουλῆς εἰς τὸν δῆμον, ὅτι
 10 δοκεῖ τῇ βουλῇ ἐπαινεῖσαι - -] Ἀριστάνδρου Κῶου εὐνοίας ἕνεκα καὶ φιλοτιμίας τῆς εἰς τὸν δῆμον τὸν
 Ἀθηναίων καὶ στεφανῶσαι αὐτὸν χρυσῷ στεφάνῳ κ.τ.λ.

5

B

18 and 19.

In the same place as the preceding, and published *Ibid.* No. 5. When seen by the French editors, the two fragments were engraved on opposite sides of the same stone. They are now separately built into the wall of the house. Sherif-Bey, by whose enlightened care many documents were thus preserved, is now dead. I presume that he had the marble sawn in half, in order to be able to exhibit both sides. My own copy accords perfectly with that of the first editors. I give it in uncials, to show the correct position of the letters. It exhibits some difference between Nos. 18 and 19 as regards the character of the letters.

18.

ΟΥΚΩΙC ΗΡΚ[ΑΛΟ
ΕΛΛΟΜΕΝΑΣΠΡΟΞΑΝΤΙΡ
ΝΟΙΣΚΑΙΑΝΑΓΡΑΨΑΙΟΠΟΥΚ[Α
Τ]ΑΣΑΡΟΔΙΔΟΝΑΙΤΟΙΣΚΑΛΟ
5 ΚΑΙΧΙΛΙΑΣΤΥΝ
ΝΑ- ΙΟ- ΑΤΡΙΒΩ.

19.

ΙΕΠΡΕ[Σ
ΗΙ]ΓΟΛΕΙΔΕΔΟΧΘΑΙ
ΕΥΡΟΜΕΝΗΝΕΙΣΤΟΝΔΗΜΟΝ[Ε
ΔΕΤΟΔΕΤΟΥΗΦΙΣΜΑΕΝΣΤΗΛΗΛΙ
5 ΟΥΝΑΙΤΟΥΣΤΑΜΙΑΣ ΕΔΟΞΕΤΩΙ
ΑΙΤΗΣΕΙΚΟΝΟΣΤΗΣΝΙΚΟΜΗΔΟΥΣ
-ΕΜΙΣΙΩΝΟΣΕΡΙΣΤΕΦΑΝΗΦΟΡ
Γ]ΡΥΤΑΝΕΥΟΝΤΟΣΑΝΤΙΓΑΤΙ
ΗΡΑΓΑΘΟΣΚΑΙΕΥΝΟΥΣ[Σ
10 ΙΦΕΡΟΝΤΑΤΗΓΟΛΕΙ[Ε
ΟΥΣΙΑΜΠΑΝΤ

Line 3 ad in. E seems certain.

Lines 1-5 of No. 18 contained the whole or nearly the whole of one decree. This decree is certainly Ephesian, and may be partially restored as follows:—

Ἐδοξεν τῇ βουλῇ καὶ τῷ δήμῳ, ὁ δὲ ἄρχιεπίσκοπος εἶπεν· ἐπειδὴ ὁ δαίμων ---] οὐ Κῶφις ἀνὴρ καλῶς καὶ ἀγαθὸς ἐστίν ---
 --- τὰς συλλογὰς πρὸς Ἀντίπατρον, δεδύχθαι τῇ βουλῇ καὶ
 τῷ δήμῳ δοῦναι --- πολιτείαν ἐφ' ἴση καὶ ὁμοίᾳ αὐτῷ καὶ ἐκγόνοις, καὶ ἀναγράφαι ὅπου καὶ αἱ λοιπαὶ πολιτεῖαι ἀναγε-
 ραμμέναι εἰσὶν, ὅπως πάντες εἰδῶσιν, ὅτι ὁ δῆμος ἐπίσταται χάριτας ἀποδιδόναι τοῖς καλοῖς καὶ ἀγαθοῖς ἀνδράσιν . . .
 5 ἐπικληρῶσαι δὲ αὐτῶν τοὺς νεωπόλιας εἰς φυλὴν] καὶ χιλιαστὴν.

If we adhere to the model of the Ephesian decrees, no shorter restoration is possible, and this gives nearly 100 letters in a line.

Line 6 contains the commencement of another decree—

--- ἐπειδὴ ὁ δαίμων Ἀριστάνδρου Κῶφις δι' ἀντιβῶν παρὰ ---

The restoration Ἀριστάνδρου suits the space and the observable traces of letters.

No. 19 contains portions of two decrees, both, like the last, of Ionic cities. If it was really engraved on the same stone as No. 18, a complete restoration is of course impossible. I give a few supplements chiefly taken from the first editors.

Decree A, lines 1-6.

----- ἐπρέσ[βενσε -----
 ----- τ]ῇ πόλει· δεδύχθαι [τῇ βουλῇ -----
 ----- ευρομένην εἰς τὸν δῆμον ε[-----
 ἀναγράψαι] δὲ τὸδε τὸ ψήφισμα ἐν στήλῃ λιθίνῃ, καὶ στήσαι -----
 5 τὸ δ' ἀνάλωμα δ]οῦναι τοὺς ταμίαις. "Ἐδοξε τῷ [δήμῳ· τὰ μὲν ἄλλα
 καθάπερ τῇ βουλῇ, στήσαι δὲ τὴν
 εἰκόνα ἐν δεξι]ᾳ τῆς εἰκόνης τῆς Νικομήδους

Decree B, lines 7-11.

Μηνὸς Ἀρ]τεμισίωνος, ἐπὶ στεφανηφόρ[ου -----
 ----- πρυτανεύοντος Ἀντιπάτ[ρου ----- ἐπειδὴ
 ὁ δεῖνα Κῶος ἀν]ήρ ἀγαθὸς καὶ εὖνους ὧ[ν διατελεῖ ----- ἀεὶ λέγων
 10 καὶ πράττων τὰ συ]μφέροντα τῇ πόλει ε -----
 ----- παρ]ουσίαμ παντ -----

20.

Fragment, complete at the top with moulding; broken on the left, and chipped on the right. Height of the preserved portion of the inscription, 21 cm.; height of moulding, 13 cm.

ΕΠΑΜΕΙΝΟΝΟΣ
 ΙΘΕΩΡΟΥΣΑΓΕΣΤ-
 ΘΕ·ΚΡΙΤΟΥΚΑΙΑΙ
 ΙΑΓΚΑΙΤΟΝΑ
 5 ΡΙΔΟΣΚΑΙΑ
 ΙΣΑΧΥΛΟΝ/ ΛΟ
 ΙΔΗΜΩΙΔΕ
 ΜΦΟΤΕΡΩΝ
 ΤΑΡΑΒΑΙ
 10 ΣΑΙΙ
 ΟΙΣΕΤ

Line 4. The first letter is 1. All the lines are complete at the end except lines 2-5.

'Επὶ - - - - -] 'Επαμείνωνος
 - - - - - ἐπειδὴ Κῶ]ι θεωροῦς ἀπέστ[ε-
 ιλαν - - - - - τὸν δεῖνα] Θεοκρίτου καὶ Α - - -
 - - - - - ἐπαγγέλλοντας τὴν θυσ]ία καὶ τὸν ἀγῶνα
 5 - - - - - ὑπὲρ τῆς αὐτῶν πατ]ρίδος καὶ ἀξιοῦν-
 τας εἶναι τὸ τέμενος - - - - - αὐτο]ῖς δούλον - - -
 - - - - - δεδῶχθαι τῶ]ι δήμῳ δέ-
 χεσθαι μὲν τὴν ἐπαγγελίαν - - - ἀ]μφοτέρων
 - - - - - παραβα[ν-
 10 τ - - - - -]σαι - - -

Fragment of a decree of some city in answer to an embassy of the Coans announcing the foundation of games (?), and demanding a right of asylum. We cannot be at all sure that it relates to the Asclepieia, and the sanctuary of Asclepius. Compare the Chian decree relative to the Σωτήρια (*Bull. Hell.* v. p. 305). I can find no key to the length of the lines, but the general sense is evident.

21.

In a Jew's house; from an impression. The letters are beautifully cut, and well preserved.

ΜΗΝΟΣ ΠΟΣΙΔΕΩ
 ΓΟΡΓΟΥΤΟΥΘΕΟΔΟ
 ΘΕΟΔΟΤΟΣ ΔΗΜΗΤ
 ΑΡΧΟΝΤΩΝ ΓΝΩ
 5 ΑΡΤΕΜΙΔΩΡΟΥ Δ
 ΙΑΤΡΟΚΛΕΟΣ ΑΠΟ
 ΞΑΝΝΑΙΟΥ ΠΑΝΤ
 ΑΡΙΣΤΟΚΡΑΤΕΩ

Μηνὸς Ποσιδεῶ[νος τῇ δεῖνι ἡμέρᾳ·
 Γόργου τοῦ Θεοδῶ[του πρυτανεύοντος·?
 Θεόδοτος Δημητ[ρίου ἐγραμμάτευε·?
 ἀρχόντων γνώ[μη τοῦ δέινος τοῦ
 5 'Αρτεμιδώρου, Δ[- - - - - τοῦ
 'Ιατροκλέος, 'Απο[- - - - - τοῦ
 Ξανναίου, Παντ[- - - - - τοῦ
 'Αριστοκράτεω[s - - - - -

Fragment of a decree of some Ionian city. Lines 5-8 seem to contain only portions of names. The name *Σανναίος* is unknown to me, but *Σάννος* is known at Miletus and elsewhere. The suggested restorations are merely *verbi gratia*.

22.

Fragment; the left edge complete.

ATHΣ MENI
IMMATEYE
ΘΕΟΚΛΗΣ/
5 ΣΤΙΝ ΠΕΡΙ
ΙΗ ΠΕΡΙΓ
ΉΣ ΕΝΕΚ
Ν Π Ρ Ο
Α

[- - - - - κρ-
άτης Μενι[- - - - - δ δείνα έγρ-
αμμάτευε [- - - - - ἐπειδὴ
Θεοκλῆς [τοῦ δειῖνος Κῶος ἀνὴρ καλὸς καὶ ἀγαθὸς ἐ-
5 στιν περὶ [τὸν δῆμον - - - - - κοι-
ν]ῃ περὶ π[άντας - - - - - ἀρε-
τ]ῆς ἔνεκ[α καὶ εὐνοίας - - - - -
ν προ - - - - -

23.

Fragment in a wall, broken on all sides; small apices.

ΝΙΟΣΑΥΤΗΝΚΑ	- - - ν·ος αὐτὴν κα - - -
ΙΔΗΜΟΣ ΟΙΝΙΑΣ	- - - δημοθοινίας - - -
ΕΙΣ ΤΟΛΙΝ	- - - εἰς [τὴν] πόλιν - -

24.

Portion of a stele, broken at the bottom; height 36 cm., width 40 cm. The upper portion is uninscribed; height of inscribed part, 13 cm. The stone is built into the steps of a house in the village of Kermeti (the first house on the right as we approach the village from Cos). The inscription was only partially visible; the exposed part, the right half, is much effaced. I was enabled to take the stone out for a few hours, and examine it. I have no impression.

ΠΟΣΕΙΔΩΝ · ΟΥ
 ΩΝΕ = = I
 ΠΟΤ Ν ΤΩ
 ΝΔΙΟΝΥΣΟΝΤΕΧ ΧΡΕΙΑΣ
 5 ΕΧ · ΕΝ · Σ ΟΙΣ ΧΛ ΙΔΙΑΤΕΛΕ
 ΕΔΟΧΘΑΙΤΩΙΚΟΙΝΩΙΤΩΝΤΕΧΝΙΤΩΝΕΠΑΙΝΕ
 ΙΛΕΤΤ'ΚΛΕΝΟΨΥΔ ΩΙΟΝΚΑΙΣΤΕΦΑΝΩ
 ΑΙΑΥΤΟΝΣΤΕΦΑΝΩΙΤΩΙΕΚΤΟΥΝΟΜΟΥΑΡ
 ΗΣΕΝΕΚΕΝΚΑΙΕΥΝΟΙΑΣΤΗΣΕΙΣΤΟΥΣΤΕΧΝΙΤΑ
 10 ΛΕΧΘΑΙΔΕ · · · · · ΣΒΕ · · · · · ΩΝΤΩΝΤΕΙ
 ΩΝΔΥΟΟΙ · ΝΙ · · · · ΑΓΕΝΟΜΕΝΟΙΕΙΣΚΩΤΟΤΕ
 ΦΙΣΙΙΑΤΟΔΕΑΠΟΔΩΣΟΥΣΙΚΑΙΠΑΡ · · ΛΕΣΟΥ
 ΙΝΚΩΙΟ · ΣΟΝΤΑΣ · ΙΛΟΥΣΤΩ
 Γ Γ Ι

 Ποσειδων[ι]ου -----
 · ων ε -----
 · ποτ · · · ν · · · · · τῷ κοινῷ] τῶν περὶ
 τῶν Διόνυσον τεχνιτῶν, ἰδίᾳ τε] χρείας [παρ-
 5 εχθ[μ]ει[ο]ς [τ]οῖς [ἀεὶ ἐντυγ]χά[νους]· διατελεῖ,
 δ]εδοῖσθαι τῷ κοινῷ τῶν τεχνιτῶν ἐπαινεῖσα-
 ι - - - (Θε)υδ[ι] . . ου Κ[ω]ν καὶ στεφανῶ[σ]-
 αι αὐτὸν στεφάνῳ τῷ ἐκ τοῦ νόμου ἀρετ-
 ῆς ἕνεκεν καὶ εὐνοίας τῆς εἰς τοὺς τεχνίτας· εἰ-
 10 λέχθαι δὲ [καὶ πρε]σβε[υτά]ς [ἐξ αὐτ]ῶν τῶν τεχνι-
 τῶν δύο, οἵ[τι]ν[ες παρ]αγενόμενοι εἰς Κῶ τό τε
 ψή[φισ] (μ)α τόδε ἀποδώσουσι καὶ παρ[ακα]λέσου[σ]-
 ιν Κῶ[ν] δ[υ]ντας [φ]ίλους τῷ [κοινῷ] - - - - -

A decree of the Dionysian artists in honour of a Coan.

I have not in line 7 restored ἐπαινέσαι Ἐπικλῆν, as it is too much at variance with the traces of letters which I read. I have only introduced such restorations as appear to be certain. The straight stroke at the end of line 10 is probably my own mistake. There must have been at least one more line at the beginning, but nothing can now be read.

25.

Platanista collection. Imperfect below. Height 18 cm., width 29 cm. Very carelessly engraved. Published *Pandora*, xvii. p. 428; xix. p. 42.

ΤΙΒΕΡΙΟΣ ΚΑΙΣΑΡΘΛ ΒΑΣ
 ΥΙΟΣ ΣΕΒΑΣΤΟΣ ΔΗΛ ΗΣ Ε
 ΞΟΥΣΙΑ · ΤΟ ΕΠΤΑΚΑΙ / ΟΝΑΥ-
 ΚΡΑΤΩΡ ΤΟ Ζ' ΚΩΙΩΝΑΡΧ ΟΥΛΗ
 5 ΜΟΙΧΑΙΡΕΙΝ ΑΠΟΔΟΝΤΩΝ ΜΟΙΤΩΝ
 ΜΕΤΕΡΩΝ ΠΡΕΣΒΕΩΝ ΤΟ ΤΕ ΨΗΦΙΣΜ · Υ
 ΜΩΝ ΚΑΙ ΑΣΥΠΕΘΕΣΘΕ ΑΥ · ΟΙΣ ΠΡΟ
 ΜΕΕΝΤΟΛΑΣ ΤΗΣ ΜΕΝ ΔΙΑΘΕΣΕΩ
 ΜΑΣ ΤΗΣ ΠΡΟΣ ΕΜΑΥΤΟΝ ΕΠΑΙΝ
 10 ΕΚ ΓΙΜΗΙ ΔΕ ΚΑΙ ΠΡΟΤΕΡΟΝ
 ΤΗΝ ΥΜ Γ

Τιβέριος Καῖσαρ, Θεοῦ Σε]βασ[τοῦ
 υἱός, Σεβαστός, δημ[αρχικ]ῆς ἐ-
 ξουσία[s] τὸ ἐπτακαὶ δέκατ]ον, αὐτο-
 κράτωρ τὸ ζ', Κώων ἀρχ[ουσι β]ουλῇ [δῆ-
 5 μφ χαίρειν ἀποδόντων μοι τῶν ὑ-
 μετέρων πρεσβέων τὸ τε ψήφισμ[α] ὑ-
 μῶν, καὶ ὅς ὑπέθεσθε αὐ[τ]οῖς (π)ρὸ[s ἐ-
 μὲ ἐντολάς, τῆς μὲν διαθέσεω[s] ὑ-
 μᾶς τῆς πρὸς ἐμαυτὸν ἐπαιν[ῶ
 10 δι]εκ(ε)ίμην(ν) δὲ καὶ πρότερον [πρὸς
 τε τὴν πόλιν] τὴν ὑμ[ετέραν] - - -
 - - - - -

Letter of Tiberius to the Coans.

The date is 15 A.D., the year after his accession.

26.

In the same place as No. 5. Height 45 cm., width 40 cm. Line 10 is destroyed by a cross subsequently engraved on the stone. Published by Hauvette-Besnault and Dubois, *Bull. Hell.* v. No. 23.

ΕΡΟΥΥΗΦΙΣΜΑ
ΛΗΣΙΝΕΘΕΤΟΕΠΙ
ΘΟΜΗΝΕΠΗΡΕΙΑΣ
ΑΥΤΟΝ ΥΤΟΠΕΠΟΙΗΚΕΝΑΙΔΕ
5 ΟΙΝΥΝΕΙΜΕΝΕΠΙΤΟΝΣΕΒΑΣΤΟΝ
ΛΗΣΙΣΓΕΙΝΕΤΑΙΙΠΡΟΙ·ΡΟΝΕΜΕ
ΑΣΑΙΤΗΝΑΙΤΙΑΝΕΙΔΕΕΠΕΜΕΤΟ
ΝΑΞΙΟΧΡΕΩΣΛΑΒΕΙΝΤΟΥΣΑΡ
ΑΣΔΗΝΑΡΙΩΝΔΙΣΧΕΙΛΙΩΝΠ·Λ
10 ΛΙΠΙ ΓΟΗΓ·ΤΕ·ΕΝΙΠΕ·Ο·Σ
ΜΑΔΙΑΤΟΥΣΦΥΓΟΔ·ΚΟΥΝΤΑΣ
ΕΠΡΟΣΤΑΥΤΑΜΗΓ

An impression of this fragment was forwarded, through Mr. Ramsay, to Professor Mommsen, who at once recognized its important bearing upon the right of appeal, and has most kindly communicated to the editors his views respecting it. He has made it the subject of a paper in the *Zeitschrift der Savigny-Stiftung für Rechtsgeschichte*, 1890. The following is Professor Mommsen's restoration of the text:—

φανερὸν δ' ἐκ τοῦ ὑμετέρου ψηφίσματος,
ὅτι ὁ δεῖνα τὴν ἐκκλησίαν ἐθετο ἐπὶ
τὸν δεῖνα, εἰ καὶ ἡσθόμην ἐπηρείας
χάριν] αὐτὸν [τοιοῦτο πεποιηκέναι. Δε-
5 ἴσει τῶν, εἰ μὲν ἐπὶ τὸν Σεβαστὸν
ἢ ἐκκλησίαις γέινεται, πρὸτ[ε]ρον ἐμὲ
ἐξετάσαι τὴν αἰτίαν, εἰ δὲ ἐπ' ἐμέ, τὸ
παρδ]ν ἀξιώχρεως λαβεῖν τοὺς ἀρ-
χοντ]ας δειναρίων δισχειλίων π[ε]-
10 τακοσίων κατὰ] τὸ προτεθὲν ὑπ' ἐ[μ]α[ρ] δι-
άταγμα διὰ τοὺς φυγοδικούντας
... s πρὸς ταῦτα μὴ γ - - - - -
- - - - -

The substance of Professor Mommsen's Commentary is as follows :—

'The fragment is, no doubt, part of a letter of the proconsul of the province of Asia to the *libera civitas* of Cos. It relates apparently to an appeal, of which the proconsul disapproves; ἐπηελας [χάριν] can only mean *injuria*, *non juste*. The appellant, the αὐτός of line 4, must be the representative of the civic authorities, their ἐκδικος or σύνδικος, for (1) the proconsul is informed of the appeal by a decree of the Coans, and (2) the archons have to guarantee the sum forfeited in the event of its failure. [Were it admissible to take ἀξιώχρεως as a substantive, and translate "The archons must take sureties to the amount of 2500 denarii," the matter would be much simplified. In that case the action would be one between two private persons before the civic tribunal: the proconsul instructs the court to demand sureties. But such a use of ἀξιώχρεως is impossible. The following remarks are equally applicable on this assumption.] We cannot tell what was the object of the suit, or why the governor objects to the appeal at this early stage. The appeal had merely been lodged; the two alternatives open to the appellant were those exhibited in Hadrian's order respecting the recovery of oil-dues by the *libera civitas* of Athens (*C. I. A.* iii. 38): the suit is decided either by the Boule alone, or by the Boule and Demos; the appeal is either to the emperor or to the proconsul (ἐὰν δὲ ἐκκαλέσῃται τις ἢ ἐμὲ ἢ τὸν ἀνθύπατον, χειροτονεῖτω συνδίκους ὁ δῆμος). In the first case the governor reserves the right of deciding, after enquiry, whether he shall forward the appeal or not. In the second case, he demands that before any further steps are taken, the archons shall be made responsible for the sum due in case of the appeal being dismissed, and that they shall therefore guarantee this sum, as is prescribed in the proconsul's edict already issued on account of (διδ) vexatious appellants: for this must be the meaning. This answers to the general procedure described by Paulus, *Sent.* 5. 33: the sum may be deposited, but a guarantee is, as a rule, sufficient. The designation of defeat on appeal by the word φυγοδικεῖν is appropriate, in so far as the sum deposited or guaranteed is regarded as escheated if the reasons justifying the appeal are insufficient or nil. In the same sense Diocletian (*Cod. Just.* 7. 62. 6, 6) calls these recognizances *Cautiones de exercenda provocatione*, and the *moratoria cautiones* (Paulus, *Sent.* 5. 35. 2) may be nothing but special clauses expressly directed against the abuse of appeal. This document therefore is worth the careful attention of students of procedure.

'But it also bears on political jurisprudence. To begin with, the

position to be assigned to *liberae civitates* is affected by the fact that from Athens and from Cos appeals may be made not only to the emperor, but even to the proconsul, although the Emperor Trajan does not assume the right of annulling by powers legally confided to him a decree of the *libera civitas* Amisus (*Staatsrecht*, iii. 688). Not less remarkable is the inference rightly drawn by Ramsay from this inscription, that the proconsul was authorized, but not bound, to give effect to an appeal to the emperor or to any other demand for the emperor's interference coming from his province. I had formerly assumed this in the case of subject communities (*Staatsrecht*, iii. 742); here the same rule is found to apply to the free communities also. It is evident, on the other hand, that the refusal of such a request by the governor might be misconstrued.'

To these masterly comments of Professor Mommsen upon the general bearing of the document, it is superfluous to add anything. A word or two will, however, be desirable respecting the text. A careful inspection of the impression proves the reading in line 9 to be certainly ΑΣΔΗΝ, not ΑΣΔΕΙΝ: we are thus relieved of the strange form *δευαρίων*. In line 4 there is hardly room for the restoration [τοιο]ῦτο. In line 8 Mr. Paton notes, in his copy from the original stone, that after AP at the end there is an illegible letter, and he fancies it to be a second P. He suggests ἀπ[αβῶν]as, of which more anon. At the end of line 10 Professor Mommsen notes: 'ΥΠΕΙ·Ο·Ζ Kaibel from the squeeze; the last sign looks quite different from the rest of the writing, and is probably not a letter at all.' Mr. Paton, however, and I feel pretty sure of Σ, which is formed in this document with long intersecting tongue-strokes, one of which only is visible in the impression in this particular letter. In view of these differences of reading, I venture to propose a slightly different restoration of the document.

The explanation given by Professor Mommsen of *φυγοδικεῖν* is at once ingenious and satisfactory. His account of *ἐπηρelas* [χάρις] and of *ἀξιώχρεως* followed by a genitive is perhaps less convincing. It is clear that this is the answer of the proconsul to the authorities of Cos, who had forwarded to him their *ψήφισμα* (line 1); but it does not follow that we need restore ἀπ[χουτ]as at the end of line 8. Mr. Paton's suggestion ἀπ[αβῶν]as in the sense of 'securities' yields a better sense, going well with *ἀξιώχρεως* and explaining the genitive *δευαρίων*. If we no longer restore ἀπ[χουτ]as, we are free to conjecture at our pleasure who were the parties to the suit which gave rise to the appeal. I venture to suggest that the appellant was a man against whom the authorities of Cos had some claim, or who had been con-

demned by the native courts. From these he appeals to the emperor (line 3). Upon this the authorities of Cos pass a psephisma on the subject, and communicate it to the proconsul: their messengers doubtless informed him of the strength of their case, and complained that the appeal was a merely vexatious one, intended only to secure delay and defeat justice. The proconsul replies that the appeal was made evidently 'out of bravado,' ἐπηρείας [χάριν] = *per contumeliam*. He therefore reassures them by asserting his own rights in the matter. The appeal, if the appellant really wishes to carry it to Rome, must first come before the proconsul's notice. He claims a discretionary power to send or not to send it on to Caesar. Also, if the appellant, upon consideration, is content to carry his appeal before the proconsul, he must first give security for the usual *cautiones*. The letter might be turned into Latin somewhat as follows: [*Certior equidem factus*] *decreto vestro* [*nescio quem*] *appellationem fecisse ad* [*Augustum satis*] *intellexi contumeliae* [*causa*] *eum id ita fecisse. Necesse autem, siquidem ad Augustum appellatio fit, prius a me causam cognosci; sin ad me, in praesentiam satis accipere cautiones denariorum MMD secundum constitutionem a me prolatam propter eos qui temere appellant. Quod si ad haec minus . . .*

The text would run thus:—

5 πυθόμενος ἐκ τοῦ ὑμετέρου ψηφίσματος
 ὅτι ὁ δεῖνα τὴν ἐκκλησίαν ἐθετο ἐπὶ
 τὸν Σεβαστόν, ἱκανῶς ἢ σθόμην ἐπηρείας
 χάριν αὐτὸν [τοῦτο πεποιηκέναι· δέ-
 ον τολῶν, εἰ μὲν ἐπὶ τὸν Σεβαστόν
 ἢ ἐκκλησίαις γέινεται, πρότερον ἐμὲ
 ἐξετάσαι τὴν αἰτίαν.—εἰ δὲ ἐπ' ἐμέ, τὸ
 παρὸν ἀξιώχρεως λαβεῖν τοὺς ἀρ-
 αβῶνας δηναρίων διοχειλῶν πεν-
 10 τακο(σίαν) [κατὰ] τὸ προτεθέν ὑπ' ἑ[μ]α[ύ] σ[ύν]-
 ταγμα διὰ τοὺς φυγοδικούντας.
 'Εὰν δ' ἐπὶ πρὸς ταῦτα μὴ γ - - -

III.

ORDINANCES RELATING TO WORSHIP AND RITUAL, AND CALENDARS.

27.

LARGE marble built into the house of the late Sherif-Bey. Width at top 35½ cm., at bottom 38 cm. The upper portion imperfectly published by Dubois, *Bull. Hell.* vii. p. 478, No. 1 = *De Co Insula*, No. 37. All the centre of the stone is much corroded, and scarcely anything is visible on the impression. I have consulted the original repeatedly, and with care. The traces of letters in the centre of lines 1-30 are often sufficient to verify conjectures, but it is difficult to be sure of single letters where whole words cannot be read. I have printed in the uncial text the most doubtful letters in broken lines, but no doubt some of the others also are wrong. Towards the end the lines are much more closely written than at the beginning, with at least forty letters to one line instead of about thirty-five.

ΑΡΧΟΥΝ Η·ΣΒΑΤΡΟΜΙΟΥ
 ΔΕΚΑΤΑΛΓ ΞΣΥΝΕΓΡΑΨΑΝ
 ΤΑΓΟ[Σ]ΝΙΚΑΝ Υ/ Ι ΙΙΣΙΣΕΠΤΙΙ
 /ΡΟΥ . . . ΔΑΛΛ ΟΥΕΥ/ ΓΟΣΕΥΚΑΡ
 5 ΤΟΥΦΟ ΕΥΔΑ·Ο ΜΜΑΤΕΥ
 ΕΥΑΡΑΤΟΣΔΙΟΚΛΕΥΣΤΟΙ·Α·Α·ΠΟΔΟΣΘΩ
 ΤΑΝΙΕΡΩΣΥΝΑΝΤΟΥΔΙΟΝΥΣ·ΟΥ·ΥΛΛΟΦΟΡΟ
 ΜΗΝΟΣΒΑΤΡΟΜΙΟΥΕΚΚΑΙΔΕΚΑΤΑΙΑΔΕΠΤΡΙΑΜΕΝΑ
 ΕΣΤΩΙΥΓΙΗΣΚΑΙΟΛ·ΚΛΑ . . . ΑΙ·ΗΝΕΩΤΕΡΑ
 10 ΕΤΩΝΔΕΚΑΙΕΡΑΣ·ΑΙΔΕ . . . ΙΟΥΚΑΤΑΒΟΛΑΣ
 ΔΕΠΤΟΙΗΣΕΤΑΙΤΟΥΕΥ·ΕΜΑΤΟΣ·ΥΟΤΑΝΜΕΝ
 ΠΡΑΤΑΝΕΝΜΗΝΙΒΑΤΡΟ·Ω ΠΙΤΟΥΕΝ·
 ΤΩΤΟΣΜΟΝΑΡΧΟΥΜΕΧΡΙΤΑΣΤΡΙΑΚΑΔΟΣΤΑ

- ΔΕΔΕΥΤΕΡΑΝΜΕΧΡΙΤΑΣ· ΣΤΑΙΣΚΑΙΔΕΚΑΤ·
 15 ΤΟΥΓΕΡΑΣΤΙΟΥΜΗΝΟΣ· ΕΠΙΤΟΥΕΝΕΣΤΩΤΟΣ
 ΜΟΝΑΡΧΟΥΕΠΙΤΕΤ· ···· ΣΤΑΙΖΑΜΙΑΣΑ[Ι]
 ΑΜΗΚΑΤΑΒΑΛΗΤΑΝΚΑΤΑ· ΑΝ· ΤΩΙ·ΡΟΝΩΙ
 ΤΩΙΓΕΓΡΑΜΜΕΝΩΙΑΤ· ···· Α·Τ· 2· ···· ΑΝΤΟΙ
 ΠΡΟΣΤΑΤΑΙΚΑΙΤΟΙΤΑΜΙΑΙ· / ···· ΑΝΤΑΞΑ·
 20 ΙΑΙΔΙΓΓΛΑΣΙΑΝΤΑΝΔΕΙΕΡΕΙΑΝ· ···· ΞΙΑΠΟ·
 ΤΟΔΑΝΑΛΩΜΑΤΕΛΕΣΑ· ···· ΟΠΩΣΔ
 ΤΕΛΕΣΘΗΑΙΕΡΕΙΑ· ΤΑΤΑΝΟΜΙΖ· ΜΕΝΑΤΟΙΠΩΛ
 ΤΑΙΑΠΟΜΙΣΘΩΣΑΝΤΩ ΤΕ· ···· ΙΔΕΤΑΙΕΡΕΙΑΙΥΦΙΕ
 ΕΙΑΝΑΠΟΔΕΙΞΑΙΠΟΛΙΤ· ···· ΕΣΤΩΙΔΕΑΛΛΑ
 25 ΕΡΑΣΘΑΙΜΗΔΕΤΕΛ· ···· ΩΙΔΙΟΝΥΣΩΙ
 ΤΑΑΝΗΑΝΚΑΙΕ ···· ΣΤ· Δ· ΜΟ
 ΑΙΔΕΤΙΣΚΑΠΤΑΡΑ ···· [Ι]ΕΞΕΣΤΩ
 ΩΙΚΥΡΙΩΙΤΑΣΙΕΡΕΙ ···· ΝΤΩΙ·ΡΗΖ·
 ΙΕΣΑΓΓΕΛΛΕΙΝΕΣΤΑΝ· ···· Α· ···· ΤΑΝΤΕΛ· ΣΑΝΙ
 30 ΔΙΚΕΥΣΑΝΤΑ[Ε ···· ΤΑΓ Α·ΟΥ
 ΙΔΙΚΕΙΝΤΕΛΕΥΣΑ ···· ΣΑΤ
 <ΦΤΟΥΤΟΔΕ· ···· Υ ΜΕ ···· ΓΑΝΟΙ
 ΙΑΝΤΟΣΤΟΔΕΛΜ ···· ΑΝΟΦ
 ΛΟΥΣΑΝΤΟΙΤ· ΙΑ ···· Α ΕΝ
 35 ΙΗΑΠΟ· Α ···· ΕΙ
 ΕΝΕΧΟΥΜΑΤ ···· Α··ΙΕ/
 ΤΟΝΔΙΟΝΥ ···· Α
 ΑΠΟΛΙΣΤ ···· ΣΩ
 ΚΤΑΙΑΤ· ···· ΛΕΚ/
 40 ΤΑ·ΑΓΗΙΤ ····
 ΞΕΣΤΩΙΑΥ· Α ···· ΑΝ· Σ
 ΠΑΡΧΕ ···· Ι
 ΠΡΟΤΕΡΑΣ
 ΤΩΙΕ
 45 Μ ···· ΜΕΝ
 ΔΕ
 ΙΔΕΤΑΙ
 ΧΡΗΖΗΙΥΤ
 ΤΑΙΙΕΡΑ
 50 ΣΑΥ

	ΩΙΤ		
	ΟΣ		
	Π·ΑΙΣΑΡΗ		
	ΣΙΑΠ·Α-		
55	ΣΙΑ		ΝΓΕΓΓ
	ΛΕΚΑΙΤΗ		ΝΑΣ
	ΑΙ		ΕΙΣΑ
	Α C ΙΤΩ		ΗΜΙΣΣΩ
	ΤΑΝΛ·ΤΕΑΡ		ΕΣΤΡΑΣ·
60	ΕΡΕΙΑΙΔΕΤΑΔΕ		ΙΣΤΕΛΕΖΟ
	ΝΑΙΣΤΑΝΤΑΓΓΑΡΕ		ΝΤΩΙΟΥ
	ΛΟΦΟΡΩΔΙΟΝΥΣΩ		ΤΩΝΜΕΝΜ
	Λ·ΖΝΙΕΡΕΙΩΝΚΑΙ		ΤΡΙΩC
	ΙΕ·ΕΙΩΝΚΕΦΑΛΑΝ·	ΑΙΔΡΑΧΜΑΣΕ	
65	ΑΙΩ·ΚΑΤΙΣΤΑ	ΩΘΕΩΓΑ	
	ΙΕΡΕ ΛΤΑΙΔΕ	ΡΑΠΤΑΥΤΑ	
	ΤΑΕΣΤΩΕΠΙΔΕΤC	ΛΝΓΑΤΑΙC	
	ΦΙΕΡΕΙΑΑΝΚΑ	ΟΔΕ	
	ΝΙΕΡΩΣΥΝΑΝΕ	ΠΟΥ	
70	ΑΥΤΟΝΕΣΕΠΙΣΚΕ	ΚΑ	
	ΕΚΑΜΗΚΑΤΑΒΑ	ΙC	
	CΤΑΝΤΩΑΝΑ	-	
	ΑΘΕ·ΕΝΕ		
	ΤΕΛΕΤΑ		

The M is usually thus, but sometimes a little sloped. The number of letters missing in line 64 is calculated from measurements made on the stone.

Ἐπὶ μὲν]άρχου Μ[· μ]η[νὸς Βατρομίου [έ-
 και]δεκάτα(ι)· [-] συνέγραψαν
 στρα]ταγὸς Νίκαι[δρος ο]ν, (Ἀγ)οις Ἐπι[κ-
 ο]ύρου, δα[μος]ου, Εὐ[άρα]τος Εὐκάρ-
 5 που, Φα[ρμίων] Εὐδα[μ]α[ν, οἷς ἐγρα]μμάτευ[εν
 Εὐάρατος Διοκλεῦς. Τοῖ [τ]α[μ]ι[α]ι ἀ]ποδόσθα[ν
 τὰν ἱερῶσύναν τοῦ Διονύσ[ου τ]οῦ [Θ]ελλοφόρο[ν
 μηνὸς Βατρομίου ἐκκαίδεκάτῃ· ἀ δὲ πριαμένα
 ἔστω ὀγιῆς καὶ ὀλ[ύ]κλα[ρος κ]αὶ [μ]η νεωτέρα
 10 ἑτῶν δέκα· ἱεράσ[ε]ται δὲ [διὰ β]ίου καταβολῆς

- δέ ποιησε(ι)ται τοῦ εὐ[ρ]έματος [δ]ύο, τὰν μὲν
 πρῶταν ἐν μηνὶ Βατρα[μί]ω[ι τῷ ἐ]πὶ τοῦ ἐν[εσ-
 τῶτος μονάρχου μεχρὶ τῆς τριακάδος, τὰ[ν
 δὲ δευτέραν μεχρὶ τῆς [τε]σ[σ]α[ρε]σκαυδεκάτ[ας
 15 τοῦ Γεραστίου μηνὸς [τοῦ] ἐπὶ τοῦ ἐνεστῶτος
 μονάρχου· ἐπι - - - - - στα ζαμίας αἱ
 κ]α μὴ καταβάλῃ τὰν κατα[βολ]ὰν [ἐν] τῷ [χ]ρόνῳ
 τῷ γεγραμμένῳ - - - - - τοῖ
 προστάται καὶ τοῖ ταμίαι - - - - - τάξαι
 20 καὶ διπλασίαν τὰν δὲ ἰέρειαν [τελεσσε]ῖ ἡ πᾶλις,
 τὸ δ' ἀνάλωμα τελεσά[ντω τοῖ ταμίαι·] ὅπως δὲ
 τελεσθῇ ἡ ἰέρεια [κα]τὰ τὰ νομιζ[ό]μενα τοῖ πωλ[η-
 ται ἀπομισθωσάντων [ἐξ]ᾷστω] δὲ τῇ ἰερείᾳ ὑφιέ[ρ]-
 ειαν ἀποδείξει πολὺ[ιν μὴ ἐξ]έστω δὲ ἄλλαν ἰ-
 25 ἐρᾶσθαι μὴδὲ τελ[εῖσθαι ἰέρειαν τ]ῷ Διονύσῳ
 π]λᾶν ἢ ἂν καὶ ἰ[ρ - - - - -
 αἱ δὲ τίς καὶ παρα[· τὰν ἰέρειαν] ἐξέστω [τ-
 ῷ κυρίῳ τῆς ἰερει[ας, αἱ δὲ μὴ, ἄλλω] τῷ [χ]ρήζ[ον-
 τ]ι ἐσαγγέλλειν ἐς τὰν [βου]λ[ὰν τὸν] τὰν τελ[εῖ]σαν . . .
 30 ἀδικεύσαντα. - - - - -
 ἀδικεῖν τελεῦσα[ν - - - - - ἀποτει]σάτ[ω.
 (δραχμας) φ. τοῦτο δὲ - - - - -

Up to this the general sense of this interesting document can be recovered. It contains directions for the sale of the priesthood of Dionysus Θυλλοφόρος, and for the consecration of the priestess. Not many similar documents from other parts of the Greek world are preserved. The two most instructive examples (from Chalcedon and Halicarnassus) are given in Dittenberger's *Sylloge*, Nos. 369, 371. The first has many analogies with this inscription. The latter half, now practically lost to us, related, in part at least, to the duties and perquisites of the priestess. I have not introduced into the text any restorations but those which the spaces and traces of letters render quite probable.

Line 2. There is certainly no *l* after ΚΑΤΑ, but the *iota mutum* is omitted elsewhere in this inscription. The next letter is *Λ* not *Α*.

Line 3. ΟΣΝ. Dubois. There is space for Σ, but I could not read it. We cannot restore *συνέγραψαν στρατηγοί*, for there were only three 'generals' at Cos, and here we have five names. No restoration

of line 2, which gave the name of the board, can be attempted. The president was a *σπαταγός*, and there were four other members, and a secretary. It is possible that the board consisted of members of one tribe only, and that the *σπαταγός* of this tribe acted as president. In the case of another priesthood (No. 32) all the *σπαταγοί* acted as salesmen. The actual sale is here ordered to be effected by the *ταμίαι*. At the end of this line ΕΠΙΙ is very doubtful: it is my original reading, and the impression seems to confirm it, but on another occasion I read on the stone ΙΣΤΑΙ.

Line 4 ad in. Possibly Ο instead of Ι. 'Επικούρου is exceedingly doubtful.

Line 8. *Θυλλοφόρου* is confirmed by line 61, where the name recurs. It is probably derived from *θύλλα* κλάδους ἢ φύλλα (Hesych.). Cp. Dionysus Skyllites (No. 37). For the lines which follow, cp. the analogous document from Chalcedon (Dittenberger, *Sylloge*, 369)—*ᾧνείσθω ὅς καὶ ἡ δόκλος—ἐξέστω δὲ καὶ παιδί ᾧνείσθαι*. In No. 30 fourteen seems to be fixed as the limit of age in the case of a priest¹.

Line 11. τοῦ εὐρέματος. Cp. No. 29, line 16. *εὔρεμα* means the sum which the priesthood fetches. The sum is here paid in two instalments, as in the Chalcedonian inscription, while in No. 29 we have at least three instalments. At Chalcedon the instalments are monthly, here possibly fortnightly. Ibid. ΓΟΙΗΣΕΙΤΑ Dubois.

Lines 16–20 deal with the fines to be exacted if the instalments are not paid punctually. The letters in the middle of the lines are so doubtful, that I have not ventured upon any restoration. Only line 17 seems fairly certain. I do not think it likely that ΔΕ is missing at the end of line 16, as it would make the line somewhat longer than others near it: ἐπιτετ - - - στω ζαμίας αἱ κα μὴ καταβάλῃ κ.τ.λ., is then one sentence. We may with probability restore ἐκά]στω i. e. ἐκάστω καταβολῇ. An indication of the amount of the fine is required; this was probably expressed in numerals. We thus arrive at some such restoration as the following; ἐπιτετ[άχθαι δὲ δ(ραχμὰς) . . ἐκά]στω ζαμίας, αἱ [κ]α μὴ καταβάλῃ τὰν κατα[βολ]ὰν [ἐν] τῷ [χ]ρόνῳ τῷ γεγραμμένῳ. At the end of line 19 ΤΑΞΑ is probably right. I tried without success to find traces of ΓΠΑΞΑ on the stone. After ΑΞΑ there is perhaps a perpendicular stroke, certainly not Σ. The letter at the beginning of line 20 is probably Κ; I noted on my last examination of the stone that Ο was possible, but the impression does not confirm this. On the whole, the evidence is against *τάξασθαι* or *πράξασθαι*, and in favour of *τάξαι καί*. If this is right, then a separate clause begins

¹ For the age ten, cp. Harpocrat. s. v. δεκατέειν.

after ταμίαι. We may restore in lines 18, 19 εἰσπραξ[ί]ν[τα] [ταύτ]αν τοὶ προστάται καὶ τοὶ ταμίαι, or something similar. If the sense of the last clause is that, in addition to the fine, the price is to be doubled in case of delay — τὰ[ν δὲ τιμ]ὰν τάξαι[ι κ]αὶ διπλασίαν —, the καὶ would be explained, but the word τάξαι would not be appropriate. If, on the other hand, the meaning is that under certain circumstances the fine is to be doubled — μὴ ἀποδόσθαι δὲ[ι] τάξαι[ι κ]αὶ διπλασίαν —, the καὶ is not required.

Line 20. At Chalcedon the priest is to bear the expenses of his own induction. Here they fall upon the city: the πωληταί are to invite contracts for the expenses of the ceremony.

Line 23: the ὑφίερεια is mentioned again in line 68.

After line 32 any consecutive restoration is impossible; a few words only can be recovered.

Lines 33, 34: τὰν δὲ φ[ι]λοῦσαν τοὶ τ[αμ]ία[ι] - - -

Line 36: ἐχθύματ[α] - - -

Line 37: τὸν Διόνυσ[ον] - - -

Line 38: ἀ πόλις - - -

Line 41: ἐ]ξέστη αὐ[τ]ῶ[ι] - - -

Line 59 ad fin.: τέλ]εστρα? σ - -

Lines 60, 61: τα]ῖς τελε(σ)ο[μ]έ]ναις πάντα παρε[χ] - - -

Lines 61, 62: τῷ Θυ[λ]λοφόρῳ(ι) Διονύσω(ι) - - -

Lines 62, 63: τῶν μὲν μ[ε]γ[α]λ[ῶ]ν ἱερῶν καὶ - - -

Line 64: ἱε[ρ]ῶν κεφαλὰν [..... κ]αὶ δραχμὰς ἐ[κατὸν] - - -

Line 65: α(τ)ω αἱ κά τις πα[- - - - - τ]ῶ(ι) θεῶ(ι) - - -

Lines 68, 69: ὑ]φίερειαν κα - - - - - δ δὲ [πριάμενος | τὰν] ἱερωσύναν ε -

Line 71: αἱ δ]έ κα μὴ καταβά[λ]η - - -

Line 73: - α' θέ[μ]εν ἐ[σ] - - -

28.

Church of Haghia-Marina. Broken on all sides. Letters similar to those of No. 27.

Α
 ΙΑΙΤΡΟΔΙΑΙΡ
 - ΡΟΣΤΑΤΑΙΣ ΕΞΤΑΝΕΠΙΤΑΙΓ
 ΣΣΥΝΑΣΘΥΣΙΑΝ ΖΤΝΑΚΟΡΟΝ Ζ
 5 ΓΩΙΟΤΡΙΑΜΕΝΟΣ ΤΑΝΙΕΡΩΣΥΝΑΝ
 ΙΑΙΤΑΙ ΤΟΝ ΔΕΙΕΡΗ - ΕΛΕΣΑΤΩ ΑΤΤΟ
 ΟΜΙΖΟΜΕΝΑΤΟΙ ΔΕ ΤΩ ΛΗΤΑΙ ΜΙΣΘΟΙ
 Τ/ΝΟΜΙΖΟΜΕΝΑ - Γ Ι
 - ΟΑΙ/

Lines 6, 7 must be restored τὸν δὲ ἱερῇ τελεσάτω ἃ πό[λις κατὰ τὰ ν]ομιζόμενα. This, it will be found, gives thirty-seven letters in one line, about the same number that we have in No. 27. This, taken together with the exact similarity of the characters, and the subject-matter, would seem to show that the two documents belong to a series. Knowing the number of letters in each line, we may restore this fragment somewhat as follows :—

----- προδια(γ)ρ[αψάντω
 τοῖς π]ροστάταις ἐς τὰν ἐπὶ τῇ [τελετῇ τᾶς
 ἱερ]ωσύνας θυσίαν Ἐτ̄ νακόρον δ[ὲ ἀποδειξάτω
 5 αὐτ]ῷ ὁ πριάμενος τὰν ἱερωσύναν δ[γ κα τῶν ἀστῶν
 δ]ήληται· τὸν δὲ ἱερῇ (τ)ελεσάτω ἃ πό[λις κατὰ τὰ ν-
 ομιζόμενα· τοὶ δὲ πωληταὶ μισθω[σάντω τέλεστ-
 ρα] τ(ὰ) νομιζόμενα -----

The νακόρος corresponds to the ὑφίερεια of No. 27. This is one of the rare allusions to any religious ceremony on the appointment of a priest or priestess : see Schömann, *Gr. Alterthümer*, ii. p. 412.

I take the word τέλεστρα from an unpublished inscription of Amorgos : cp. No. 27, line 59.

29.

Platanista collection. Fragment, broken on all sides ; height 20 cm. Published by Hanvette-Bernault and Dubois, *Bull. Hell.* v. p. 222, No. 11.

ΟΔΕΙΧ
 ΣΚΑΘΙΖΟΝΤΕΣ·
 ΝΤΕΝΤΗΚΟΝΤΑΚΑΙ·
 ΟΥΕΤΩΚΑΙΤΩΝΕΛΕΥΘΕ
 5 ΚΑΙΤΟΙΤΑΜΙΑΙΚΑΙΔΕΛΤΟ
 ΠΕΛΕΥΘΕΡΩΣΙΝΜΗΔΕΠΟΙΙ
 ΑΣΑΠΟΛΥΤΡΩΣΙΟΣΑΙΚΑΜΗΟΙΕΡ
 ΥΣΙΑΝΕΠΙΤΕΤΕΛΕΣΘΑΙΗΟΦΕΙΑΣ
 ΙΕΡΑΣΑΔΡΑΣΤΕΙΑΣΚΑΙΝΕΜΕΣΙΟ
 10 ΑΙΤΟΝΙΕΡΗΚΑΤΑΤΑΝΟΜΙΖΟΜΕ
 ΤΑΣΚΕΥΑΞΑΙΚΑΙΑΝΑΓΡΑΥΑ
 ΤΟΝΑΠΟΔΕΙΧΘΗΣΟΜΕΝΟΝ
 ΤΑΝΤΕΛΕΤΑΝΤΟΥΙΕΡΕΩ

15

ΑΓΡΑΦΑΣΤΟΙΤΑΜΙΑΙΕ
ΛΑΣΔΑΓΓΑΝΑΣΟΔΕ
ΙΤΟΥΕΥΡΕΜΑΤΟΣΓ
ΛΑΣΕΙΩΙΤΩΙΕ
ΗΝΙΒΑΔΡΟ
ΗΝΙΓΓΑΙ

The letters have slight apices.

With line 14, which is separated from line 13 by a somewhat broader interval than usual, a fresh paragraph begins.

- - - - - ἀπ]οδείκ[νυσθαι· θυόντω δὲ καὶ τοὶ
τοὺς δούλου]ς καθίζοντες [ἕκαστος αὐτῶν ἱερίων
ἀπὸ δραχμῶ]ν πεντήκοντα καὶ [ἱερὰ ἐπὶ τούτῳ· παρα-
πλησίως δὲ] θυέτω καὶ τῶν ἐλευθε[ρουμένων ἕκαστος·
5 - - - - δὲ] καὶ τοὶ ταμίαι καὶ δέλτα]ν δόντω τοῖς ποι-
οῦσι τὰν ἀ]πελευθέρωσιν, μὴδὲ ποι[εύντω τὰν ἀναγρ-
αφὰν τ]ῆς ἀπολυτρώσιος αἱ κα μὴ ὁ ἱερ[εὺς ἀπαγγεί-
λῃ τὰν θ]υσίαν ἐπιτετελέσθαι, ἢ ὀφειλῇ]ντω - - - -
δραχμὰς] ἱερὰς Ἀδραστείας καὶ Νεμέσια]ς· τὰν δὲ πῶ-
10 λιν τελέσ]αι τὸν ἱερῇ κατὰ τὰ νομιζόμε]να στάλαν
δὲ λιθίναν κα]τασκευάξαι καὶ ἀναγράψα]ι τὰ συγγεγ-
ραμμένα πάντα] τὸν ἀποδειχθ[ησόμενον [- - - - -
- - - - - ἐπὶ] τὰν τελετὰν τοῦ ἱερέω]ς.
τὸ δ' ἀνάλωμα τῆς ἀν]αγραφῆς τοὶ ταμίαι(ε)]· καὶ
15 λογισάσθω μετὰ τῆς ἀλ]λας δαπάνας· ὁ δὲ [πριάμενος
καταβολὰς ποιησεῖτα]ι τοῦ εὐρέματος [πέντε? τὰν μὲν
πράταν ἐν τῷ μηνὶ τῷ] Ἀλσειῷ τῷ ἑ]πὶ τοῦ ἐνεστῶτος
μονάρχου ἐμ μ]ηνὶ Βαδρα]μῖος - - - - -
- - - - - ἐμ μ]ηνὶ Πα]νάμω - - - - -

Fragment relating, like the preceding, to the sale of a priesthood.

The restorations are based upon lines 15, 16, but we might equally well have ὁ δὲ ἱερεὺς, or ὁ δὲ πριάμενος τὸν ἱερῶσύναν. A restoration of lines 8, 9 with, say, πεντακοσίας δραχμὰς, coincides with the number of letters which I give. It will be found that in no case can we restore the last lines strictly in accordance with No. 27. We do not know in how many instalments the price is to be paid. The letter after ΟΣ in line 16 looks like Γ or Ε; I do not think it can be Τ (τρεῖς). If the lines have the length which I give them—about forty letters—there is

not room in line 18 for τὰν δὲ δευτέραν. A possible restoration of lines 18, 19 would be ἄλλαν δὲ ἐμ μ]ηνὶ Βαδρο[μῖφ τῷ ἐπὶ τοῦ νέ|ου μονάρχου, ἄλλαν δὲ ἐμ μ]ηνὶ Πα[νάμφ.

30.

Now at Symi. Height 28 cm., width 20 cm. Complete at the top and on the right. Published by Gardner, *Hellenic Journal*, vi. p. 252, No. 3a.

Δ Α Λ Ι Ο Υ
 Ἰ Ν Π Ρ Ο Σ Τ Α Τ Α Ι
 Ι Κ Ι Α Ξ Ε Ν Ο Φ Ω Ν Π Α Ρ
 Ω Ν Ο Σ Δ Ι Ο Φ Α Ν Τ Ο ὘
 5 Ὅ Ι Α Ι Ρ Η Μ Ε Ν Ο Ι Σ Υ Ν
 Υ Α Σ Κ Λ Α Π Ι Ο Υ Κ Α Ι
 Ὅ Ι Α Σ Θ Ε Υ Δ Ω Ρ Ο Υ Ν Ι Κ
 Α Ρ Ι Σ Τ Ε Υ Σ Α Ρ Ι Σ Τ Ε
 Α Ι Π Ρ Α Σ Ε Ι Τ Α Σ Ι Ε Ρ Ω
 10 Κ Α Ι Η Π Ι Ο Ν Α Ι Ι Ε Ρ Ε Ι Α
 Ὅ Ι Δ Ε Ρ Ω Λ Η Τ Α Ι Α
 Α Π Ι Ο Υ Κ Α Ι Τ Α Σ Υ Γ
 Ε Ρ Ω Σ Υ Ν Α Ν Ε Σ Τ Ω
 Ω Ν Δ Ε Κ Α Τ Ε

Ἐπὶ μονάρχου - - - - -] Δαλίου - - - - -
 - - - - - συνέγραψ]αν προστάται . . .
 - - - - - Ν]ικία, Ξενοφῶν Παρ-
 μενίσκου - - - - -]ωνος, Διδόφαντα[s
 5 - - - - - τοὶ αἰρημένοι σὺν
 - - - - - τοῦ Ἀσκληπιοῦ καὶ
 τῆς Ὑγείας - - - - - Τελευτ]ίας Θεωδώρου, Νικ-
 - - - - - Ἀριστέως Ἀριστέ-
 - - - - - τ]ᾶ πράσει τῆς ἱερω-
 10 σύνας - - - - - κ]αὶ Ἡπιόνα ἱέρεια[ν
 - - - - - τοὶ δὲ πωληταὶ ἀ-
 ποδόσθω τὴν ἱερωσύναν τοῦ Ἀσκλη]πιοῦ καὶ τῆς Ὑγ-
 ιείας ὁ δὲ πριάμενος τὴν ἱερωσύναν ἔστω
 ὑγιής καὶ ὀλόκληρος καὶ μὴ νεώτερος ἐτ]ῶν δεκατεσ[σ-
 ἄρων - - - - -]

32.

Fragment inscribed on both sides. Thickness 7 cm., width 29.5 cm. Found near the cemetery. Line 2 is complete.

α.

Ζ Ι Α Γ Ο Ι Α Ι Ι Ο Δ Ο Ζ Υ
 Τ Α Ν Ι Ε Ρ Ω Σ Υ Ν Α Ν Ο Δ Ε Π Ρ Ι Α
 Ε Ν Ο Σ Α Λ Ε Ι Τ Ο Υ Ρ Γ Η Τ Ο Σ Γ
 Τ Ο Υ Ρ Γ Ι Α Σ Γ

b.

At the top.

Ι Τ Α Σ Α Ι

α.

[το]
 (στ)[ρατ]αγοὶ ἀ(π)οδύ(σθ)[ων
 τὰν ἱερῶσύναν· ὁ δὲ πριά-
 μ]ενος ἀλειτούργητος (ἐ)[στω
 πάσας λει](τ)ουργίας - - -

Fragment, of a later date than the preceding, relating to the sale of a priesthood.

Line 4: cp. an inscription from Priene (*B. M.* No. 426, line 8).

33.

Platanista collection. Height 30 cm. Broken on all sides. Published, somewhat inaccurately, by Hauvette-Besnault and Dubois, *Bull. Hell.* v. p. 222, No. 10.

- Ε Ο Γ Ω

Ι Α Σ Α Μ Ε Ρ Α Ι Σ Α Ι Σ

Ι Ι Ε Ρ Ω Ι Π Ο Ι Η Σ Ω Ν Τ Α Γ

Σ Ε Σ Κ Ι Β Ω Τ Ο Ν Ι Α Τ Α

Ο Ι · Κ Α Ρ Α Ρ Α Λ Λ Α Ι · Α Ν Α

Ρ Ο Σ Η Σ Ε Ι Σ Μ Ο Υ Η Γ Α Γ

Ε Ι · Ε Ψ · Ο Ν Ξ Ξ Η Ι

- Ν

Α Ξ Ε Ι Μ Ι Ο

Ο Φ Ε Ι Γ

5

10

ΟΥΤΟΥΠΡΟΤΕΡΟΝΙ
ΓΚΙΒΩΤΟΝΚΑΤΑΒΑ/
ΝΚΑΤΑΤΑΝΔΕΤΑΝ
15 ΑΝΑΓΟΡΕΥΕΝΜΗ
ΙΠΑΝΗΜΕΡΟΣΤΙ/
ΤΑΓΕΓΡΑΜΜΕΝ
ΙΕΡΑΣ -
ΑΡΧΕ

Line 2: ΑΜΕΡΑΙΣ. The Ι is very doubtful.

ad fin. ΑΓΑ, H.-B. D.

Line 7: ad fin. ΕΣΗΙΩ, H.-B. D. I see no traces of Ω.

This fragment is so mutilated that we can scarcely guess at the context. The inscription was divided into paragraphs. Paragraphs 2 and 3 each contain at the commencement directions for depositing a sum of money in a box. The general sense of paragraph 2 may be as follows. Some one, who has bound himself, or who intends, to perform some ceremony, or to execute some repairs, in the temple, *ὁ ἐν τῷ ἱερῷ ποιήσων τά*—(line 3), is to deposit a certain sum as security for damage. On departure he is to leave certain things as he found them, *οἱ[ά] κα παραλά[βη]*, but he is not to be responsible for damage occasioned by exceptional causes, *ἢ ὑπὸ πρηστῆ[ρος] ἢ σεισμοῦ ἢ πα[ραδόξου]*—If he inflicts damage, or in certain other cases, part or whole of his caution-money is to be confiscated, *ὀφειλέτω* (line 10).

In the latter portion we can only recover a few words (lines 11 foll.):—

- - τ]ούτου πρότερον - - -
- - ἐς τὰ]γ κιβωτὸν καταβαλ - - -
- - ν κατὰ τάνδε τὰν - - -
- - μαν ἀγορεύεν μη - - -
15 - - ι πᾶν ἢ μέρος τι - - -
- - τὰ γεγραμμέν[α
- - ἱερὰς - - -
- - ἀρχε - -

34.

In a house near the hospital. Height 92 cm., width 19 cm. The stone has been cut to form a door-post. It has not been cut at right angles with the lines; the lower lines are therefore somewhat to the left of the upper.

ΚΑΧΡΗΜΑΤΑ ΑΔΙΔΙ
 ΣΑ · ΑΔΙΙΑΗΤΑΙΑ ΤΟ
 ΝΑΡΧΟΥ ΦΙΛΙΣΚΟΥ ΤΟ
 ΔΕΚΑΙΕΡΑΤΩ ΙΤΕΔΙΗΤΩΙ
 5 ΖΑΙΕΡΟΙ ΑΡΧΟΝΤΟΣ Μ
 ΟΛΙΝ ΓΩΛΛΕΞΑΝΔΡΓ
 ΑΓΕΝΕΥΣ ΚΑΘΑΙΤ
 ΜΕΝΔΙΟΣ ΤΟΝ ΤΟΥΥΙC
 ΟΝ ΧΡΟΝΟΝ ΤΟΝ ΤΡΕΣ Β
 10 ΑΧΡΟΝΟΝ ΑΕΙΤΩ ΝΕΓΓΟ
 ΔΕ ΗΣΕΙ ΑΡΙΘΜΕΙΣ ΘΑΙΤC
 ΑΙΚΑΤΕΝΙΑΥ ΤΟΝ ΟΜΟΙΩΣ
 ΦΙΛΙΣΚΟΝ ΤΟΝ ΝΙΚΟΜΑΧ
 ΞΑΜΗΝΟΝ ΑΠΟ ΤΑΝ ΤΟΘ
 15 ΤΩΝ ΧΡΗΜΑΤΩΝ ΚΑΙ ΚΑΤ
 ΙΔΛΑΤΩ ΔΙΔΟΝΤΩ ΕΚΑΣ
 ΕΙΛΟΝΤΩ ΙΔΙΠΛΑΣΙΑΙΕ
 ΘΥΣΙΑΣ ΓΙΝΕΣΘΑΙ ΚΑΤΑ
 ΓΑΣΤΑΣ ΠΟΛΙΟΣ ΜΗΝΟΣ ΑΡ
 20 ΖΚΑΙ ΤΑΣ ΑΘΑΝΑΣΚΑΙ ΑΓC
 ΓΥΜΝΑΣΙΑΡΧΟΥ ΚΑΙ ΥΠΟΓ
 ΤΕΤΙΜΑ ΜΕΝΩΝ ΚΑΙ ΤΩΝ ΜΕΝ
 ΙΣ ΚΑΙ ΤΩΝ ΑΠΟΓΟΝΩΝ Τ
 ΔΡΕΑΝΔΡΑ ΧΜΑΝΕΚΑΤΟ
 25 ΑΜΑΛΙΝ ΜΗΕΛΑΣΣΟΝΟΣ
 ΕΝΤΕΛΑΜΒΑΝΟΝΤΑΣ ΕC
 ΔΙΔΟΜΕΝΕC ΤΟΝ ΤΟΚΟΝ ΤΟ
 ΝΤΩ ΤΟ ΕΠΙΧΩΡΙΟΝ ΑΕΙ ΕΓ
 ΥΣΑΣΙΑ ΦΑΙΡΕΘΕΝ ΤΩΝ
 30 ΑΥΤΟΝ ΤΟΥ ΑΡΤΑΜΙΤΙΟ
 ΙΛΕΞΑΝΔΡΕΑΝΔΡΑ ΧΡ
 ΕΚΑΙ ΟΙΝΑΛΕΞΑΝΔΡΕ
 ΠΟΓΟΝΟΙ ΤΟΙ ΠΥΘΟΚΛ
 ΝΑΛΑΜΒΑΝΟΝΤΕC ΤΟΙ
 35 ΑΧΜΑΣ ΔΙΑΚΟΣΙΑC ΠΑΡ/
 ΤΟΙC ΘΥΟΝΤΩ ΔΕ ΚΑΙ Τ
 ΙΑΛΕΞΑΝΔΡΕΙΑΝΔΡΑ ΧΡ

ΚΟΝΤΑΘΥΟΝΤΩΔΕΚΑ
 ΑΙΤΑΙΑΘΑΝΑΙΟΙΝΑΛΕΞΑ
 40 ΕΙΑΣΔΡΑΧΜΑΣΤΡΙΑΚΟΝ
 ΟΥΕΝΔΕΑΥΤΟΝΤΩΙΔΙΟΙΝ
 ΚΑΙΑΓΩΝΑΓΥΜΝΙΚΟΝΤΑΡ
 ΤΕΤΑΣΘΥΣΙΑΣΚΑΙΕΣΤΟΣΑΓ
 ΝΙΚΩΝΤΑΣΘΑΛΛΟΥΣΤΕΦΑ
 45 ΣΚΑΙΟΤΑΣΑΘΑΝΑΣΚΑΙΟΝ
 ΞΙΣΤΟΙΔΑΜΟΤΕΛΕΙΣΚΑΙΓΥΡ
 ΩΝΑΣΚΑΙΤΟΙΕΠΑΡΕΤΑΙΤΕΤ
 ΠΟΛΙΟΣΚΑΙΤΟΙΑΠΟΓΟΝΟΙΤ
 ΙΟΙΩΣΔΙΑΝΕΙΜΑΤΩΤΟΙΣΣ
 50 ΛΕΠΙΤΕΤΑΚΤΑΙΘΥΕΝΑΥΤ
 ΟΝΑΥΤΟΙΣΚΑΤΕΝΙΑΥΤΟΙ
 ΣΜΟΝΑΛΕΞΑΝΔΡΕΙΑΙΔ
 ΧΝΙΑΔΑΙΚΑΤ·ΚΟΙΝΟΝΤΩ
 ΑΝΔΡΕΙΑΝΔΡΑΧΜΑΝΤΡΙ/
 55 ΕΞΑΝΔΡΕΙΑΝΔΡΑΧΜΑΝΔΙΑ
 ΡΑΧΜΑΝΤΤΕΝΤΗΚΟΝΤΑΔΙ
 ΑΝΔΡΕΙΑΣΔΡΑΧΜΑΣΧΙΛΙ/
 ΑΣΙΟΙΤΩΙΜΕΝΔΙΙΒΟΥΣΔΥΟ
 ΙΧΜΑΝΤΡΙΑΚΟΝΤΑΚΑΙΥΣΔ
 60 ΙΧΜΑΝΔΙΑΚΟΣΙΑΝΚΑΙΟΙΑΣ
 ΤΑΔΙΔΟΣΘΑΙΔΕΑΥΤΟΙΣ
 ΑΣΧΙΛΙΑΣΕΚΑΤΟΝΕΒΔΟΝ
 ΑΡΑΚΟΝΤΑΚΑΙΟΙΝΑΛΕΞΑ
 ΝΑΝΑΒΟΥΝΑΛΕΞΑΝΔΡΕΙ
 65 ΝΔΡΑΧΜΑΝΕΙΚΟΣΙΤΤΕΝΤΕ
 ΞΑΝΔΡΕΙΑΣΔΡΑΧΜΑΣΤΤΕΝ
 ΝΕΚΑΤΟΝΤΕΣΣΑΡΑΚΟΝΤ
 ΣΙΤΤΕΝΤΕΤΑΙΔΕΑΘΑΝΑ
 ΝΤΕΚΑΙΥΝΑΛΕΞΑΝΔΡΕ
 70 ΜΟΝΚΑΙΤΑΝΔΑΜΟΘΟΙΝΙ
 ΒΟΥΝΑΛΕΞΑΝΔΡΕΙΑΝ
 ΤΙΑΝΔΡΑΧΜΑΝΕΙΚΟ
 ΤΤΕΝΤ-

The O is sometimes circular.

- - - - - χρήματα & διδ- - - - -
 - - - - - δ[σά [κ]α δ(η)λῆται ἀπο - - - - -
 - - - - - ἐπὶ μο[νάρχου Φιλίσκου τοῦ Νικομάχου - - - - -
 - - - - - τάλαντα] δέκα ἱερά τῷ τε Διὶ τῷ [Σωτήρι καὶ τῷ Ἀθάνᾳ τῷ Σωτήρι
 5 - - - - - (α) ἱεροὶ ἀρχοντος μ - - - - -
 - - - - - τὰν π[όλιν ὑψ' Ἀλεξανδρ[εῖαν δραχμῶν - - - - -
 - - - - - α(γ)ένους καθὰ αἱ τ[- - - - - ἱεῖσθαι
 - - - - - δὲ τοῦ] μὲν Διὸς τὸν τοῦ υἱοῦ - - - - -
 - - - - - ὃν χρόνον τὸν πρεσβ[ύτερον - - - - - τὰς δὲ Ἀθῆνας - - - - - τὸν δὲ
 10 μέλλοντ]α χρόνον αἰ τῶν ἐγγ[γ]ων τοῦ Πυθοκλεῦς τὸν πρεσβύτερον - - - - -
 - - - - - δεήσει ἀριθμεῖσθαι το - - - - -
 - - - - - αἱ κατ' ἐνιαυτὸν ὁμοίως - - - - -
 - - - - - Φιλίσκου τὸν Νικομάχ[ου - - - - - τὸν μὲν
 - - - - - πρῶτον ἐ[ξέμηνον ἀπὸ τῶν ποσ[ύ]δων - - - - - τὸν δὲ δεύτερον ἀπὸ τοῦ
 15 τόκου] τῶν χρημάτων καὶ κα[ταθέντες ἐς κιβωτὸν - - - - - τὰν ἐπιβόλου-
 - - - - - σαν μερ[ῖδ(α) ἀποδιδόντω ἐκάσ[τοισ - - - - - αἱ δὲ κα μὴ ἀποδ-
 - - - - - ὧντι ὀφ[είλοντο διπλασά ε - - - - -
 - - - - - θυσίας γίνεσθαι κατὰ τὰ πάτρια - - - - - συντελεῖσθαι τὰς θυσίας? ὑπὸ τῶν ἱερέων
 20 τοῦ Διὸς] καὶ τὰς Ἀθῆνας καὶ ἀγα[νοθέτου καὶ - - - - - ἱερέων τῶν δαιμοντελ-
 - - - - - ἔων καὶ] γυμνασιάρχου καὶ ἐπογυ[μνασιάρχου καὶ τῶν - - - - - τὸς ἀγῶνας καὶ τῶν ἐπ'
 - - - - - ἀρετῇ] τετιμαμένων καὶ τῶν μεμ[ισθωμένων - - - - - τὰς πόλεις καὶ τοῦ μ
 - - - - -]ς καὶ τῶν ἀπογόνων τῶν Πυθοκλεῦς - - - - - θύειν βόων
 - - - - - Ἀλεξαν[δρεῖαν δραχμῶν ἐκατὸν - - - - -

- 25 - - δ[ά]μαλιν μὴ ἐλάσσονος [Ἀλεξανδρείαν δραχμῶν καὶ - - - Ἀλεξανδρείαν δραχμῶν
 - - π[έ]ντε λαμβάνοντας ἐς - - -
 - - διδόμεν ἐς τὸν τόκον το - - -
 - - ντω τὸ ἐπιχώριον ἀεὶ εἰ - - - τὰ δὲ κρέα δίδοσθαι
 τοῖς θύσασιν, ἀφαιρεθέντων - - -
 30 θύεν δὲ] αὐτὸν τοῦ Ἀρταμιτίδ[ου μηνὸς
 βουῖν] Ἀλεξανδρείαν δραχμῶν - - -
 θύεν δ' ἐ καὶ δύν' Ἀλεξανδρείαν δραχμῶν - - - θυόντω δὲ καὶ
 τοὶ ἀ[π]όγονοι τοὶ Πυθοκλ[εύς] - - -
 - - ν λαμβάνοντες τοὶ - - -
 35 δρ[α]χμῶς διακοσίας παρὰ - - -
 α[ν]τοῖς θυόντω δὲ καὶ τ[ο]ὶ - - -
 βουῖν] Ἀλεξανδρείαν δραχμῶν - - - καὶ
 - - κοντα θυόντω δὲ καὶ? - - - τῷ Διὶ - - - δίδοσθαι δὲ Ἀλεξ-
 κ[αὶ] τῷ Ἀθάνᾳ δύν' Ἀλεξανδρείαν δραχμῶν - - -
 40 ἀνδρ[α]σίας δραχμῶς τριάκοντα τῷ δεῖνι - - -
 - - θύεν δὲ αὐτὸν τῷ Διὶ δύν[ει] - - - - - τιθέμεν
 δε] καὶ ἀγῶνα γυμνικὸν τῷ δεκάτῳ τοῦ Ἀρταμιτίου μηνὸς - - - τὸς δὲ παραγινόμενος
 ἐς] (τ)ε τὰς θυσίας καὶ ἐς τὸς ἀγῶνας ξενίζόντω τοὶ - - - καὶ στεφανούντω
 τὸς νικῶντας θαλλοῦ στεφάνοις - - - προεδρεύοντω ὁ ἱερεὺς τοῦ
 45 Διδ[ύς] καὶ ὁ τῶς Ἀθάνας καὶ ὁ μ[ηνὸς] ἰς, καὶ ὁ ἀγνωστότης καὶ - - -
 - - ἱερ[ε]ῖς τοὶ δαμοτελεῖς καὶ γυμνασάρχος καὶ ὑπογυμνασάρχος καὶ τοὶ - - -
 τὸς ἀγῶνας καὶ τοὶ ἐπ' ἀρετῇ τετ[ι]μαμένοι καὶ τοὶ μεμισθωμένοι - - -
 τῶς] πόλιος καὶ τοὶ ἀπόγονοι τ[ο]ὶ Πυθοκλεὺς - - - ὁ δὲ δεῖνα

- 50 ὁμοίως διανειμάτω τοῖς σ --- --- --- --- ---
 50 δσ]α ἐπιτέτακται θέν αἰ[τοῖς --- --- --- --- τδ διδ-
 ὁμε]ον αὐτοῖς κατ' ἐνιαυτῶν --- --- --- --- ---
 νι]σμον? 'Αλεξάνδρειαι δ[ραχμαὶ --- --- --- --- ---
 --- --- --- --- ---
 55 ἐξ]ανδρειᾶν δραχμῶν τριάκοντα καὶ ὅς δύο 'Αλεξανδρειᾶν δραχμῶν διακοσίαν ὑποθήκοντα καὶ διὰς δύο 'Αλ-
 55 'Αλ]εξανδρειᾶν δραχμῶν δια[κοσίαν καὶ διὰς δύο 'Αλεξανδρειᾶν δραχμῶν τριάκοντα καὶ ὅς δύο 'Αλεξανδρειᾶ-
 ν δραχμῶν πενήκοντα· δι[δοσθαι δὲ --- --- --- --- 'Αλ-
 60 ἐξ]ανδρείας δραχμὰς χιλιάς --- --- --- --- ---
 60 δρ]αχμῶν τριάκοντα καὶ ὅς δύο 'Αλεξανδρειᾶν δραχμῶν πενήκοντα, τῇ δὲ 'Αθάνᾳ βοῦς δύο 'Αλεξανδρειᾶν
 60 δρ]αχμῶν διακοσίαν καὶ διὰς [δύο 'Αλεξανδρειᾶν δραχμῶν τριάκοντα καὶ ὅς δύο 'Αλεξανδρειᾶν δραχμῶν πενήκ-
 ον]τα· δίδοσθαι δὲ αὐτοῖς [καὶ ἐς --- --- --- --- 'Αλεξανδρείας δραχ-
 65 μ]ὰς χιλίας ἑκατὸν ἐβδομήκοντα· θυόντω δὲ αὐτοὶ τῷ μὲν Διὶ βοῦν 'Αλεξανδρειᾶν δραχμῶν ἑκατὸν τεσ-
 65 σ]αράκοντα καὶ δύν 'Αλεξ[ανδρειᾶν δραχμῶν δεκαπέντε καὶ ὅς 'Αλεξανδρειᾶν δραχμῶν δεκαπέντε, τῇ δὲ 'Α-
 θάνα(ι) βοῦν 'Αλεξανδρεῖ[αν δραχμῶν ἑκατὸν καὶ δύν 'Αλεξανδρεῖαν δραχμῶν δεκαπέντε καὶ ὅς 'Αλεξανδρεῖᾶ-
 65 ν δραχμῶν εἰκοσιπέντε· [δίδοσθαι δὲ --- --- --- --- 'Αλε-
 70 ξανδρείας δραχμὰς πεν[τακοσίας --- --- --- --- ---
 70 ξανδρείας δραχμὰς πεν[τακοσίας --- --- --- --- ---
 70 ν ἑκατὸν τεσσαράκοντ[α καὶ δύν 'Αλεξανδρειᾶν δραχμῶν δεκαπέντε καὶ ὅς 'Αλεξανδρειᾶν δραχμῶν εἰκ-
 70 ο]σιπέντε, τῇ δὲ 'Αθάνᾳ βουὸν 'Αλεξανδρειᾶν δραχμῶν ἑκατὸν, καὶ δύν 'Αλεξανδρειᾶν δραχμῶν δεκαπέν-
 70 ντε καὶ ὅς 'Αλεξανδρεῖ[αν δραχμῶν εἰκοσιπέντε· δίδοσθαι δὲ --- --- --- --- ---
 70 σ]μὸν καὶ τὰν δαμοδου[ν]αν 'Αλεξανδρείας δραχμὰς --- --- --- --- ---
 70 Δι[ι] βοῦν 'Αλεξανδρειᾶν [δραχμῶν ἑκατὸν τεσσαράκοντα καὶ δύν 'Αλεξανδρειᾶν δραχμῶν δεκαπέντε καὶ ὅς 'Αλεξανδ-
 70 ρεῖαν δραχμῶν εἰκοσιπέντε, τῇ δὲ 'Αθάνᾳ βοῦν 'Αλεξανδρειᾶν δραχμῶν ἑκατὸν καὶ δύν 'Αλεξανδρειᾶν δραχμῶν
 δεκαπέντ[ε κ.τ.λ.

Line 5: the second letter is perhaps Δ. Line 11: *ad fin.* Possibly I instead of C. Line 42: the Ν at the end is doubtful. Line 70: if the first letter is M it is more sloped than others here. The style of the letters (Σ with the two horizontal strokes quite parallel, M usually with the two legs a little sloped, O the same height as other letters and slightly ovoid, Υ the branches always sensibly curved, Γ the descending stroke never coming more than half-way down, Ω the circle complete, and in some cases difficult to distinguish from O) points to the third century B.C.

The inscription relates to the institution of the *Πυθόκλεια* in honour of Zeus Soter, and Athena, probably Soteira. We know from the Calendar (No. 43) that this festival was celebrated on the 10th day of the month Artamitios. The latter part of this document gives directions for successive sacrifices to Zeus and Athena of an ox, a sheep, and a pig, or two oxen, two sheep, and two pigs. I have convinced myself that the reconstruction which I give of this part is substantially correct. It requires rather more than eighty letters in each line, of which the preserved portion gives us only a quarter. Under these circumstances any attempt to restore the rest of the inscription is useless; but, to facilitate reference, I have written it out in cursive with a few suggestions. The following is a summary of what I think the contents may be.

Lines 1-7: the context cannot be divined.

Lines 8-10 relate to the tenure of the priestly offices: the priest of Zeus is to be one of the family of Pythokles.

Lines 11-17: the apportionment of the revenues: the sources from which different payments are to be drawn.

Lines 18-23: perhaps general rules as to the celebration of the annual sacrifices, and list of those privileged to take part in them.

Lines 23-41: enumeration of sacrifices which, seemingly, precede the games. Line 24: sacrifice of an ox. Line 25: of a heifer. Line 30: a sacrifice made by some one individual. Line 33: a sacrifice by the descendants of Pythokles (the *ἀπὸγονοί* differ from the *ἐγγονοί*, who are descendants in the male line only). Lines 36-38: another sacrifice, perhaps of an ox, sheep, and pig. Lines 38, 39: another sacrifice, perhaps of one sheep to Zeus and one to Athena. Lines 39-41: a sacrifice of a sheep to Zeus by one individual.

Lines 41-48: games are to be held; the victors to be crowned with olive wreaths. List of those who have the privilege of *προεδρία* (this privilege had to be specially conferred in the case of a private foundation). This list is evidently identical with that in lines 20-23. In both cases there are exactly three full lines between ΤΑΣ

ΑΘΑΝΑΣ, and ΤΩΝΑΓΓΟΓΟΝΩΝ, or ΤΟΙΑΓΓΟΓΟΝΟΙ. The order of the enumeration has been slightly changed. About sixteen letters which in the first passage stood between τῶν μεμ[ισθωμένων and τῶν ἀπογόνων have here been transferred to a position between δ τᾶς Ἀθάνας, and ἐρ]εῖς τοὶ δαμοτελεῖς. In the first case, the ἐρεὺς τᾶς Ἀθάνας is followed by the ἀγωνοθέτης; here (line 45) after Ἀθάνας the letters ΚΑΙΟΜ are visible. This must be the commencement of the phrase which has been transferred, and in the ΙΣ of line 23 we seem to have the end of it. I have, from these considerations, not restored δ μ[όναρχος in line 45.

Lines 49-73: enumeration of another series of sacrifices, consisting in each case of two τριτῦναι βόαρχοι (one ox, one sheep, and one pig, or two oxen, two sheep, and two pigs) offered to Zeus and Athena: the prices to be paid for the animals are the same throughout. The oxen offered to Zeus are more expensive than those of Athena: his sheep and pigs cost the same as her's. No trace of a date is preserved, and it appears that all these sacrifices are to be made in the month Artamitios, after the games. They are made by different officials, γένη, or corporations (- - χνιάδαι line 53, - - ασιοὶ line 58). Considerable sums of money (1170 dr. in line 62) are in each case to be paid to these bodies, partly to meet the expense of the sacrifices, and partly for other purposes, which were specified (ἐς τὸν ξενισ]μὸν καὶ τὰν δαμοθου[λαν, line 70). Five such payments are mentioned in all, and, supposing the list to be complete, about 4000 drachmas must have been annually spent on these occasions. This is exclusive of the expenses for the games and the other sacrifices preceding them. The total annual expenditure must have been more than a talent. We learn from lines 14-15 that the income was derived both from rents and from the interest on investments. I have suggested τάλαντα] δέκα ἐπὶ τῷ Διὶ κ.τ.λ., in line 6. We have evidently to deal here with a much larger capital than, e.g. that with which Attalus endowed his foundation at Delphi (*Bull. Hell.* v. p. 157).

διδόμεν in line 27 seems to be an infinitive. It occurs elsewhere only in a Cretan inscription, *C. I. G.* 3048. See Meyer, *Gr. Grammatik*², p. 511. The Hermias Inscription from Nium (*C. I. G.* 3599, Fröhner, *Inscr. Gr. du Louvre*, No. 37), offers some points of resemblance with this.

35.

In the house of Mr. Joannidis. Height 16 cm., width 20 cm. Published by Hauvette-Besnault and Dubois, *Bull. Hell.* v. p. 221, No. 9. The stone still exists, but had been mislaid, and I was not able to see it.

.....ΙΔΑ.....ΚΑΙΙΘΚΑΙ...
 ΟΙΑΕΙΕΡΙΜΗΝΙΕΥΟΝΤΕΣΙ...
 ΣΟΙΤΩΙΑΣΚΛΑΡΙΩΙΚΑΙΥΓ...
 ΕΡΕΙΟΝΑΠΟΔΡΑΧΜΑΝΡΙ...
 5 ΔΙΚΑΙΕΝΤΩΙΤΕΜΕΝΕΙΕ...
 ΑΜΕΡΑΙΚΑΙΒΑΣΙΛΕΙΝΙΚΟΜΗ...
 ΟΙ...ΓΟΣ·Σ·ΤΑΙΔΕΤΩΑΡΟΘ...
 ΘΡΑΣΥΑΝΔΡΟΥΜΟΣΧΟ...
 ΚΑΙ...ΗΔΙΟΔΟΤΟΣΑΝΔΡ...
 10 ΚΑΙΤΑΥΠΕΡΠΥΡΟΣΘΥΕ...
 ΡΙΜΗΝΙΕΥΟΝΤΕΣ...
 ΝΙΩΙΤΑΙΘ·ΕΑ...
 ΚΑΙΤΑ...

From the mention in lines 2 and 11 of *οἱ δὲ ἐπιμνημόνες*, it appears that this fragment relates to the sacrifices performed by some religious society, and it is therefore placed here. The *λεπὸν ἀπὸ δραχμῶν ῥ.* in line 4 must be an ox. In line 6 a sacrifice to King Nicomedes is prescribed. The editors restore in line 12 the name of the month, 'Αγρία]νέφ.

36.

Under the plane tree. Marble, inscribed on the four sides. Published by Ross, No. 311; cp. Back, *De Graecorum Caeremoniis*, &c., Berlin, 1883. The stone is complete at the top; below, a portion containing the end of col. c. has been broken off. As the columns are not continuous, we may suppose that another similar stone, containing the first half of each column, stood above this. The letters of cols. a. and b. are similar, those of a. rather larger. The letters of cols. c. and d. are similar in size and shape, but slightly later than those of cols. a. and b.

a.

Letters 12-13 mill. in height. This column is now much effaced. I have in the uncial text enclosed in brackets letters read by Ross which have now disappeared.

Ἦ Λ ΝΟΣ
 Ρ/ΚΛ • ΟΝΤΕΙΩΙΑΝΕΘΗΚΕ/
 ΚΑΙΤΟΥΣΞΕΝΩΝΑΣΤΟΥΣΕΝΤΩΙΚΑΡΩ/
 ΚΑΙΤΑΟΝΗΜΑΞΙΑΚΑΙΛΙΒΥΝΚΑΙΤΑΕΓΓΟ
 5 ΝΑΑΥΤΟΥΕΟΝΤΩΔΕΕ ΕΥΘΕΡ ΡΟΙΟΥΝΤΕ
 ΣΤ ΣΥΝΤΕΤΑΓΜΕΝΑΕΡΙ ΕΛΕΣΘΩΝ ΕΑ
 ΥΤΩΝΤ ΝΙΕΡΩΝΚΟΙΝΩΝΕΥΝΤΕΣΟΡΩ
 ΛΕΥΘΕΡΟΙΟΝΤΕΣΔΙΑΤΕΛΕΩΝΤΙΚΑΙΜΗΘΕ
 ΑΥΤΟΥΣΑΔΙΚΗΙΘΥΟΝΤΩΔΕΤΑΙΕΡΑΤΟΙΕΙ
 10 ΜΕΔΟΝΤΟΣΚΑΙΑΕΙΤΟΙΕΞΑΥΤΩΝΓ
 ΜΕΝΟΙΕΧΕΤΩΔΕΛΙΒΥΣΚΑΙΤΟΙΕΓΛΙΒΥΟ
 ΔΙΡ ΟΥ ΑΡΟΝ
 ΙΟΡΚΑΔΟΙ ΪΩΣΕ
 ΑΑ]ΡΟΔΙΔΟΝΤΩΘΕΥΔ/
 15 ΓΑΡΧΕΙΝΕΙΣΤΑΝΘ
 ΥΣΥ]ΕΚΚΑΙΔΕΚΑΤΑΙ
 ΩΜΑ]ΤΑΔΕΡΑΡΕ
 Ρ]ΑΚΛΕΙΚΑΙΤΑ
 ΝΕΥΜΗΝΙΑΙΣ
 20 ΙΚ]ΟΝΑΣΤΑΣ
 ΟΝ]ΤΟΣΚΑΙΣ
 ΕΡΙΙΚΑΡΑΝ/
 ΡΑΚΛ ΥΣΝΥ
 ΑΓΙ ΓΡΕΣΚ
 25 ΪΝΘΥΟΝΤΩΔΕ
 ΙΓΙΜΟΣ ΟΝ
 ΣΩΙΑΙΓΑΗ
 ΝΗΑΙΓΑΤΟΙΣ
 ΒΩΜΟΙΕΝ
 30 ΑΙΔΕΑΦΡΟΔΙ
 Μ ΝΙΕΝ
 ΗΧΟΙΡΟ ΤΩ
 Ι ΪΗΜΕΝ
 ΞΙΗΡΑΚΑ
 35 ΙΛΕΚΑΙ Α
 ΟΝ ΙΙ
 Δ Α
 Ν Δ

α.

- ἀνέθηκε μὲν τὸ] (τέ)[με]ρος
 'Η]ρακλ[εῖ Διομεδ]οντείφ, ἀνέθηκε [δὲ
 καὶ τοὺς ξενῶνας τοὺς ἐν τῷ κάπῳ
 καὶ τὰ ὀνημάξια καὶ Λίβυν καὶ τὰ ἔγγο-
 5 να αὐτοῦ· ἐόντω δὲ ἔ[λ]εύθερ[οι] ποιοῦντε-
 s τ[ὰ] συντεταγμένα· ἐπ[ι]μ[ε]λέσθων [δ]ὲ α-
 ὑτῶν τ[οι τῶ]ν ἱερῶν κοινωνεῦντες ὅπασ
 ἐ]λεύθεροι ὄντες διατελέωντι καὶ μηθε[ὶς]
 αὐτοὺς ἀδικῇ· θυόντω δὲ τὰ ἱερὰ τοῖς ἔκ Δι-
 10 ο]μέδοντος καὶ ἀεὶ τοῖς ἐξ αὐτῶν γ[ε]-
 νόμενοι· ἐχέτω δὲ Λίβυς καὶ τοῖς ἐγ Λίβυο-
 s] δ[ὲ] βί]ου [τὸν κ]ᾶπον

 ----- α ἀποδιδόντω Θεω[ῶ]αισ-
 15 ίου, ὥστε ἀργύριον ὑ]πάρχειν εἰς τὴν θυ[σί]-
 αν Πεταγειν]ύ(ο)ν ἐκκαϊδεκάτα.
 ----- ἀναλ]ώματα δὲ παρε-
 χόντω εἰς τὴν θυσίαν τῷ 'Η]ρακλεῖ καὶ τὰ[ν]
 ----- τὰν τελευμένην ταῖς] νευμηνίαις.

After this the sense cannot be recovered.

- 20 ἐ]κόντας τὰς
 Διομέδ]οντος καὶ σ - -
 ἐπ(ε)ί κα πα[ν]άγυρις ἦ
 'Η]ρακλ[ε]ῦς νυ - - -
 ἀεὶ [δ] (π)ρεσ(β)ύ[τερος] ?
 25 θυόντω δὲ
 θύον]τι μύσ[χ]ον
 - - - σφ αἶγα ἢ [χοῖρον
 χοῖρο]ν ἢ αἶγα τοῖς
 ἐπὶ τῷ] βωμ(ῶ) ἐν [τῷ να]ῶ
 30 τ]ᾶ δὲ 'Αφροδί[τα]

 ἢ χοῖρα[ν] τῶ[ι]

 τ]ῷ 'Ηρακλ[εῖ]

b.

Letters 10 mill. in height.

ΑΙΞΥΛΑΠΟΤΙΤΑΝΟΥΣΙΑΝ,
 ·· ΗΔΕΛΑΜΒΑΝΕΤΩΤΟΥΙΕΡΕΙΣ
 ΕΚΑΣΤΟΥΣΚΕΛΟΣΚΑΙΤΟΔΕΡΜ/
 ΡΟΙΕΙΝΔΕΚΑΙΤΑΝΑΡΟΠΥΡΙΔ/
 5 ΑΤΑΤΑΡΑΤΡΙΑΜΗΕΞΗΜΕΝ
 ΜΗΘΕΝΙΤΑΟΙΚΗΜΑΤΑΤΑΡΟΤ
 ΩΙΤΕΜΕΝΕΙΜΗΔΕΤΟΤΕΜΕ
 ΟΣΕΞ ΙΔΙΑΙΤΕΣΘΑΙΜΗΔΕΡΩΛ
 ΝΜΗΔΕΥΡΟΤΙΘΕΜΕΝΑΙΔΕΚΑ
 10 ΔΕΗΙΤΩΝΟΙΚΗΜΑΤΩΝΗΤΟΥ
 ΕΜΕΝΕΥΣΘΕΡΑΠΕΙΑΣΕΡΙΣΚ
 ΥΑΙΟΝΤΩΝΕΚΤΑΣΡΟΘΟΔΟ
 ΕΚΑΣΤΑΕΙΣΑΓΩΓΙΟΝΔΕΔΙΔΟ
 ΤΩΩΙΚΑΓΕΝΗΤΑΙΡΑΙΔΙΟΝΟΙ
 15 ΜΕΤΕΣΤΙΤΩΝ ΙΕΡΩΝΧΟ
 ΡΟΝΙΕΡΑΛΙΒΑΝΩΤΟΝΣΡΟΝΔ
 ΙΝΣΤΕΦΑΝΟΝ
 ΑΔΕΑΓΑΛΜΑΤΑΚΑΙΤΑΛΑΝΑ
 ΘΗΜΑΤΑΕΣΤΩΕΝΤΑΙΟΙΚΙΑ
 20 ΑΤΑΧΩΡΑΝΩΣΠΕΡΚΑΙΝΥ
 ΧΕΙΘΥΕΝΔΕΕΚΚΑΙΔΕΚΑΤΑΙ
 ΗΝΟΣΡΕΤΑΓΕΙΤΝΥΟΥΚΑ
 ΤΟΝΞΕΝΙΣΜΟΝΡΟΙΕΙΝΤΩ
 ΡΑΚΛΕΙΤΑΝΔΑΡΟΠΥΡΙΔΑ
 25 ΕΡΤΑΚΑΙΔΕΚΑΤΑΙΕΡΙΜΗΝΙ
 ΟΥΣΔΑΙΡΕΙΣΟΛΙΤΡΕΙΣΚΑΤΕ
 ΝΙΑΥΤΟΝΟΙΤΙΝΕΣΕΧΟΥΣΕΥ
 ΤΑΙΤΑΙΕΡΑΜΕΤΑΤΟΥΙΕΡΕΩΣΕΡΙ
 ΜΕΛΕΣΘΩΝΔΕΤΟΙΕΡΙΜΗΝΙΟΙ
 30 ΩΓΚΑΔΕΗΙΡΟΤΙΤΑΝΔΕΞ
 ΙΝΔΕΤΙΔΕΗΙΕΡΙΣΚΕΥ
 ΤΕΜΕΝΟΣΗΟΚΗΡ
 ΕΝΩΝΕΣΗΤΟ
 ΝΗΟΙΚΙΑΗ

b.

- [παρεχέτω δ' ἱερεὺς τὰ ἱερὰ νε] similia
 κ]αὶ ξύλα ποτὶ τὰν θυσίαν, [γ-
 έρ]η δὲ λαμβανέτω τοῦ ἱερείου
 ἐκάστου σκέλος καὶ τὸ δέρμα·
 ποιεῖν δὲ καὶ τὰν ἀποπυρίδα
 5 κ]ατὰ τὰ πάτρια. Μὴ ἐξῆμεν [δὲ
 μηθενὶ τὰ οἰκήματα τὰ ποτ[ι
 τ]ῷ τεμένει μηδὲ τὸ τέμε[ν-
 ος ἐξειδιάζεσθαι μηδὲ πωλ-
 εῖ]ν μηδὲ ὑποτιθέμεν· αἱ δὲ κά [τι
 10 δέη τῶν οἰκημάτων ἢ τοῦ [τ-
 εμένους θεραπείας, ἐπισκ[ε-
 ναζόντων ἐκ τῆς ποθόδο[υ
 ἕκαστα. Εἰσαγώγιον δὲ διδύ-
 τω φ' κα γένηται παιδίον, οἷ[ς
 15 μέτεστι τῶν ἱερῶν, χα[ῖ-
 ρον, ἱερά, λιβανωτὸν, σπονδ-
 ἄν, στέφανον.
 Τ]ὰ δὲ ἀγάλματα καὶ τὰ ἀνα-
 θήματα ἔστω ἐν τῇ οἰκίᾳ
 20 κ]ατὰ χάραν ὥσπερ καὶ νῦν
 ἔ]χει. Θύεν δὲ ἐκκαιδεκάτῃ
 μ]ηνος Πεταγειτνύου κα[ὶ
 τὸν ξενισμὸν ποιεῖν τῷ
 'Η]ρακλεῖ, τὰν δ' ἀποπυρίδα
 25 ἐπτακαιδεκάτῃ. Ἐπιμηνί-
 ουσ δ' αἰρεῖσθαι τρεῖς κατ' ἐ-
 νιαυτὸν οἵτινες ἐχθουσεῖν-
 ται τὰ ἱερὰ μετὰ τοῦ ἱερέως· ἐπι-
 μελέσθων δὲ τοῖ ἐπιμήνιοι
 30 ὧγ κα δέη ποτὶ τὰν δεξιῶσιν.
 Ἄν δὲ τι δέη ἐπισκευ[ᾶς . . .
 τὸ] τέμενος ἢ ὁ κῆπ[ος ἢ τ-
 οὶ ἐ]νῶνες ἢ το
 . . . ν ἢ οἰκία ἢ - - -

C.

Imperfect at the bottom. Letters 8 mill. high.

ΑΡΕ
 Α ΓΥΡΙΟΝΑΡΟΤΩΝΠΡΟΣΟΛ
 ΝΑΡΟΤΟΥΤΕΜΕΝΙ
 ΤΩΝΞΕΝΩΝΩΝΟΤ
 5 ΚΑΝΟΝΕΙΝΑΙΤΟΔΕΚΑΤΑ
 Ο ΚΑΙΤΑΕΞΑΙΡΗΜΑΤΑΔ
 ΑΜΛΡΗΕΙΣΕ ΑΤΤΑ ΙΔΕΘΥΣΙ
 ΠΙΒΑΛΛΟΝΤΙΜΕΡΕΙ ΑΣΟΛΙΜΗΞΕ
 ΣΤΩΔΕΤΟΙΣΚΟΙΝΩΝΟΥΣΙΤΩΝΙΕΡΩ
 10 ΡΓΕΙΝΤΑΤΕΜΕΝΗΜΗΔΕΝΤΟΙΣΞ
 ΤΝΟΙΚΕΙΝΜΗΔΕΝΤΗΙΟΙΚΙΑΙΤΗΙΕΡΙ
 ΑΝΕΥΣΜΗΔΑΡΟΘΗΚΗΧΡΑΣΘΑΙΤ
 ΗΙΤΗΙΕΝΤΩΙΙΕΡΩΙΜΗΔΕΝΤΩΙΠΕΡΙΠΑΤΩ
 ΜΜΗΡΟΛΕΜΟΣΗΙΑΝΔΕ ΩΝ ΤΑ
 15 ΔΡΟΓΕΝΕΙΑΝΔΟΞΗΙΤΟΙ [Ω]ΝΓ
 ΕΡΩΝΕΝΔΕΙΗΣΕΙΝΑΙΤΟΙΞ ΕΓ
 ΝΤΕΛΗΤΑΙΡΟΕΙΤΩΤΟΥ Ο
 ΤΑΓΕΙΤΝΥΟΥΕΚΚΑΙΔΕΚΑΤΗ
 ΥΓΛΙΑΝΕΡΤΑΚΑΙΔΕΚΑΤΗΙΔΕΔΙΑ
 20 ΙΝΑΗΘΥΣΙΑΤΩΙΗΡΑΚΛΕΙΣΥΝΤΕΛ
 ΤΑΤΑΡΑΤΡΙΑΟΚΤΩΚΑΙΔΕΚΑΤΗΙΔ
 ΤΩΓΗΚΑΙΕΝΤΑΙΣΛΟΙΡΑΙΣΗΜΕΡ
 ΛΕΙΣΘΩΟΓΑΜΟΣΗΔΕΣΤΡΩ/
 ΓΑΛΜΑΤΑΤΩΙΗΡΑΚΛΕΙΕΣΤΩ
 25 ΝΥΓΑΡΧΟΝΤΑΕΣΤΑΝΟΓΑΜ
 ΤΘΙΑΦΑΙΡΕΙΝΔΕΑΡΟΤΩΝΙΕΡ
 ΗΙΚΑΛΩΣΕΧΕΙΝΕΡΙΤΗΝΤΡΑΠΕ
 ΤΟΙΣΔΕΛΟΙΡΟΙΣΡΑΣΙΟΣΑΕΣΤ
 ΖΙΩΝΧΡΑΣΘΩΟΤΟΝΓΑΜΟΝΡΟΙΩΝ
 30 ΑΙΟΙΕΡΕΥΣΕΙΣΤΟΥΣΓΑΜΟΥΣΤΑΓΕΡ
 ΝΓΑΜΟΝΡΟΙΟΥΝΤΙΑΒΩΝΟΚΤΩΔΡΑΧ
 ΚΤΗΣΠΡΟΣΟΔΟΥΚΑΙΟΙΤΑΣΟΙΚΙΑΣΕΚΙ
 ΑΝΟΙΤΗΝΤΕΑΝΔΡΕΙΑΝΚΑΙΤΗΝΓΥΝΑΙΚ
 ΑΝΡΑΡΕΧΟΝΤΩΕΙΣΤΟΥΣΓΑΜΟΥΣΤΑΣΟΙ

35 ΑΣΠΑΡΕΞΕΛΟΜΕΝΟΙ ΟΙΚΗΜΑΤΑ ΕΙΣ ΔΑΦΟ
 ΣΙΝΤΩΝ ΣΚΕΥΩΝΟΔΕΤΗΝ ΑΝΔΡΕΙΑΝ ΕΧ
 ΑΡΕΧΕΤΩΤΗΝ ΟΙΚΙΑΝ ΚΑΙ ΕΙΣ ΤΗΝ ΘΥΣΙ
 ΙΤΟΝ ΞΕΝΙΣ ΜΟΝΤΟΥ ΗΡΑΚΛ
 ΤΡΑΣΤΟΥ ΤΩΝ ΔΕ

C.

- δεκ]απέ[ντε ? ἐξαιρείσθαι
 δέ] ἀ[ρ]γύριον ἀπὸ τῶν προσδό[ων τῶν
 πιπτουσῶ]ν ἀπὸ τοῦ τεμέν[ους καὶ τοῦ
 κήπου καὶ] τῶν ξενόνων δοσ[ν] ἂν δοκ-
 5 ῆ ἰ]κανὸν εἶναι· τὸ δὲ κατα[κεχωρ-
 ισμέν]σ[ν] καὶ τὰ ἐξαιρήματα ὀ[φ]ιελείν
 κατ[ὰ] μέρη, εἰς ἐ[κ](ά)στ(αν) δὲ θυσί[αν τῷ
 ἐ]πιβάλλοντι μέρει [χρ]ᾶσ(θ)αι. Μὴ ἐξέ-
 στω δὲ τοῖς κοινωνοῦσι τῶν ἱερῶ[ν γε-
 10 ω]ργεῖν τὰ τεμένη, μηδ' ἐν τοῖς ξ[ενῶσ-
 ι] ἐ]νοικεῖν μηδ' ἐν τῇ οἰκίᾳ τῇ ἐπὶ [τοῦ τε-
 μένους, μηδ' ἀποθήκη χρᾶσθαι τ[ῇ αὐ-
 λῇ] τῇ ἐν τῷ ἱερῷ μηδ' ἐν τῷ περιπάτῳ
 ἀ]μ μὴ πόλεμος ᾗ. Ἄν δέ [τις τ]ῶν [κα]τ' ἀ[ν-
 15 δρογένειαν δόξῃ τοῖς [κοινω]ν[εῦσι τῶν
 ἱ]ερῶν ἐνδειῆς εἶναι, τοῖς [ξενῶσιν, ἔστ' ἂν
 συ]ντελῇται, ποείτω τῷ γάμ]σ[ν] μὴνδς
 Πέ]ταγειτνίου ἐκκαιδεκάτῃ [μὲν κατὰ προ-
 (α)ιγλίαν, ἐπτακαιδεκάτῃ δὲ διὰ [νυκτός,
 20 ἵνα ἡ θυσία τῷ Ἡρακλεῖ συντελ[ῇται κα-
 τὰ τὰ πάτρια, ὀκτωκαιδεκάτῃ δὲ ἡ συνα-
 γαγή, καὶ ἐν ταῖς λοιπαῖς ἡμέρ[αις συντε-
 λείσθω ὁ γάμος· ἡ δὲ στρω[μὴ ἡ παρὰ τ-
 ᾶ ἀ]γάλματα τῷ Ἡρακλεῖ ἔστω
 25 . . . ν ὑπάρχοντα ἔστ' ἂν ὁ γάμ[ος συντε-
 λεσ]θῇ· ἀφαιρεῖν δὲ ἀπὸ τῶν ἱερ[είων] δσον ἀ-
 ν δοκ[ῇ] καλῶς ἔχειν ἐπὶ τὴν τράπε[ζαν τὴν τοῦ
 θεοῦ], τοῖς δὲ λοιποῖς πᾶσι δσα ἔστ[ι] ἐκφορα τῶν
 ἱερε]ίων χρᾶσθω ὁ τὸν γάμον ποιῶν [διδότω
 30 δὲ κ]αὶ ὁ ἱερεὺς εἰς τοὺς γάμους τὰ γέρ[η] τῷ

τὸν γάμον ποιοῦντι, λαβὼν ὁκτὼ δραχ[μάς
 ἐκ τῆς προσόδου, καὶ οἱ τὰς οἰκίας ἐκ[τη-
 μένοι τὴν τε ἀνδρείαν καὶ τὴν γυναικ[ε-
 ῖαν παρεχόντω εἰς τοὺς γάμους τὰς οἰκ-
 35 ῖας παρεξελόμενοι οἰκήματα εἰς ἀπ[ε]θε-
 σιν τῶν σκευῶν, ὁ δὲ τὴν ἀνδρείαν ἐχ[ων
 π]αρεχέτω τὴν οἰκίαν καὶ εἰς τὴν θυσίαν,
 καὶ ἐπ[ὶ] τὸν ξενισμὸν τοῦ Ἡρακλ[ε]ως παρεχό-
 ντω ἀμφοτέρ[ω]ν· τούτων δὲ - - - - -
 - - - - -

d.

Letters similar to those of c.

ΙΣΤΕΚΝΟΙΣΠΑΝΤΑΤΑΔΕΟΝ
 ΪΠΑΡΑΣΚΕΥΑΤΕΤΟΙΣΔΕΕΡΙ
 ΞΛΟΜΕΝΟΙΣΟΡΩΣΕΚΑΣΤΑΣΥ
 ΛΗΤΑΙΚΛΘΑΔΙΑΓΕΓΡΑΠΤΑΙ
 5 ΣΔΥΝΑΜΙΝΕΙΝΑΙΕΥΕΙΗΚΑΙΑΥ
 ΟΙΣΚΑΙΤΟΙΣΕΓΓΟΝΟΙΣΑΥΤΩΝ
 ΪΝΕΘΗΚΑΔΕΚΑΙΛΥΧΝΙΑΣΔΥΟΚΑ
 ΛΥΧΝΟΥΣΧΑΛΚΟΥΣΕΠΤΑΡΥ
 ΡΟΥΣΔΥΟΚΑΙΕΣΧΑΡΑΝΤΕΤΡΑΡ
 10 ΟΝΚΑΙΚΡΑΤΗΡΑΚΑΙΤΑΡΗΤΑ
 ΑΙΤΡΑΠΕΙΑΝΚΑΙΣΤΕΦΑΝΙΣΚΟΥ
 ΕΝΤΕΤΟΙΣΑΓΑΛΜΑΣΙΝΧΡΥΣΟΥ
 ΚΑΙΡΟΠΑΛΑΔΥΟΚΑΙΘΥΜΙΑΤΗΡΙ
 ΤΡΙΑΚΑΤΑΧΡΥΣΑΚΑΙΚΛΙΝΗΝΩΣ
 15 ΤΕΠΑΝΤΑΤΑΥΤΑΙΕΡΑΕΙΝΑΙΤΟΥ
 ΗΡΑΚΛΕΥΣΚΑΙΒΑΘΡΟΝΤΗΣΚΛΙ
 ΝΗΣΚΑΙΚΥΚΛΟΝΧΑΛΚΟΥΝΕΙΑ
 ΪΕΤΙΣΤΟΛΜΗΣΗΚΑΤΑΛΥΕΙΝΤ
 ΝΥΠΟΔΙΟΜΕΔΟΝΤΟΣΣΥΝ
 20 ΤΑΓΜΕΝΩΝΑΔΙΚΩΝΤΑΙΕΡΑ
 ΤΟΥΣΠΡΟΓΟΝΟΥΣΥΠΕΡΩ
 ΓΡΑΠΤΑΙΕΝΤΩΙΒΩΜΩΙΚΑΙΕ
 ΙΣΤΗΛΗΙΜΗΕΡΙΤΡΕΠΕΙΝΤΟΥ
 ΔΙΟΜΕΔΟΝΤΟΣ

- 25 ΕΓΕΝΗΜΕΝΟΥΣΚΑΙΤΟΥΣΕΡΙ
ΟΥΣΑΥΤΩΝΑΛΛΑΒΟΗΟΕΙΝ
ΟΙΣΙΕΡΟΙΣΚΑΙΤΟΙΣΠΡΟΓΟΝΟΙ
ΝΑΓΕΙΝΔΕΤΟΥΣΕΡΙΜΗΝ
30 ΣΚΑΙΕΙΣΤΗΝΑΥΡΙΟΝΠΑΡΑ
ΝΒΑΝΟΝΤΑΣΟΥΣΑΝΑΥ
ΙΣΔΟΚΗΕΡΙΜΗΝΙΟΥΣΔΕΑΙΡΕΙΣΘ
ΕΓΔΙΟΜΕΔΟΝΤΟΣΚΑΙΤΟΥΣΕΓΓ
ΟΥΣΑΥΤΩΝΑΝΔΕΤΙΣΝΟΘΟΣΩΝΚΡ
ΕΙΣΓΝΩΣΘΗΜΕΤΕΧΕΙΝΤΩΝΙΕΡΩ
35 ΙΗΞΕΣΤΩΑΥΤΩΙΜΕΤΕΧΕΙΝΤΩΝ
ΡΩΣΥΝΩΝΑΛΜΒΑΝΕΤΕΔΕΑΡ
ΗΣΠΡΟΣΟΔΟΥΩΣΤΕΤΩΙΠΑΣΙΩ
ΙΣΘΥΣΙΑΝΔΡΑΧΜΑΣΠΕΝΤΗΚΟ
ΤΑΤΑΙΣΔΕΜΟΙΡΑΙΣΤΕΣΣΑΡΑΚΟ
40 ΤΑΘΥΟΝΤΩΔΕΤΩΙΠΑΣΙΩΙ
ΤΑΙΣΜΟΙΡΑΙΣΟΙΚΑΤΑΝΔΡΟΓΕΝΕ
ΙΑΝΕΘΗΚΑΔΕΚΑΙΥΑΛΙΝΑ
ΛΑΣΤΕΣΣΑΡΑΣΚΑΙΧΛΑΝΙΑΔ
ΡΓΑΝΔΙΔΟΝΑΙΔΕΤΟΙΣΗ
45 [=]ΟΙΣΜΕΡΙΔΑΣΤΟΙΣΣΥ
ΟΥΣΙ

d.

- 1 το]ίς τέκνοις πάντα τὰ δέον[τ-
α] παρασκευάτε· τοῖς δὲ ἐπι-
με]λομένοις ὅπως ἕκαστα συ-
ντε]λήται καθὰ διαγέγραπται
5 εἰ]ς δύναμιν εἶναι εὖ εἴη καὶ αὐ-
τ]οῖς καὶ τοῖς ἐγγύνοις αὐτῶν.
'Α]νέθηκα δὲ καὶ λυχνίας δύο, κα[ὶ
λύχνους χαλκοὺς ἑπταπύ-
ρους δύο, καὶ ἐσχάραν τετράπ[ε-
10 δ]ον, καὶ κρατήρα καὶ τάπητα
κ]αὶ τράπεζαν καὶ στεφανίσκου[s
π]έντε τοῖς ἀγάλμασιν χρυσοῦ[s,
καὶ ῥόπαλα δύο καὶ θυμιατήρι[α

- τρία κατάχρυσα καὶ κλίνην, ὥσ-
 15 τε πάντα ταῦτα ἱερὰ εἶναι τοῦ
 Ἡρακλεῦς, καὶ βάθρον τῆς κλί-
 νης καὶ κύκλον χαλκοῦν· εἰδ[ν
 δ]έ τις τολμήσῃ καταλύειν τ[ι
 τῶ]ν ὑπὸ Διομέδοντος συν-
 20 τε]ταγμένων, ἀδικῶν τὰ ἱερὰ
 καὶ] τοὺς προγόνους ὑπὲρ ὧ[γ
 γέ]γραπται ἐν τῷ βωμῷ καὶ ἐ-
 ν τῇ] στήλῃ, μὴ ἐπιτρέπειν τοῦ-
 ς ἐγ] Διομέδοντος
 25 γ]γενημένους καὶ τοὺς ἐπι-
 γόν]ους αὐτῶν, ἀλλὰ βοη(θ)εῖν
 τ]οῖς ἱεροῖς καὶ τοῖς προγόνο[ς.
 Συ]νάγειν δὲ τοὺς ἐπιμνη[ί-
 ου]ς καὶ εἰς τὴν αὐρίον παρα-
 30 λα]μβάνοντας οὓς ἂν αὐ-
 τοῖς δοκῇ· ἐπιμηνίους δὲ αἰρεῖσθ[αι
 τοὺς] ἐγ Διομέδοντος καὶ τοὺς ἐγγ[ό-
 ν]ους αὐτῶν. Ἄν δέ τις νόθος ὢν κρ[ι-
 θ]εῖς γνωσθῇ μετέχειν τῶν ἱερῶ[ν
 35 μ]ὴ ἐξέστω αὐτῷ μετέχειν τῶν
 ἱε]ρωσυνῶν. Λαμβάνετε δὲ ἀπ[ὸ
 τ]ῆς προσόδου ὥστε τῷ Πασίῳ[ι
 ε]ῖς θυσίαν δραχμὰς πεντήκ[α-
 τα, ταῖς δὲ Μοίραις τεσσαράκ[α-
 40 τα· θυόντω δὲ τῷ Πασίῳ [καὶ
 ταῖς Μοίραις οἱ κατ' ἀνδρογένε[ι-
 αν.] Ἀνέθηκα δὲ καὶ ὑαλίνα[ς
 φιά]λας τέσσαρας καὶ χλανίδ[α
 ἀλου]ργάν. Διδόναι δὲ τοῖς ἡ-
 45 μετέρ]οις μερίδας τοῖς συ-
 νελθ]ούσι.

The form of the kappa in all four columns, where the letters are not crowded, is K. The arms of the sigma are, as a rule, not quite parallel.

We have here portions of different documents engraved on one

stone, and all relating to a society, originally instituted, as it seems, by a certain Diomedon, the chief object of which was the worship of Heracles, and of the heroised founder or founders. An analogous inscription is the well-known testament of Epicteta, from Thera. We do not in this case however possess the original testament or deed executed by Diomedon. The archives of the society were engraved on an altar, and on a stele (col. *d*, line 22). We have here, probably, only the lower half of the stele, and the inscription on the altar may have been the more extensive.

Col. *d* is certainly the end of the whole; it contains in its last lines a series of unconnected codicils. Cols. *a* and *b* are written in Doric. (In a supplementary clause at the end of *b* we find *κηπος*). The letters of both, which are similar, but differ slightly in size, are of a somewhat earlier date than those of *c* and *d* (the forms are not very different, but the letters of *c* and *d* have slight apices.) Cols. *c* and *d* are written in the *κωινή*, but both have occasional Doric forms. The letters of both are similar in size and shape. It seems, therefore, that the four columns form parts of four documents, engraved at different, but not very distant times. As col. *d* is the latest, col. *a* must be the earliest. It refers to Diomedon in the third person, but may be a document drawn up by his executors giving the substance of his testamentary grant. Col. *b* seems to contain supplementary provisions added shortly afterwards. Col. *c* must form part of a document drawn up by some reorganiser of the society a good many years later, and col. *d* enumerates objects presented by him, or by some one else, and contains at the end miscellaneous additional clauses.

a.

Line 4: the word *δρημάξιον*, 'donkey-carriage,' is not in the dictionaries. For the characteristic order in which Libys and the donkeys are mentioned, cp. Lysias IV. ad in. τὸ μὲν ζεύγος καὶ τὰ ἀνδράποδα. Note also the neuter *ἐγγονα*.

Line 12: *διὰ βίου* does not quite correspond with what I read on the marble, but the traces of letters here are very faint, and nothing is visible on the impression.

Line 13: the reading is doubtful; ΣΟΥΚΑΔΟ, Ross.

Lines 14-17: the sense is pretty clear. A sum of money is to be paid in the month *Θευδαίσιος*, in order to provide funds for the annual sacrifice, which took place on the 16th of the next month, *Περγεῖννος* (see col. *b*, 21). Thus, in the testament of Epicteta,

the 210 drachmae are to be paid in the month Eleusinius, and the annual festival takes place in the next month, Delphinius.

Line 16: ΥΣΥ which Ross read, probably represents ΥΟΥ of the original.

Line 19: *συνήλαις* is quite certain, and suggests a monthly ceremony, unless indeed Σ be the first letter of another word.

Line 24: certainly K not B. The O is probable, but only a circular depression is visible on the marble. Ross's restoration is doubtful.

Line 27: ad in. possibly ΕΩ! i.e. θ]εῶ.

Line 29: apparently ΟΙ, but as the stone is damaged it is impossible to be sure that the letter is Ο; if it is Ω it is fitted into a very small space.

Line 31: the stroke before E is not I, but part of Γ Π or Ν.

b.

Line 8: the Ξ was repeated and erased.

Lines 9-12: similar provisions recur in lines 31-34. Possibly the latter part of the column, from line 17 onwards, contains supplementary matter; it was found necessary to give more explicit directions for procuring the money for repairs.

Line 13: children of members are to be received into the society immediately after birth.

Line 15: ΤΩΝ repeated and erased.

Line 24: τὸν ἀποσπρίδα. ἀποσπρίς means anything plucked off the coals and eaten at once (ἀποσπρίζων: ἀπὸ πυρὸς ἐσθίων. Hesych.). The word, like ἀποσπρίσκειν, was especially used of small fish thus cooked and eaten. See Epicharmus (*ap. Athen.* p. 277 F) ἀφνὰς ἀποσπρίζοις: and Teles (*ap. Stob.* 97. 31) τῶν μαινίδων ἀποσπρίν ποιήσας. There can be little doubt that it here means a sacrifice to the dead consisting of fish. In the testament of Epicteta (col. vi. 12) three fish, ὀψάρια τ[ρ]α, are offered to the heroes (see Keil, *Hermes*, xxiii. p. 299). This sense exactly suits the use of the word in the story from Hegesandrus, quoted by Athenaeus, p. 334 E. On the banks of the river Olynthiacus, a feeder of Lake Bolbe, was the tomb of the hero Olynthus, a son of the nymph Bolbe. In the months of Anthesterion and Elaphebolion large shoals of fish passed up the river as far as the tomb, but never beyond it. The people of the country used to say, that at these seasons Bolbe sent the ἀποσπρίς to her son, conforming thus to their own custom, for it was in these two months that they sacrificed to the spirits of the dead. Although we find offerings of

fish to the dead called ἀποπυρίδες in two places so remote from each other as Cos and Olynthus, neither the custom nor this use of the word can have been familiar to Clearchus when he cited the flute-player Charmus among the φιλόχθους in his treatise, Περὶ βίων, and alleged, in support of his charge of gourmandise, the ἀποπυρίδες offered on his tomb by a fellow-craftsman (Ath. viii. p. 344 C).

Line 25: three epimenii here, as in the testament of Epicteta. Why they are three in this case we cannot tell. There one officiates on each day of the celebration, and no priest is mentioned.

Line 30: δεξιῶσις is either the same as the ξενισμός of Heracles, or means the reception of the members.

C.

Line 6: the word ἐξαίρηματα, the sense of which is quite clear, seems not to occur elsewhere.

Lines 15 ff. The general restoration of these lines must depend on the view we take of the γάμος. Is it, as Ross conjectured, a τερός γάμος, or is it simply the wedding of one of the members, which, under certain conditions, he is allowed to celebrate in the sanctuary? I think it is the latter¹. We learn from the testament of Epicteta (ii. 20) that it was usual to celebrate family weddings in the ἡρώων. There is nothing in this inscription which need imply that Heracles himself was the bridegroom. The sense of lines 23-25 may be, 'The couch prepared for Heracles on the day of his ξενισμός is to be left in its place until the wedding is over,' i.e. Heracles is to be a guest at the wedding. The sense of lines 17-21 is, that on the two days mentioned the wedding-feast is to be celebrated at hours which will secure its not intruding upon the regular annual sacrifices to Heracles. I conjecture that -αιγλίαν in line 19 may be the end of some unknown word, προ]αιγλίαν or μετ]αιγλίαν, meaning the hour before or after dawn. We might restore τὰν συν]αιγλίαν, and suppose that συναιγλία is a dialectic variety of συνακλία. In this case the context would be different.

Line 28: Ross read ΕΣΤΟ. The L which I give is doubtful, but there certainly seem to be traces of a perpendicular stroke after ΕΣΤ.

Line 38: Ross's restoration, κα]ῖ τὸν ξενισμόν, will not fill the space.

¹ ΕΙΝΑΙ in line 16, read by Mr. Hicks on the impression, confirms this view.

d.

Line 2: *παρασκευάτε* is a contracted future: see Dittenberger, *Hermes* xvi. p. 172.

Line 5: for the phrase *εἰς δύναμιν εἶναι* = *κατὰ τὸ δυνατόν*, see *C. I. G.* No. 3137, line 39, and Boeckh's note.

Lines 7, 8: 'two stands for lamps, and two lamps with seven wicks.' The word *ἐπτάπυρος* is not known, but its equivalent *ἐπτάμυξος* occurs elsewhere. I conclude that *λυχνία* means a stand for a lamp, and not a candlestick, from the fact that there is one *λυχνία* to each *λύχνος*. Numbers of these stands have been found at Pompeii.

Line 9: *ἐσχάραν τετράπεδον*; see Schol. ad Eur. *Phoenissas* 274 (ed. Schwartz) *ἐσχάρα ἢ ἐν τετραγώνῳ ἐπὶ γῆς βάσις κ.τ.λ.*, and the passages from grammarians quoted in the note there.

Line 17: *κύκλον*, apparently not part of the bed, but a tray.

Line 28: *συνάγειν*, possibly in the sense of *μετ' ἀλλήλων πίνειν*. ἡ *αὔριον* is no doubt the 18th of Petageitnyos. Cp. col. c, line 21, *ὀκτωκαίδεκάτῃ ἢ συναγωγῇ*. We may conclude that the *συναγωγή* there is not part of the wedding ceremonies, but a banquet or meeting which always took place on the day after the sacrifices.

Line 36: not *λεωσύνων*, for *λεώσυνα* in the sense of *γέρη* is unknown at Cos.

Line 37: *Πάσιος* is perhaps *Ζεὺς Πάσιος*, a Dorian form of *Ζεὺς Κρήσιος*.

Lines 44-47 are carelessly written, and were added afterwards.

37.

In the house of Mr. Nicolaides. Height 119 cm., width 60 cm. The marble was formerly placed, face downwards, in a tank near the hospital. It has three holes bored in it, destroying parts of lines 9-19 and lines 55-58. A considerable portion in the centre is almost entirely effaced (lines 28-40). The upper part (lines 1-8) is much worn and illegible. The left-hand edge has also been worn. This is the state in which the marble was when Mr. Nicolaides' workmen extracted it from the tank. In order to embellish it, they rounded off the right-hand side, thus destroying about three letters in each line, and by some accident a piece was chipped off the lower left-hand corner. Some of these missing letters I was able to read from the impression left by the marble in the mortar of the tank whence it was taken. Published from my copy by Mr. Hicks, *Hellenic Journal*, ix. p. 332. Since then I have re-examined the original.

ΑΓ
 5 ΙΕΥΝΟ Ν Ο Η -ΑΨΕΛ-Α
 Ι ΕΙ ΟΛΕΡΤ ΑΛΛ Ξ Ε/ ΞΟΙ
 ΕΡΕΥΣΜΕΝΚ/ Ι/ ΙΟΝΑΡΧΟΥ
 ΙΟΝΤΩΙΕΡΟΓΟΙΔΕΚΑΙΤΟΙΚΑΡΥΚΕΣΙΟΝΤΩΚ
 Χ ΤΥΑ ΙΟΥΣ ΤΙΝ Α ΙΒ-ΥΝΕΞΕΝΑΤΑΣ-ΚΑ-
 Ε ΕΩΝΚΑΙΡΑΣΟΕΜΙΛΙΑΙΓΡΑΤΩΝΚΑΙ ΙΤΑΙ ΝΕΣΔΓ
 ΑΝ ΑΝΕΛΑΝΤΩΡΑΜΦΥΛΟΙΡΡΑΤΟΙΕΝΑΓΟΡΑΙΔΕΣ·ΜΜΙ
 ΙΙΟΔΕΙΕΡΕΥΣΚΑ ΗΞΘΩ Τ -ΡΑΡΕΙΑΝΕΧΩΝΤΑ
 10 ΑΝΤΑΝΙΕΡΑΝΤΟΙΔΕΙΕΡ
 ΔΕΕΡΕΛΑΝΤΩΒΟ
 ΥΤΩΓΚΡΙΘΗΤΙΣΑΙ
 ΥΤΩΓΚΡΙΘΗΤΙΣΑΙΔΕ
 ΚΑΤΟΥΤΩΓΚΡΙΘΗΤΙΣΑ
 15 ΑΝΚΑΙΕΡΕΛΑΝΤΩΚΑΤΑΤ/ -ΚΑΤΟΥΤΩΓΚΡΙΘΗΤ
 ΙΔΕΜΗΤΡΙΤΟΝΕΡΕΛΑΝΤΩΚΑΙΑΤ ΑΙΔΕΚΑΤΟΥΤΩΓΚΡΙ
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 ΝΤΕΣΔΕΤΟΥΤΟΥΣΣΥΜΜΙΣΓΟΝ ΣΑΛΛΟΙΣΚΑΙΕΥΘΥ
 ΟΝΤΙΚΑΙΕΥΧΟΝΤΑΙΚΑΙΛΑΡΟΚΑΡΥ ΤΙΕΡΕΙΤΑΕΡΕΛΑΝΤ
 20 -ΙΣΚΑΤΑΤΑΥΤΑΘΥΕΤΑΙΔΕΑΙΜΕΓΚΑΥΡΟΚ ΕΙΤΑΙΙΣΤΙΑΙΘ
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 ΙΕΚΤΟΥΓΕΡΗΔΕΛΑΜΒΑΝΕΙΤΟΔΕΡΜΑΚΑΙΤΟΣΚΕΛΟΣΙΕΡΟΡΟΙ

Ε·ΚΕΛΟΣΤΑΔΕΑΛΛΑΚΡΕΑΤΑΣΠΟΛΙΟΣΤΟΝΔΕΚΡΙΘΕΝΤΑΤ
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 ΙΙΣΓΑΡΕΧΩΤΟΒΟΥΝΚΩΙΔΕΤΙΜΑΝΑΡΟΔΟΝΤΩΤΟΤΑΙΣΤΙ/
 ΤΙΜΩΝΤΩΔΕΡΡΟΣΤΑΤΑΙΟΜΟΣΑΝΤΕΣΠΑΡΑΧΡΗΜΑΕΡΕΙΔΕΚΑΤΙ
 ΙΑΝΑΓΟΡΕΥΕΤΩΚΑΡΥΞΟΡΟΣ ΗΙΤΟΥΤΩΔΕΓΑΝΤ
 ΑΤΑΝΙΣΤΙΑΝΤΑΝ·ΤΑΜΙΑΝΚΑΙΟ ΕΡΕΥΞΕΤΕΓΤΕΙΚΑΙ
 ΣΠΕΝΔΕΙΚΥΛΙΚΑΟΙΝΟΥΚΕΚΡΑΜΕΝΟΥΡΟΤΟΥ ΣΕΡΕΙΤΑΛΑΓΟΝΤΙΤΟ
 ΥΝΚΑΙΤΟΓΚΑΥΤΟΝΚΑΙΘΟΙΑΣΕΠΤΑΚΑΙΜΕΛΙΚΑΙΣΤΕΜΜΑΕΞΑΓ
 ΣΔΕΚΑΡΥΞΕΣΟΝΤΙΕΥΦΑΜΙΑΝΚΗΝ~ ΙΣΑΝΤΕΣΤΟΜΒΟΥΝΚ/
 ΟΝΤΑΙΘΑΛΛΑΔΙΚΑΙΑ ΜΑΙΤΟΙΔΕ ΑΡΡΩΝΤΙΤΟΜΜΕΓΧΟΙ
 ΚΑΙΤΑΣΠΑΛΓΧΝΑΕΡΙΤΟΥΒΩΜΟΥΕΡΙ ΟΝΤΕΣΜΕΛΙΚΡΑΤΟΝΕ
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 ΕΡΙΣΠΕΝΔΕΤΩΜΕΛΙΚ ΕΚΑΡΥΞΕΤΩΕΟΡΤΑΙ
 Ο·ΝΕΝΙΑΥΤΙΑΩΡΑΙΛΟ~ ΔΕΤΟΙΣΕΝΤΕΡΟΙΣΕΡΙΘΥΕ
 ΙΗΚΑΙ ΦΘΟΙΑΣΚΑΙΣΠΟΝΔΑ ΙΚΑΙΕΚΡΑΜΕΝΑΝΚΑΙΣΤΕ
 ΑΤΟΥΤΟΔΕΙΟΝΤΩΓΑΡΤΟΥΣΕΙΑΡΟΡΟΙ ΤΟΟΙΚΗΜΑΤΟΔΑΜΟΣΙΟΝΙ/
 ΣΚΑΙΚΑΡΥΚΕΣΙΑΡΟΡΟΙΟΙΔΕΞΕΝΙΣΟ ΕΡΗΚΑΙΤΟΣΚΑΡΥΚΑΣΤ
 ΝΤΑΝΝΥΚΤΑΕΡΕΙΔΕΚΑΣΠΟΝΔΑΣΕΡΟΙΗΣ ΝΤΑΙΛΙΡΕΣΘΩΟΙΛΡΕΥ
 Ι·ΗΤΩΝΙΑΡΟΡΟΙΩΝΒΟΟΣΤΟΥΟΥΟΜΕΝΟΥΤΩΙΗΝΙΤΩΙΡΟΛΗΙΚΑΙΡΡΟ
 ΕΤΩΛΓΝΕΥΕΣΘΑΙΓΥΝΑΙΚΟΣΚΑΙΑ ΣΑΝΤΙΝΥΚΤΟΣΤΟΙΔΕΚΑΡΥ
 ~Ι·ΩΩΣΦΑΓΗΤΟΥΒΟΟΣΟΓΚΑΧΡΗΣΙΩΝΤΙΗΥΤΩΝΚΑΙΡΡΟΛΓΟΡΕΥΕ

25

30

35

40

- τ]ὰν σεσα[μασ-
 μέναν -----] ἔ[ν]θαπερ τ[οὺς] ἀλλ[ου]ς [θ]ῆ[μεν]οι - -
 -----] ἐρεὺς μὲν καὶ φυλὰ(?) τοῦ] μονάρχου . .
 5 ἰόντω, ἱεροποιοὶ δὲ καὶ τοὶ κάρυκες ἰόντω κ[ατὰ
 χ[ι]λιασ]τύα[ς], (β)οὺς [δὲ ἔ]λ[α]ντ[ι], β[ο]ὺν ἐξ ἐνάτας [ἐ]κασ[τας]
 δ] ε εων καὶ πᾶς δ ων καὶ ν' ἐς δ(ἐ) [τ-
 ἀν [ἀγορ]ὰν ἐλάντω Πάμφυλοι πρῶτοι, ἐν ἀγορᾷ δὲ σ[υ]μμ[ε]-
 γοντ[ι], ὁ δὲ ἱερεὺς κα[θ]ήσθω [ἐπὶ] τ[ὴν] τράπεζαν ἔχων τὰ[ν]
 10 φιάλ[α]ν τὰν ἱεράν, τοὶ δὲ ἱερ[ο]ποιοὶ ἐκατ[έ]ρω τᾶς τραπέζας. [Πάμ-
 φυλοι] δὲ ἐπελάντω βοῦς τρεῖς τοῦ(ς) [κ]αλλι[σ]τους αἱ μ[έ]γ κα
 τοῦτω κριθῇ τις· αἱ [δὲ μή, 'Υλλεῖς τρ]εῖς ἐλάντω αἱ μ[έ]γ [κα τ-
 οῦτω κριθῇ τις· αἱ δὲ [μή, Δυμᾶνες τρε]ῖς τοὺς [λ]οιποὺς αἱ μ[έ]-
 γ[α] κα τοῦτω κριθῇ τις· αἱ δὲ μή, ἀτέρους] ἐλάντω ἐς τὰν ἀγ[ορ]-
 15 ἀν καὶ ἐπελάντω κατὰ τ[αὐτά, αἱ μ[έ]γ] κα τοῦτω κριθῇ τ[ις].
 αἱ δὲ μή, τρίτον ἐπελάντω καὶ ἀτ[έ]ρους· αἱ δὲ κα τοῦτω κριθῇ
 (μ)ηδεῖς, ἐπικρίνονται βοὺν ἐκ χ[ι]λιασ]τύος ἐκάστας· ἐλά[σ]-
 α]ντες δὲ τούτους συμμίσγον[τι τοῖς] ἄλλοις, καὶ εὐθὺς
 ἔχοντι καὶ εὐχονται καὶ ἀποκαρῖσσουν[τι]· ἔπειτα ἐπελάντ[ω]
 20 αὐτ[ις] κατὰ ταῦτά· θύεται δέ, αἱ μ[έ]γ κα ὑποκ[ύ]ψει, τῇ 'Ιστίᾳ· θύ-
 ει δὲ γ[ε]ρεαφόρος βασιλέων καὶ ἱερὰ παρέχει καὶ ἐπιθύει ἱερὰ ἐξ [ἡ-
 μ]ιέκτου, γέρη δὲ λαμβάνει τὸ δέρμα καὶ τὸ σκέλος, ἱεροποιοὶ
 δ' ἐ[σ]κέλος, τὰ δὲ ἄλλα κρέα τᾶς πόλιος. Τὸν δὲ κριθέντα τ[ῷ]
 Ζηνὶ κάρυκες ἀγonti ἐς ἀγοράν· ἐπεὶ δέ κα ἐν τῇ ἀγορᾷ ἔω[ν]-
 25 τι] ἀγορεύει οὗ κα ἡ ὁ βοὺς ἢ ἄλλος ὑπὲρ κήνου ἐνδέξιας,
 "Κώ[μ]οις παρέχω τῷ βοῦν, Κῶοι δὲ τιμὰν ἀποδόντω (τὸ) τῇ 'Ιστίᾳ."
 τιμώντω δὲ προστάται ὁμόσαντες παραχρῆμα. Ἐπεὶ δέ κα τίμω-
 ντ[ι], ἀναγορευέτω ὁ κᾶρυξ ὀπόου κα τιμηθ[ῇ]· τοῦτω δὲ ἐλ[άντ]ω π-
 αρ]ὰ τὰν 'Ιστίαν τὰν Ταμίαν, καὶ ὁ [Πολιῆος] ἐρεὺς στε(π)τεῖ καὶ
 30 ἐκ[σπέν]δει κύλικα οἴνου κεκραμένου [π]ρὸ τοῦ [βόου]· ἔπειτα ἀγonti τῷ
 β[ο]ὺν καὶ τὸν καυτὸν καὶ [φ]θοῖας ἐπὶ καὶ μέλι καὶ στέμμα· ἐξάγ[ον]-
 τε]ς δὲ καρύσσονται εὐφαιμίαν, κῆν [σίτοις? δῆ]σαντες τὸν βοὺν κα-
 λλύν[ονται] θαλλῷ καὶ . . . μα· τοὶ δὲ [ἱερεῖς? κ]αρπῶντι τὸν μὲγ χοῖ-
 ρον] καὶ τὰ σπλάγχνα ἐπὶ τοῦ βωμοῦ ἐπι[σπέν]δοντες μελίκρατον, ἔ[ν]-
 35 τερα δ' ἐ[κ]πλύναντες παρὰ τῷ βωμῷ καρπ[ῶντι]· ἐπεὶ δέ κα καρπ[ῶν]θῃ
 να[π]οῖς? ἐπισπενδέτω μελίκ[ρατον, κᾶρυξ δ'] ἐκ καρυσσέτω ἐορτάζ[εν]
 - - - - - ἐνιαύτια ὥραϊα ἐορτάν[ει] ἱερεὺς] δὲ τοῖς ἐντέροις ἐπιθυῖτω
 θύ[η] καὶ [τοῦς] φθοῖας καὶ σπονδὰ[ν] ἄκρατον] καὶ κεκραμέναν καὶ στῆ[αρ].

μετ]ὰ τοῦτο δὲ ἰόντω παρ τοὺς ἱεροποι[οὺς ἐς] τὸ οἶκημα τὸ δαμόσιον [αρ-
 40 εῦ]ς καὶ κάρυκες, ἱεροποιοὶ δὲ ξενίζ[ον]τω τὸν ἱερῇ καὶ τὸς κάρυκας τ[αύ-
 τα]ν τὰν νύκτα· ἐπεὶ δὲ κα σπονδὰς ποιήσ[ω]νται, αἰρέσθω ὁ ἱερεὺς
 ἡ τῶν ἱεροποιῶν βοδὸς τοῦ θυομένου τῷ Ζηνὶ τῷ Πολιῇ, καὶ προ[αγ-
 ορευ]έτω ἀγνεύεσθαι γυναικὸς καὶ ἀ[μίδο]ς? ἀντὶ νυκτός· τοὶ δὲ κάρυ-
 κες αἶρ] (εἰς) θω σφαγῇ τοῦ βοδὸς ὅγ κα χρήζωντι ἡντῶν, καὶ προαγορευέτω
 45 τῷ αὐ]λητῇ τῷ αἰρεθέντι κατὰ ταῦτά. Τῇ αὐτῇ ἀμέρᾳ· Διονύσῳ [Σκ-
 υλλίτ]ῃ χοῖρος καὶ ἔριφος· τοῦ χοίρου οὐκ ἀποφορά· θύει δὲ ἱερεὺς κ[αὶ ἱε-
 ρ]ὰ παρέχει· γέρη φέρει δέρμα, σκέλος.

Ἰκάδι· βοὺς ὁ κριθεὶς θύεται Ζηνὶ [Πο-
 λιῇ] καὶ ἔνδορα ἐνδέρεται· ἐφ' ἐστίαν θύεται ἀλφίτων ἡμέκτον, ἀρτο[ί] δ-
 ὅρ ἐξ ἡμέκτου—ὁ ἄτερος τυ[ρ]ώδης—καὶ τὰ ἔνδορα· καὶ ἐπισπένδει ὁ ἱε[ρ-
 50 εὺς] τούτοις οἶνον κρατήρας τρεῖς· γέρη τοῦ βοδὸς τῷ ἱερῇ δέρμα κ[αὶ]
 σκέλος· ἱερὰ ἱερεὺς παρέχει· - - - - - ἡπατος ἡμισυ καὶ κοιλίας ἡμῖσυ,
 θναφόρῃ δὲ τοῦ σκέλεος τοῦ τῶν ἱεροποιῶν [δίδ]οται ἀκρίσχιον, [ν-
 ῶτου δίκρεας, ὑπώμαιο, αἱματίου ὀβελὸς τρικῶλιος, Νεστορίδαι]ς
 μ[άτ]ου δίκρεας, λατροῖς κρέας, αὐλητῇ κρέας, χαλκέων καὶ κερα[μέ-
 55 ω]ν ἐκατέροις τὸ κεφάλαιον - - - - - Τῇ αὐτῇ ἀμέρᾳ Ἀθαναίᾳ Πο[λι-
 α]δὶ δις κνέουσα· θύει δὲ ἱερεὺς καὶ ἱερὰ παρέχει· γέρη λαμβάνει δ[έρ-
 μ]α καὶ σκέλος.

Ἐνάτῃ με ἱα· Διονύσῳ Σκυλλίτῃ χοῖρος [καὶ]
 ἔρ]ιφος· τοῦ χοίρου οὐκ ἀποφορά· θύει ἱερεὺς καὶ ἱερὰ παρέχει· γέρη [λα-
 60 μ]βάνει δέρμα καὶ σκέλος.

Ἐβδόμῃ ἀνομέν[ου]· ἐς(ς) Ἀλκηίδας Δ[άμ-
 α]τρι δις τέλεως καὶ τελέα κνέουσα· τούτων οὐκ ἀποφορά· κύλικες
 οἶνου δύο δίδονται· θύει ἱερεὺς καὶ ἱερὰ παρέχει· γέρη δὲ οὐατα

Ἐκχτα[ι]·
 Διονύσῳ Σκυλλίτῃ χοῖρος καὶ ἔριφος· τοῦ χοίρου οὐκ ἀποφορά· θύει
 64 ἱ[ε]ρεὺς κ[αὶ ἱερὰ παρέχει κ.τ.λ.]

The following letters I read on the mortar of the tank from which the marble was taken. Line 22 ad fin.: I. Line 23: T. Line 24: Ω. Line 32: KA. Line 33: OI. Line 34: E. Line 57 ad in.: Δ. Line 58: A. Line 59: I. Line 60: M. Line 61: TPI. Line 62: Δ.

Nos. 37, 38, 39 certainly belong to one very extensive document, a sacrificial calendar for the whole year. Nos. 40 and 41 may, or may not, be parts of the same calendar.

We know that this (No. 37), the largest fragment, forms part of the calendar for the month Batromios, as it is clearly the portion to which we are referred in No. 38, line 11. It extends from the 19th to the 25th day. The 19th day is imperfect; the portion preserved (lines 1-47) deals almost entirely with the ceremonies to be observed on the vigil of the sacrifice to Zeus Polieus, the selection of the ox, the purificatory whole burnt-offering of a pig, the appointment of a slaughterer and another celebrant. On the 20th day (lines 47-58) the selected ox is sacrificed to Zeus Polieus, and a ewe to Athene Polias. On three days, the 19th, 22nd, and 25th, identical sacrifices of a kid and pig are made to Dionysus Skyllites. On the 24th a ewe and wether are offered to Demeter. No sacrifices are made on the 21st and 23rd.

Line 3: I am doubtful about *θέμενοι*, which I thought I could trace on the marble. The impression seems to show traces of E before οΙ.

Line 4: *φυλά* is probably wrong; I could not read it on the marble; the letter before λ appeared to have a straight upright stroke; there is not room for *κα[λ]χ[ι]α[στ]ῆς* *μονάρχου*, but *κα[λ]τρ[ι]α[κ]ᾶς* *ἀ* *μονάρχου* would suit the space.

Line 5 ad in.: possibly *μετὰ* Π[αμφύλων] *λόντω*. Ibid., *ιεροποιοὶ καὶ τοὶ κέρυκες λόντω κ[ατὰ] χ[ι]λιαστῆς*; each *χιλιαστῆς* had then its *ιεροποιός* and its herald.

Line 6: I think from study of the stone and impression that ἐ[λ]λ[αντ]ῖ β[ο]ῦν ἐξ ἐνάτας [ἐ]κάσ[τας] is probably right; there is certainly a letter between ΤΑΞ and κ.

Line 7: ΠΑΞΟΕΜ. The ο is distinct, and I do not think it can be Θ. The Μ is very doubtful. On the impression I seemed to read ΗΟΥ instead of ΕΜ. Ibid. ad fin.: instead of ΙΤΑ·Ν possibly ΤΙΔ'ΑΝ.

Lines 4-7 appear to relate to the order of the procession which conducts the oxen to the *ἀγορά*. It is possible that the restoration of lines 11-13, for which I am originally responsible, is not right. It suits the space pretty well, and ΕΙΞ and ΙΞ in lines 12 and 13 are certain. If it is right, then the whole process must have been as follows. Twenty-seven oxen were first selected, nine from each tribe; then each of the three tribes separately drove to the *ἀγορά* three of their selected oxen, the Pamphyli having precedence. When they had all reached the *ἀγορά* the three lots of oxen were combined into one (*ἐν ἀγορᾷ συμμίσχονται*). The priest of Zeus, and the *ιεροποιοί*, sat at a table in, or near, the *ἀγορά*, and to this table the three tribes, the Pamphyli again having precedence, drove up the nine oxen in sets of three, beginning with the finest, in order that the ox for sacrifice might be there selected by some special test, as to the nature of which we have no information. It was perhaps similar to the test

employed for selecting the ox to be sacrificed to Zeus Polieus at Athens (Porphyr. *de Abst.* ii. 30 Θέντες ἐπὶ τῆς χαλκῆς τραπέζης πέλανον καὶ ψαιστὰ περιελάνουσι τοὺς καταμεμηθέντας βόας ὃν ὁ γευσάμενος κόπτεται). We must suppose that the nine oxen first driven to the ἀγορά were the three best from each tribe. Line 7, if the marble were in better condition, might enlighten us on this point. The reason for combining into one herd the oxen from each tribe, and then selecting the best of the nine to be driven up first, was evidently that the three finest oxen might thus be judged first. If the Pamphyli had driven up their own three, and one of these had been selected, a better ox belonging to one of the other tribes would not have had his chance of being sacrificed. Confidence in the judgment of God was not complete. If none of the nine oxen, which in human judgment were the best, were selected, then each tribe drove down three others to the ἀγορά, and the process was repeated until the whole twenty-seven were exhausted. If the lot fell upon none of these twenty-seven, then other oxen were selected, one from each χιλιαστὴς. The original twenty-seven were not discarded, but the others were mixed with them (line 18) and the whole lot were submitted to judgment, the original twenty-seven thus having a second chance, another proof that the test was not regarded as quite infallible. It is much to be regretted that the beginning of the inscription is so illegible. We might have derived important information from it about a very obscure point, the divisions of the tribes in Cos. In line 6 we have, if my reading is right, the phrase βούν ἐξ ἐνάτας ἐκάστας, 'one ox from each ninth.' This must refer to the first nine oxen which were driven to the ἀγορά. Why were the twenty-seven oxen thus divided into sets of three? There must have been a division of the tribe—one-third—to which three oxen belonged. If the first lot of twenty-seven consisted, like the second lot (line 17), of one ox from each χιλιαστὴς, then each tribe was divided into thirds, each third again containing three χιλιαστίες. I think it is at least probable that this tribal fraction of one-third, or one-ninth of the whole body-politic, was called ἐνάτα. Supposing Dubois' reading of an inscription from Antimachia (No. 385) to be correct, the ἐνάτα is there again referred to and possibly it is also mentioned in the Halasarna decree, col. ii. line 19. Of course if βούν ἐξ ἐνάτας ἐκάστας refers to the whole twenty-seven, which is, in my opinion, improbable, ἐνάτα is a ninth of the tribe, and in this case we must suppose that, after the rejection of the twenty-seven, only nine more were chosen. There would then be three χιλιαστίες in the tribe, and three ἐνάται in each χιλιαστὴς.

Line 9: ἐπὶ seems to suit the space better than παρὰ.

Line 10: some word meaning the dish containing the consecrated meal is required; cp. the Athenian custom quoted above: Mr. Hicks now suggests $\phi\acute{\iota}\lambda\lambda[a]v$. I think that his $\acute{\epsilon}\kappa\alpha\tau\acute{\epsilon}\rho\omega$ must be right, as the traces of letters correspond with it.

Lines 18, 19: $\theta\upsilon\lambda\omicron\nu\tau\iota$, Hicks; but we would expect in a document of this kind more explicit directions for a sacrifice of any kind; $\delta\pi\iota\lambda\omicron\nu\tau\iota$, or $\delta\upsilon\lambda\omicron\nu\tau\iota$, are possible. What is the precise meaning of $\delta\pi\omicron\kappa\alpha\rho\acute{\upsilon}\sigma\sigma\omicron\nu\tau\iota$? Probably that, before the oxen were driven up to the table for the divine selection to take place, proclamation was made by the herald that the herd of oxen, or any one of them, would now be offered publicly for the choice and purchase of the god; this would suit the proper sense of $\delta\pi\omicron\kappa\alpha\rho\acute{\upsilon}\sigma\sigma\epsilon\iota\nu$, and as a matter of fact the selected ox was made over by a form of sale and purchase (line 26).

Line 20: the first letter cannot be E. My original suggestion $\delta\nu\alpha\tau\rho\epsilon\lambda\iota\varsigma$ is not therefore right. Ibid.: there is no doubt about the E, thirteen letters from the right. Mr. Hicks first suggested $\alpha\lambda\ \mu\acute{\epsilon}\gamma\ \kappa\alpha\ \upsilon\pi\omicron\delta\ \kappa\rho\acute{\iota}\sigma\tau\epsilon\iota$: but he now believes that the impression affords traces of $\text{K}\Upsilon\Upsilon\text{E}\iota$. This gives a satisfactory sense: $\alpha\lambda\ \mu\acute{\epsilon}\gamma\ \kappa\alpha\ \upsilon\pi\omicron\kappa[\upsilon\psi]\epsilon\iota$, i.e. if the ox selected (according to the divine sign, whatever it was) submits its neck tamely to the halter, it is sacrificed to Hestia, and not to Zeus, and another ox is chosen. The form of the conjunctive in $-\epsilon\iota$ for $-\eta$ was so common in the third century B.C. that it hardly needs mention here.

Line 21: the $\gamma\epsilon\rho\epsilon\alpha\phi\acute{o}\rho\omicron\varsigma$ $\beta\alpha\sigma\iota\lambda\epsilon\omega\nu$ performs the sacrifice as the representative of the community. Cp. Aristotle, *Politics*, vi. 5. 11 (= 1322 B) $\Upsilon\chi\omicron\mu\acute{\epsilon}\nu\eta\ \delta\epsilon\ \tau\alpha\upsilon\tau\eta\varsigma\ (\tau\eta\varsigma\ \acute{\epsilon}\pi\iota\mu\epsilon\lambda\epsilon\iota\alpha\varsigma)\ \eta\ \pi\rho\omicron\varsigma\ \tau\alpha\varsigma\ \theta\upsilon\sigma\iota\alpha\varsigma\ \delta\alpha\phi\omega\rho\iota\sigma\mu\acute{\epsilon}\nu\eta\ \tau\alpha\varsigma\ \kappa\omicron\iota\nu\alpha\varsigma\ \pi\acute{\alpha}\sigma\alpha\varsigma,\ \delta\sigma\alpha\varsigma\ \mu\grave{\eta}\ \tau\omicron\iota\varsigma\ \iota\epsilon\rho\epsilon\upsilon\sigma\iota\nu\ \delta\pi\omicron\delta\acute{\iota}\delta\omega\sigma\iota\nu\ \delta\ \nu\acute{o}\mu\omicron\varsigma,\ \delta\alpha\lambda\lambda'\ \delta\pi\omicron\delta\ \tau\eta\varsigma\ \kappa\omicron\iota\nu\eta\varsigma\ \acute{\epsilon}\sigma\tau\iota\alpha\varsigma\ \acute{\epsilon}\chi\omicron\upsilon\sigma\iota\ \tau\eta\nu\ \tau\iota\mu\acute{\eta}\nu.\ \kappa\alpha\lambda\omicron\upsilon\sigma\iota\ \delta'\ \omicron\iota\ \mu\acute{\epsilon}\nu\ \delta\rho\chi\omicron\nu\tau\alpha\varsigma\ \tau\omicron\upsilon\tau\omicron\upsilon\varsigma,\ \omicron\iota\ \delta\epsilon\ \beta\alpha\sigma\iota\lambda\epsilon\iota\varsigma,\ \omicron\iota\ \delta\epsilon\ \pi\rho\iota\tau\acute{\alpha}\nu\epsilon\iota\varsigma$. The $\beta\alpha\sigma\iota\lambda\epsilon\iota\varsigma$ may correspond to the $\phi\upsilon\lambda\omicron\beta\alpha\sigma\iota\lambda\epsilon\iota\varsigma$ at Athens. The sacrifice is not performed by them collectively, because the act of sacrifice—burning parts of the victim on the altar—was always accomplished by one person. Or were the $\beta\alpha\sigma\iota\lambda\epsilon\iota\varsigma$ extinct, the $\gamma\epsilon\rho\epsilon\alpha\phi\acute{o}\rho\omicron\varsigma$ their surviving representative? A $\gamma\epsilon\rho\eta\phi\acute{o}\rho\omicron\varsigma$ is mentioned in an inscription from the island of Pserimos, between Calymna and Cos (*Bull. Hell.* xii. p. 282). This island most probably belonged then, as now, to Calymna but may have belonged to Cos.

Line 24: $\delta\gamma\omicron\nu\tau\iota\ \acute{\epsilon}\varsigma\ \delta\gamma\omicron\rho\acute{\alpha}\nu$. Evidently, either the meaning of lines 18–23 is not as I have suggested, or the place where the oxen were chosen was not actually in the $\delta\gamma\omicron\rho\acute{\alpha}$.

Line 28: $\delta\ \kappa\acute{\alpha}\rho\upsilon\zeta$. Perhaps the herald of the $\chi\lambda\iota\alpha\sigma\tau\acute{\epsilon}\varsigma$ to which the ox belonged. $\tau\omicron\upsilon\tau\omega$ is quite certain, 'the owner of the ox and the herald.'

Line 29: the stone certainly has $\sigma\tau\epsilon\gamma\tau\epsilon\iota$, not $\sigma\tau\epsilon\pi\tau\epsilon\iota$.

Line 31: τὸν καυτὸν. καυτός is here a whole burnt-offering of a pig. Cp. No. 38, line 12: καὶ χοῖρος προκαυτεύεται. In No. 39, line 9, we have a similar sacrifice of a lamb. In both cases they are purificatory offerings before other sacrifices. A pig was commonly used for purification: cp. the phrase καθαίρεται χολή (No. 40 b), and for references to similar ceremonies at Eleusis and Delos, see Foucart, *Bull. Hell.* xiii. p. 165. Another form of the word καυτός is κήυος or κείος. Cp. *C. I. A.* ii. 545, line 34, τρικτεύαν κήβαν 'a whole burnt-offering of three animals,' with Hesychius κεία καθάρματα. Ibid. φθότας ἐπτά. Cp. Hesychius ὀλοοίτροπα· παρὰ Ῥοδίοις ἐπτά πλάσματα εἰς θυσίαν.

Line 32: κῆν [Ζηνός, Mr. Hicks' first suggestion, will not quite fill the space: he thinks the impression shows signs of some word ending in -οις and not of more than six letters.

Line 33: the M of ΜΑΙ is not certain. Possibly δάφν]q. There is not room for a longer word than λερεῖς, but who are these priests?

Line 37: ὥραϊα must mean a festival held in the ὥρα ἔτους, i. e. late in the summer.

Line 39: τὸ οἶκημα τὸ δαμόσιον must be a guest-house in the precincts of the temple of Zeus, unless it be another name for the πρυτανεῖον (No. 13, line 35). Consult Foucart, *Inscrr. de Rhodes*, p. 71.

Line 42: σφαγ]ῆ, Hicks; but we require some word corresponding to the Athenian βουτύπος.

Lines 43, 44: the σφαγεύς is a herald. So at Athens the κεντριάδας and the δαιτροί belonged to the γένος of the Κήρυκες (Töpffer, *Attische Geneal.* p. 151).

Line 43: ἀντὶ νυκτός must mean 'for this night.' Cp. the Laconian ἀντέους = τοῦ αὐτοῦ ἔτους (Hesych.): ἀγνεύεσθαι 'to abstain from contact with'. The conjecture ἀμβδος is suggested by Athenæus, iv. p. 150 A. At Naucratis women were forbidden to enter the πρυτανεῖον; the introduction of vessels, which might have been defiled by women, was also forbidden.

Lines 45, 58, 63: Διονύσῳ Σκυλλίτῳ. The name is derived from σκυλλίς = κληματίς (Hesych.). Cp. Διόνυσος Θυλλοφόρος in No. 27.

Line 48: ἐνδορα ἐνδέρεται. The phrase recurs in No. 38, line 8, and No. 40 b, line 7. The word is explained by Hesychius, s. v. ἐνδρατα. The gloss, as restored by Mr. Hicks, is as follows: ἐνδορα· τὰ ἐνδερόμενα σὺν τῇ κεφαλῇ καὶ τοῖς ποσίν. I had suggested that the ἐνδορα, which are at once burnt within the temple, are the parts of the animal which are usually eaten first. These are now, in the case of sheep

¹ In Antiphon, vi. 4, I think that for ἀγνεύει τε αὐτὸν καὶ ἀφίξεται ὡς εἴρηται κ.τ.λ., we should restore ἀγνεύσεται ὡς εἴρηται.

and goats at least, the head, feet, stomach and entrails. But the stomach is evidently not included in the *ἐνδορα*, as half of it is to be given away (line 51). τὸ κεφάλαιον is also among the perquisites (line 55), but this may mean 'the parts next to the head,' not 'a portion of the head.' The meaning of ἐν- in *ἐνδορα* and *ἐντέρειν* must be the same as in the kindred words *ἐντομα* and *ἐντέμνειν*, which are especially used of chthonic sacrifices. In the case of animals sacrificed to heavenly deities the head was thrown back and the throat cut over an altar. In sacrifices to heroes and the *di inferi* the throat was cut over either a trench or an *ἐσχάρα* (see Stengel, *Zeitschrift für Gymnasialwesen*, 1880, p. 737, who accepts the explanation given by Schol. A, ad Hom. *Il. A.* 459). The exact significance of the ἐν remains, however, doubtful.

Line 49: *τυρώδης* means, I suppose, 'shaped like a cheese.' It may be worth while mentioning that cheeses in Cos are made in the shape of narrow cylinders about six inches long and less than an inch in diameter. This shape is quite peculiar to Cos.

Line 51: the latter part is much damaged and almost illegible. There cannot be an erasure, as part of *παρέχει* is involved: the injury must be due to chance. There may be a vacant space after *παρέχει*: the only letter which is quite certain here is the Α. *κοιλίας ἡμῶν* at the end is certainly right: *ἡπατος ἡμῶν* is less certain but probable. These lines (51-54) are repeated, almost word for word, in No. 40 b (lines 11-15). Here after *παρέχει* we ought to have the name of the recipient, and the leg, which the *τεροποιοί* receive (line 52), should also be mentioned. It almost seems as if a line had been omitted.

Line 53: *δίκρεας*. The word occurs in a similar inscription from Chios (*Ath. Mitth.* xiii. p. 166); it means, perhaps, a portion of both cuts of the sirloin. Cp. *δεισιὰς κρέων* (*C. I. A.* ii. 631, line 6), and Hesychius *δεισιάδα* τὴν μοῖραν. οἱ δὲ διμοῖραν. αἱμάτιον cannot mean 'black pudding, *Blutwurst*,' but is simply the coagulated blood. *ἐσώματα*, 'the plate.' Possibly after *ἀκρόσχιον* the name of another recipient has been omitted. The amount seems large for the *θναφόρος* alone, and in the parallel passage in No. 40 there appears to be room for another word of about six letters: see the note there.

Lines 55, 56: a portion of these lines is so much damaged as to be quite illegible, and this may be an intentional erasure. The letters given in line 56 are only probable.

Line 58: the traces of letters do not seem to suit *μετ' ἐκάδα*.

Line 61: as the spelling *τέλεως* occurs repeatedly in these documents, I have not corrected it. See, for this form, Dr. Bechtel's note in the *Gött. Nachrichten*, 1890, p. 33. I accentuate it as if it were *τέλεος*.

87 a.

α.

On the left side of the same stone, opposite line 9 f.

ΙΩΝΘΥΟΜΕΝΩΝ	(τ)ῶν θυομένων
ΓΑΙΛΕΥΚΟΘΙΗ	(τ)ῆς Λευκοθ(ή)ης
ΑΠΟΦΟΡΑΞΙΩ	ἀποφορὰ ἐς . ω
ΕΑΝ	εαν.

β.

Opposite to line 21.

ΤΡΕΙΣ ΚΑΙ ΧΥΤΡΑ	τρεῖς καὶ χύτρα.
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These seem to be marginal additions to another portion of the calendar placed at right angles to this one. In α, line 2, I could not read *Λευκοθέα*, and in line 3 I do not think, from study of the impression, that ΕΞΤΩ, which I read on the stone, is correct. Possibly ἐς [δ]ω[ρ]ῆς. *Leucothea* was worshipped in Rhodes.

88.

In the old church of St. John, which stands in the Greek cemetery. The lower part has been much worn. Published by Mr. Hicks, *Hellenic Journal*, ix. p. 327, from my copy and an impression. I have nothing to add to the text, but some traces of letters at the beginning and end.

Α ι ι

ΑΕΙΙΛΙ ΙΑΛΜΒΑΝΕΙΔΕΡΜΑΚΑΙΣΚΕΛΗ:Τ
 ΑΙΑΜΕΡΑΙΡΕΑΙΟΙΣΚΥΕΥΣΑΚΑΙΙΕΡΑΟΣΞΑΠΕΡΤΟΥΠΕΔΑΓΕΙΤΙ
 ΥΓΕΓΡΑΠΤΑΙΤΟΥΤΩΝΟΥΚΑΡΟΦΟΡΑΘΥΕΙΙΑΡΕΥΣΚΑΙΙΕΡΑΠΑΡΕΧΕ
 5 ΕΡΗΛΑΜΒΑΝΕΙΔΕΡΜΑΔΕΚΑΤΑΙΗΡΑΙΡΓΕΙΑΙΕΛΕΙΑΙΒΑΣΙΛΕΙΑΙΔΑΛ
 ΑΛΙΣΚΡΙΤΑΚΡΙΝΕΣΘΩΔΕΜΗΕΛΑΣΣΟΝΟΣΛΩΝΗΜΕΝΑΡΕΝ
 ΗΚΟΝΤΑΔΡΑΧΜΑΝΟΥΕΙΙΑΡΕΥΣΚΑΙΙΕΡΑΠΑΡΕΧΕΙΓΕΡΛΑΜΒΑ
 ΔΕΡΜΑΚΑΙΣΚΕΛΟΣΤΑΥΤΑΣΑΡΟΦΟΡΑΕΝΔΟΡΑΕΝΔΕΡΕΤΑΙΚΑΙΘΥ
 ΕΡΙΤΑΙΙΣΤΙΑΙΕΝΤΩΙΝΑΩΙΤΑΕΝΔΟΡΑΚΑΙΕΛΑΤΗΡΕΞΗΜΙΕΚΤΟΥ
 10 ΓΡΩΝΤΟΥΤΩΝΟΥΚΕΚΦΟΡΑΕΚΤΟΥΝΑΟΥΕΝΔΕΚΑΤΑΙΙΗΝΙΜΑΧ/
 ΙΗΙΒΟΥΣΚΡΙΝΕΤΑΙΤΟΑΤΕΡΟΝΕΤΟΣΕΦΟΥΚΛΕΩΝ·Κ·ΡΝΕΙΑΚΑ
 ΕΡΤΟΥΒΑΤΡΟΜΙΟΥΤΩΙΗΝΙΤΩΙΡΟΛΙΗΚΡΙΝΕΤΑΙ·Λ·ΡΟΣΠΡΟ
 ΚΑΥΤΕΥΕΤΑΙΚΑΙΠΡΟΚΑΡΥΣΣΕΤΑΙΚΑΘΑΠΕΡΤΩΙΡΟΛΙΗΙΔΥΩΔΕ
 ΑΤΑΙΙΗΝΙΜΑΧΑΝΗΙΟΙΕΣΤΡΕΙΣΤΕΛΕΩΙΚΑΙΒΟΥΣΟΚΡΙΘΕΙΣΤΟ
 15 ΑΤΕΡΟΝΕΤΟΣΕΦΟΥΚΛΕΩΝΤΙΚΑΡΝΕΙΑΙΤΟΔΕΑΤΕΡΟΝΕΤΟΣΟΙΕΣ·
 ΡΕΙΣΤΕΛΕΩΙΤΑΥΤΑΘΥΕΙΙΑΡΕΥΣΟΤΩΝΔΩΔΕΚΑΘΕΩΝΚΑΙΙΕΡΑΙ

ΑΡΕΧΕΙΤΟΥΤΟΙΣΠΡΟΘΥΕΤΑΙΠΑΡΤΟΓΚΟ ΟΝΑΦΕΡΟΝΤΙΦΥΛΕΟΛ
 Α ΙΔΑΙΛΛΦΙΤΩΝΗΜΙΕΚΤΟΝΟΙΝΟΥΤΕΤΑΡΤΑΝΓΕΡΗΔΕΦΥΛΕΟΛ
 ΑΧΙΔΑΙΞΔΙΔΟΤΑΙΤΟΥΒΟΟΞΟΓΛΛ'ΛΙ'ΟΞΤΩΝΔΕΟΙΩΝΤΟΩΜΟΝ
 20 ΕΞΟΥΛΘΕΟΜΟΙΡΙΑΤΑΜΝΕΤΑΙΚΛ ΙΙΟΟΞΓΕΡΗΛΑΜΒΑΝΕΙΟΙ/
 ΡΕΥΣΕΚΕΛΗΚΑΙΔΕΡΜΑΤΑ:ΤΑΙΑΥΤΛΙΑΜΕΡΑΙΑΘΑΝΑΙ ΜΑΧΑ
 ΔΙΔΑΜΛΑΙΞΚΡΙΤΑΤΟΑΤΕΡΟΝΕΤΟΞΕΦΟΥΚΛΕΩΝΤΙΚΑΡΝΕΙΑ
 ΟΔΕΑΤΕΡΟΝΕΤΟΞΟΙΣΤΕΛΕΑΘΥΕΙΙΑΡΕΥΣΚΑΙΑΠΟΡΡΑΙΝΕΤΑΙΘΛ/
 ΑΞΣΑΙΤΟΥΤΩΝΟΥΚΑΠΟΦΟΡΑ ΞΤΡΑΔΙΔΟΤΑΙΤΑΙΘΕΩΔΙΕΛΑΙ
 25 ΤΕΤΟΡΕΞΚΟΥΛΕΑΙΟΙΝΟΥΤΕ'ΑΡΤΑΠΡΟΧΟΙΚΑΙΝΑΙΔΥΟΚΑΙΚΥ/
 'ΑΙΝΑΙΤΡΕΙ'Ο ΙΣΤΑΜΠΟΛΙΝΩΝΕΙΞΘΑΙΔΛ/
 ΛΧΜ Υ -/

[θύει ιαρεύς

καὶ ἱερὰ παρέχει· [γέρη] λαμβάνει δέρμα καὶ σκέλη. Τῇ αὐτ-
 ῇ ἀμέρᾳ 'Ρέα δις κυεύσῃ καὶ ἱερὰ ὅσα περ τοῦ Πεδαιγιτ[νί-
 ο]υ γέγραπται· τούτων οὐκ ἀποφορά· θύει ἱαρεύς καὶ ἱερὰ παρέχει· γ-
 5 ἔρη λαμβάνει δέρμα.

Δεκάτῃ· 'Ηρᾷ 'Αργείᾳ 'Ελείᾳ Βασιλείᾳ δά(μ)-
 αλις κριτά, κρινέσθω δὲ μὴ ἐλάσσοις ἐκνημένα πεν[τ-
 ή]κοντα δραχμῶν· θύει ἱαρεύς καὶ ἱερὰ παρέχει· γέρ[η] λαμβά[ν]ει
 δέρμα καὶ σκέλος· ταύτας ἀποφορά· ἔνδορα ἐνδέρεται, καὶ θύεται
 ἐπὶ τῇ ἱστίᾳ ἐν τῷ ναῷ τὰ ἔνδορα καὶ ἐλατήρ ἐξ ἡμέκτου [σπ-
 10 υρῶν· τούτων οὐκ ἐκφορὰ ἐκ τοῦ ναοῦ.

'Ενδεκάτῃ· Ζηνὶ Μαχ[α-
 ν]ῇ βοὺς κρίνεται τὸ ἄτερον ἔτος ἐφ' οὗ κλέων[τι] Κ[α]ρνεῖαι, κα[θ]ά-
 π[ερ] τοῦ Βατρομίου τῷ Ζηνὶ τῷ Πολιῇ κρίνεται, καὶ χ[ρ]ο[ῖ]ρος προ-
 καυτεύεται, καὶ προκαρύσσεται καθάπερ τῷ Πολιῇ.

Δυωδεκ-

άτῃ· Ζηνὶ Μαχανῇ δις τρεῖς τέλει καὶ βοὺς ὁ κριθεὶς τὸ
 15 ἄτερον ἔτος ἐφ' οὗ κλέωντι Καρνεῖαι, τὸ δὲ ἄτερον ἔτος δις [τ-
 ρεῖς τέλει· ταῦτα θύει ἱαρεύς ὁ τῶν Δώδεκα Θεῶν, καὶ ἱερὰ [π-
 ἀ]ρέχει· τούτοις προθύεται πᾶρ τὸν κα[ιν]ὸν ἃ φέροντι Φυλεομ-
 α[χ]ίδαι ἀλφίτων ἡμέκτον οἶνου τετάρταν· γέρη δὲ Φυλεομ-
 αχίδαις δίδονται τοῦ βοὸς ὅπλά, τα[ρ]σός, τῶν δὲ οἶων τὸ ὤμυν
 20 ἐξ οὗ ἃ θεομοιρία τάμνεται κα[ὶ] τὸ στ[η]θος· γέρη λαμβάνει ὁ [α-
 ρεύς σκέλη καὶ δέρματα· Τῇ αὐτῇ ἀμέρᾳ 'Αθανα[ῖ] Μαχα[ν]ί-
 δι δάμαλις κριτά τὸ ἄτερον ἔτος ἐφ' οὗ κλέωντι Καρνεῖαι, τ-

δ δὲ ἄτερον ἔτος δις τελέα· θύει ἱαρεύς καὶ ἀπορραίνεται θαλ-
 ᾶσσα· τούτων οὐκ ἀποφορά· [θύ]στρα δίδοται τῇ θεῇ ἐλα[ο-
 25 υ] τέτορες κοτυλέαι, οἶνου τετάρτα, πρόχοι καὶ δύο καὶ κύλ[ι-
 κες] καὶ αὖ τρεῖς ἰς τὰ μὲν πᾶσι ὠνεῖσθαι δὲ ἄμαλιν
 - - - - - δρ]αχμ - - - - -

I have little to add to Mr. Hicks' commentary. The first day in this fragment is certainly the ninth, which was sacred to Rhea. (Schoemann, *Gr. Alterth.* II.³ p. 442.)

Line 6: a letter has certainly been erased, so there is no necessity for suggesting ἐ[π]ωνημένα.

Line 19: τὸ ὥμιν ἐξ οὗ ἡ θεομορία τάμνεται, 'the raw meat from which the god's portion is cut.' The θεομορία must, I think, mean the portion actually sacrificed, i. e. burnt on the altar. The Homeric ὠμοθερεῖν means to cut pieces for the god from all parts of the victim, while it is still uncooked, and place these on the altar. In Cos the god's portion was cut from one part of the victim only. The rest of the joint in this case was given raw to the Phyleomachidae. For γέρη, due to particular γέρη or phratries, see the Delian temple inventories (*Bull. Hell.* vi. p. 41, line 108).

Line 23: ἀπορραίνεται θαλάσση: for the lustral use of sea-water, see Verrall's *Agamemnon*, App. O.

Lines 11, 15, 22: ἔτος ἐφ' οὗ κλέωντι Καρνείαι, sc. ἡμέραι. Perhaps 'the year in which the Carnean festival enjoins observance.' A different explanation is suggested in the *Appendix* on the Calendar.

39.

Platanista collection. Height 30 cm., width 45 cm. Published by Sakkelion, *Pandora*, xix. p. 45; Hauvette-Besnault and Dubois, *Bull. Hell.* v. p. 216, No. 7; Hicks, *Hellenic Journal*, ix. p. 324. All the lines are complete on the right.

| TI EIKΛΔΟΞ
 ΛΙΝΟΙ ΟΙΕΤΕΛΕΩΙ ΟΝΤΑΙΚΑΤΑΦΥΛ
 ΛΕΝΤΩΝΥΛΛΕΩΝΠΑΡΑΤΟΗΡΑΚΛΕΙΟΝΟΔΕΤΩΝΔΥΜΑ
 ΝΩΝΠΑΡΑΤΑΑΝΑΞΙΛΕΑΟΔΕΤΩΝΠΑΜΦΥΛΕΩΝΕΝΞΙΤΕΑΙ
 5 ΠΑΡΑΤΟΔΑΜΑΤΡΙΟΝ· ΤΟΥΤΩΝΕΚΑΣΤΩΙΙΕΡΑΟΥΛΟΜΕΤ
 ΙΗΜΙΕΚΤΟΝΕΚΑΤΕΡΩΝΚΑΙΚΥΛΙΚΕΣΚΑΙΝΑΙΤΡΕΙΞΕ
 ΩΙΚΑΙΠΙΝΑΞΕΚΑΣΤΩΙΤΑΥΤΑΠΑΡΕΧΟΝΤΙΤΟΙΙΑ
 ΚΑΙΟΥΟΝΤΙ|ΤΡΙΤΑΙΑΝΟΜΕΝΟΥΗΡΑΚΛΕΙΕΣΚΟ
 ΝΑΨΗΝΚΑΥΤΟΞΙΤΑΙΑΥΤΑΙΑΜΕΡΑΙΗΡΑΚΛΕΙ

10 ΞΑΛΟΝΒΟΥΣΤΟΥΤΟΝΟΥΕΙΟΙΑΡΕΥΣΤΩΙΔΕ
 ΕΡΑΔΙΔΟΤΑΙΚΡΙΘΑΝΤΡΙΑΗΜΕΔΙΜΝΑΚΑΙΞΠΥ
 ΩΝΤΡΕΙΣΤΕΤΑΡΤΗΣΚΑΙΜΕΛΙΤΟΣΕΤΕΤΟΡΕΣΚΟΤΥΛ
 -ΑΙΚΑΙΤΥΡΟΙΟΙΕΟΙΔΥΩΔΕΚΑΚΑΙΙΠΝΟΣΚΑΙΝΟΣΚΑΙΦΡ
 ΝΩΝΑΧΘΟΣΚΑΙΞΥΛΕΩΝΑΧΘΟΣΚΑΙΟΙΝΟΥΤΡΙΑ
 15 ΗΜΙΧΘΑ

Τ[ετράδι ἐξ] εἰκάδος·

τοῖς ἡρώ](σ)ιν οἱ [ἱαρεῖς] διε τελέω . . . ονται κατὰ φυλ-
 άς, ὁ μ]έν τῶν Ὑλλέων παρὰ τὸ Ἡράκλειον, ὁ δὲ τῶν Δυμά-
 νων παρὰ τὰ Ἀναξίλεια, ὁ δὲ τῶν Παμφυλέων ἐν Σιτέα
 5 παρὰ τὸ Δαμάτριον· [ἐπὶ] τούτων ἐκάστῳ ἱερά, οὐλομέ-
 ριον]—ἡμίλεκτον ἐκατέρων—, καὶ κύλικες καὶ τρεῖς ἐ-
 κάστῳ, καὶ πίναξ ἐκάστῳ· ταῦτα παρέχοντι τοῖ ἱα-
 ρεῖς] καὶ θύοντι.

Τρίτη ἀνομένον· Ἡρακλεῖ ἐς Κο-
 νίσαλον] ἀ(ρ)ὴν καυτός. Τῇ αὐτῇ ἀμέρᾳ· Ἡρακλεῖ
 10 ἐς Κονί]σαλον βοῦς· τοῦτον θύει ὁ ἱαρεύς, τῇ δὲ
 ἱαρεῖ Γ]ερά δίδοται κριθᾶν τρία ἡμέδιμνα, καὶ σπυ-
 ρ]ῶν τρεῖς τεταρτῆς, καὶ μέλιτος τέτορες κοτυλ-
 εῖ]αι, καὶ τύροι δέοι δώδεκα, καὶ ἱπνὸς καὶ νὸς, καὶ φρ-
 υγᾶ]ων ἄχθος, καὶ ξύλων ἄχθος, καὶ οἶνου τρία
 15 ἡμίχθα.

Lines 1-8. *Twenty-fourth? day*: sacrifices by the three tribes to their eponymous heroes.

Lines 8 ff. *Twenty-eighth day*: a preliminary whole burnt-offering of a lamb, and subsequent sacrifice of an ox to Heracles.

Line 1: apparently the remains of a stop].

Line 2: there is certainly not room for θοινῶ]νται, and there are traces of a perpendicular stroke after ΤΕΛΕΩ. There is scarcely room for νέμ]ονται. Perhaps τελέω[(<ι>) ἀγ]ονται.

Line 5: I do not think from an examination of the stone that καί can be right: it is certainly not required. As the priests are to provide the ἱερά, ἐκάστῳ cannot mean 'to each priest,' but must refer to the sheep. Mr. Hicks adopted my suggestion οὐλομετ[ρεῖται, but I find that there is not room for -ρεῖται at the beginning of line 6, unless the letters are engraved very closely. ΟΥΛΟΜΕΤ, the first part of the doubtful word in line 5, is not at all cramped. If ἐκάστῳ means for each sheep, then ἡμίλεκτον ἐκατέρων must mean a

gallon of each kind: σύλομέτ[ριον]—ἡμίλεκτον ἐκατέρων—, which Mr. Hicks now suggests, means 'a measure of meal—a gallon both of wheat and barley.'

Line 9: Υ, which I seemed to see on the marble, was given also by the first editor, Sakkelion. I think now that what seems to be an arm on the left is an accidental mark, and that the arm on the right is part of the half circle of P, and therefore read ἀρήν. Cp. *C. I. A. i.* 4, line 22 [Ερμ]ῇ ἀρήν κριτός. The nominative of ἀρνός is rarely employed, ἀμνός or some other word being used instead. Here it is used in its strict sense: ἀρήν was a young lamb less than a year old, ἀμνός a yearling, and ἀρνειός a ram of three years old. See Eustathius *ad Odys.* p. 1627. 12, who quotes the Ἀττικαὶ λέξεις of Istrus for the distinction. The form ἀρήν is attested by Eustathius not only here (φασὶ γοῦν οἱ παλαιοί, ὅτι οὐ μόνον τρεῖς ἡλικίαι, ἀρήν, ἀμνός, ἀρνειός), but in two other places (*Ad Il.* p. 49. 28, and p. 799. 38). Pollux (7. 184) seems to identify ἀρνειός with ἀρήν, which he cites as a poetical form, but his text appears to be corrupt here. The form ῥήν is used only by Alexandrian poets: it is probably to this that Pollux refers. I think that the supposed reference to Θεσσαλός here must be abandoned. From analogy we must conclude that the purificatory whole burnt-offering of a lamb was made to the same Heracles, to whom the ox was afterwards sacrificed, although in this case the two sacrifices are performed on the same day. The word to be restored in lines 9 and 10 is the same, and it must be the name of a place. There are only two, or at most three, letters missing between κο- and -σαλον. Κο[νί]-σαλον may not be right, but I think it possible that some locality may have been thus named.

Line 13: a letter is wanting at the beginning, and I have restored κορυλαί from No. 38, line 25.

40.

Platanista collection. Height 30 cm., width 15 cm. Inscribed on both sides. Letters quite similar to those of the preceding. Published by Hauvette-Besnault and Dubois, *ibid.* No. 8, and Hicks, *ibid.* p. 326; side *a.* alone by Sakkelion, *Pandora*, xix. p. 43.

a.

Right edge complete.

----- σκ]έλη κεφαλὰ
 ----- οὐκ ἐξαγ]αγὰ ἐκ Κῶ, ἀπάγειν δὲ
 ἐξῆμεν τῷ δηλομένῳ Κ]ῶν ἢ ξένων τῷ Ἀπόλλ-
 ωνι -----]ως ἄλλο ἢ τῷ διχομηνίαι

5 - - - - - διν] ἐπιρρεζέτω τέλεων
 - - - - - μη ξενικὸν στρατευλ-
 - - - - - α φέρειν ἐπ' Ἀμφιαρηίδ-
 α - - - - -]ν ἀμνὰν καὶ ἀμνὸν καὶ
 - - - - - ιερ[?]ὰ δ[?] Ἰσθμώταις διδ-
 10 οται - - - - - θύον[?]τι ὑπὲρ τῆς πόλιος α-
 - - - - - τὰ]ν ιερ(ε)ωσύναν τ-
 - - - - - αὶ δὲ τίς κα μετ-
 - - - - - τ]ὰμ πόλιν ἐξ ὧμ μ-
 - - - - - θαι ζαμούντω
 15 - - - - - τῶν ια]ρέων ἢ τῶν ιαρε-
 ιᾶν - - - - -] ΙΝΟΗ γυναικὸς
 - - - - - τ]ριάκοντα ἀμέ-
 ρας - - - - - τῆς ιερ]ωσύνας τ-
 - - - - - - τριακ-

b.

Left edge complete.

In line 13 read ΑΚΡΙΞΧ.

[- - - - - ἀ ιερ-
 ωσύνα τριακαδ - - - - -
 λέγεται ὁ ιαρεὺς [- - - - - κ-
 αθαίρεται χοίρω [- - - - - Ἀθαναί-
 ρ Πολιάδι διν τέ]λεων καὶ τελέαν - - - - - ιερὰ τοῦ-
 5 τοις ιαρεὺς παρ[έ]χει· διδόνθω δὲ τῷ ιερῇ ὑπὸ τῆς πόλιος τὸ ἀναλωμ-
 ἐνον ἀργύριον ἐς [ταῦτα. Τῇ αὐτῇ ἀμέρᾳ· Ζηνὶ βοὺς θύεται καὶ ἐνδ-
 ορα ἐνδέρεται· [ἐφ' ἐστίαν θύεται καὶ ἀλφίτων ἡμ-
 λεκτον, καὶ ἄρτος [ἐξ ἡμιέκτου καὶ τὰ ἔνδορα· ταῦτα θύει ιαρεὺς
 10 στρα ἀ πόλις πα[ρ]έχει· γέρη λαμβάνει ὁ ιαρεὺς δέρμα, σκέλος, ιαρο-
 ποιὸς καὶ κᾶ]ρυξ ἐκάτερος σκέλος· δὲ δίδεται ἥπατος ἡμισυ
 καὶ κοιλίας ἡμ[ισυ]ν· θυαφόρῃ δὲ τοῦ σκέλεος τοῦ τοῦ ιεροποιου δι-
 δοται ἀκρίσχιον νώτου δίκρεας, ὑπώμαια, αἱματίου ὀβελδ-
 15 τ]αὶς πάλια[ς] - - - - - νώτου δίκρεας, ιατροῖς κρέας, αὐλητῇ κρ-
 έας, χα[λ]κίων καὶ κεραμίων ἐκατέροις τὸ κεφάλαιον· τὰ δὲ ἄλλα κρέα
 - - - - - αὶ μη δε - - - - -
 - - - - - σατ - - - - -

This fragment and the following belong to the same document. I copied another somewhat more extensive fragment when I first visited Cos in 1886. My copy has since been lost, and the marble has disappeared. As it is said to have been sold to some people who came to Cos in a yacht in 1887, it will probably come to light again. Its loss at present is to be regretted. It contained a reference to the *dyperai* (τὰς ὑπερὰς ἐπρούσας ἐς τὸν βωμόν—I quote from memory). The *dyperai*, as we know from Hesychius, were nine maidens at Cos dedicated to the service of Athene. It also contained references to the Delian Theoria. We might have been able to decide, with the help of this additional fragment, whether this document forms part of the great calendar or not, if, indeed, it be calendar at all. It is certainly contemporary with the calendar, and comes probably from the same site. No. 41, and the lost fragment, were found in the immediate neighbourhood of the church of St. John, into the floor of which No. 38 is built. From the repeated mention in this fragment of *λεωσύνα*, which at Cos invariably means priesthood, one might be inclined to class it with documents relating to the sale of priesthoods or appointment of priests. On the other hand, the *λεωσύνα* here may be annual. (The priesthood of Athene Polias at Rhodes was annual, Dittenberger, *de Sacr. Rhod.* ii. p. 5.) The days on which annual priests were installed would find a place in the calendar, and *b* certainly contains directions for successive sacrifices, although there is no trace of initial dates: there is certainly no stop before *τριακάδ* in *b*, line 1. Lines 11–15 of *b* are evidently almost identical with lines 51–55 of No. 37. We can thus calculate that each line of this document contained about fifty-two letters: the restoration of line 15 in particular seems almost certain. The reconstruction of lines 5–10 is of course only meant to give an idea of what the context should be. A mention of a sacrifice of an ox is clearly required in line 6, as the gifts below cannot be parts of the two sheep, and *θύσπρα ἃ πόλις παρέχει* in line 10, after *ἐπὶ τούτοις λαρεὺς παρέχει* in line 5, shows that we have to do with two sacrifices.

Line 5: the priest is to provide the sacrificial utensils, &c., but his expenses are to be refunded.

Line 12: τοῦ λεωποιοῦ here, because only one is mentioned in the preceding line.

Line 13: either some part of the animal, in addition to those mentioned in No. 37, line 53, is given to the *θηαφόρος*, or the name of a recipient has been there omitted at the end of the line.

Line 14: *Νεστορίδαις* would suit the space, but it is scarcely probable that they are again mentioned here.

41.

In a garden near the cemetery. Fragment, inscribed on both sides. Letters similar to those of the preceding. Thickness, 0.081. Height of letters, 7 mill. Complete at the top.

α.

Broken on the right and below.

101ΞΔΕΙΕ/
ΕΡΞΕΝΙΕΡΙΘΛ/
ΛΙΕΡΙΘΥΕΙΑΛ
ΝΗΜΙΕΚΤΟΝ/
5 ΙΞΤΟΥΤΩΝΟ
ΙΑΧΑΙΩΙΤΑΥ
ΩΝΟΥΚΑΓ
ΞΟΥΗΙΚ/

β.

Broken on the left and below.

ΑΡΕ Γ
ΕΧΩΝΓΙΑ
ΤΑΣΜΙΑΞΔΕ
ΚΡΡΑΣΞΞΞ
5 ΡΕΧΕΞΘΑΙΞ
ΞΝΕΜΟΜ
ΛΟΞΞ

ΑΧ

This, no doubt, forms part of the same document as the preceding.

α.

Line 2: ἔρσενι ἐπὶ θάλλ[ασσαν
Line 3: καὶ ἐπιθύει ἀλ[φίτων
Line 4: ἡμίλεκτον
Line 5: ἐς τούτων οὐκ ἀποφορά.
Line 6: Ζην]ι Ἀχαιῶν ταυ[τ
Line 7: τούτ]ων οὐκ ἀπ[οφορά.

b.

Line 4: ἐκπράσσεισ[θαι

Line 5: πα]ρέχεσθαι

Line 6: τοὺς δ]ὲ νεμομ[ένους?

Line 7: no traces of letters before A: below this line a vacant space slightly grooved.

42.

Now at Symi. Brought from Cos, possibly from one of the demes. Portions of two of the faces of an octagonal? column. Height 10 cm. Letters similar to those of the preceding.

a.

Complete on right.

5 < A T E P
Δ X M A I
Γ Ε Ξ Ο Ι Τ Ο
Ι Π Ο Ν Τ Α Ι Κ Ο
Ρ Υ Ξ Ε Ο Ν Τ
Δ Ι Ε Ρ Α Ν

b.

Complete on left.

5 _ β Ι Λ Ι Ε Ι
Ι Ε Ρ Η Κ Ρ Ι Θ Α Ν
Ε Υ Ξ Μ Ε Α Ι Ο
Ξ Τ Ε Τ Α Ρ Τ /
Α Ρ Υ Ξ Τ Η Ρ Κ
Τ Ε Λ Ε Ο Ι Ξ
Ο Υ Ν Α Ρ \

a.

Line 2: AXMAI is written in letters nearly twice as large as the rest.

Line 5: κα]ρύσσοντ[ι

Line 6: τ[ὰ][ν] ιερὰν

b.

[ιερὰ διδοται τῷ *vel similia*.

ιερῇ, κριθᾶν [ἐκτ-?

εὖς, μέλι, αἶνον ξ-

ξ τετάρτα[ι - - - -

5 ἀρυστήρ κ[αίνδς - -

τέλειαι - - - - β-

οὖν ἀρχ - - - -

Seemingly not very much is missing in each line, as lines 1-5 appear to contain the list of the ιερὰ.

48.

Platanista collection. Height 28 cm., width of middle column 12 cm. Published, *Pandora*, xvii. p. 430, and xix. p. 42. Referred to by Rayet, *Mémoire sur l'Île de Cos*, ad fin.

	a.	b.	c.
	ΙΟΥ	ΜΙΤΙΟΥ	
	ΔΗΚΑΙ	ΔΙ . . ΕΙΔ/ΝΙΑ	
	ΑΙΠΟ	ΕΑΓΩΝΑΡΙΟΝ	Ζ
	ΥΙΚΑΙ	ΗΒΩΝΤΩΝ	ΣΙ/
5	ΔΕΣ	ΕΠΟΜΠΗΕΥΜΕΝΕΙ	Ε
	ΙΟΥΣΙΝ	ΖΕΙΣΚΥΓΑΡΙΣΣΟΝ	
	ΝΑΡΙΟΝ	ΚΑΙΕΙΣΤΟΔΩΔΕ	Ζ
	ΛΕΙΑ	ΚΑΘΕΟΝΘΥΣΙΑ	
	ΝΤΩΝ	ΚΑΙΑΓΩΝΑΡΙΟΝ	ΙΒΓ
10	ΣΚΥΓΑ	ΑΝΗΒΩΝ	Ν
	ΣΣΟΝ	ΙΠΥΘΟΚΛΕΙΑΔΗ	
	ΜΠΗ	ΣΩΤΗΡΙ	
	ΛΕΙ	ΙΑΑΓΩΝΑΡΙΟΝΗΒ	
	ΑΙΩ	ΙΒΓΠΑΡΑΔΙΟΝΥΣΟ	
15	ΟΜΑ	ΙΕΕΠΙΔΑΛΛΙΟΝ	
	ΔΟ	ΙΘΠΟΜΠΗ	
	ΣΝ	ΜΟΥΣΩΝ	
	ΑΙΣΙΤΟΙΣ	ΚΕΠΟΜΠΗΒΑ	
	ΙΤΑΙΣ	ΣΙΛΕΙΑΤΤ·ΛΩ	
20	ΙΔΑΛΙΟΝΚΑΙ	ΚΕΑΓΩΝΑΡΙΟΝΗΒ	
	ΓΠΑΡΙΣΣΟΝ	ΠΑΡΟΔΕΙΞΙ	
	ΒΟΥΛΗ	ΔΙΔΑΣΚΑΛΩΝ	
		ΚΑΙΚΕΦΑΛΛΙΓ	

	col. a.	col. b.
	Δαλ?][ίου.	'Αρτα]μιτίου.
(day-)	Θυσία] Διτ και	δ. [Ποσ]ειδάνια.
	'Αθάν]α Πο-	ε. 'Αγωνάριον
	λιάδι] Νίκα.	ήβώντων.
5 (day-)	- - - - -δες	ε. Πομπή Εύμένει.
	- - - λ]ουσιν.	ζ. ΕΙς Κυπάρισσον

(day-) 'Αγωνάριον	καὶ εἰς τὸ Δωδε-
- - - λεια	κάθεον θυσία,
ἡβώντων.	καὶ ἀγωνάριον
10 (day-) Εἰς Κυπά-	ἀνήβων.
ρίσσον.	ι. Πυθόκλεια Διὶ
(day-) Πομπή	Σωτήρι.
βασίλει	ια. 'Αγωνάριον ἡβώντων).
Πτολεμαίω(ι).	ιβ. Παρὰ Διώνυσον(ν),
15 (day-) Διανομή	ιε. 'Επὶ Δάλιον.
ἐπιδύ-	ιθ. Πομπή
σεων	Μουσῶν.
παισὶ τοῖς	κζ. Πομπή βα-
μαθηταῖς.	σιλεῖ 'Αττ[ά]λω(ι).
20 (day-) 'Επὶ Δάλιον καὶ	κε. 'Αγωνάριον ἡβώντων).
εἰς Κῆπάρισσον.	(προτριάκαδι). 'Απόδειξις
(day-) Βουλή.	διδασκάλων
	καὶ κεφαλαὶ γ̄.

col. c. lines 2 and 3 probably

(δ) [Πομπή βα-
σιλ[εῖ

All the lines of col. *a* are complete at the end. Rayet (*Mémoire etc.*) says that col. *a* is the calendar for the month Δάλιος. The name is a short one, as it does not extend to the end of the line; Δάλιον would suit, but there is room for 'Αλσείου or Πανάμον. Δάλιον is not therefore certain. As we do not possess the whole document, we cannot be sure that the three months in this fragment are in their calendar order. But as the stone is perfect at the top and bottom, it is at least probable that the twelve months were in twelve parallel columns, of which we have portions of three. This is, in my opinion, not a supplementary state calendar, but a special calendar of some college, such as the Gymnasium of Cos (compare the Ephebic Inscriptions of Athens).

Col. *a*, line 7: the word ἀγωνάριον, a diminutive of ἀγών, which occurs here frequently, is not found in dictionaries. It probably means here a kind of college-examination or competition among the members.

Line 8: -λεια, followed by ἡβώντων, cannot be the end of the name of a festival.

Line 12: we must not conclude from the mention of processions in honour of kings, that there were public festivals, *Προλέμια*, &c., at Cos. The processions may have been state ceremonies, but were, more probably, organised by members of this Society in honour of certain kings, its benefactors. I have suggested a restoration of lines 15-19 in accordance with this conception of the general character of the document.

Βουλή in line 22 cannot mean an ordinary meeting of the senate. The senate must have met oftener than once in two months. Something may be missing in this line before *βουλή*, or *βουλή* may mean a meeting of the senate which members of the college were required to attend.

Col. b, line 2: *Ποσειδάνια* had been suggested by Sakkellion.

Line 6: *ἐς Κυπάρισσον*: cf. Pseud-Hippocrates, *Letter 11* (*ἔτυχε τὸτ' εἶδουσα τῆς ῥάβδου ἢ ἀνάληψις ἐν ἐκείνῃ τῇ ἡμέρῃ καὶ ἐτήσιος ἑορτῇ, ὥς ἴσται, πανηγυρις ἡμῖν καὶ πομπή πολυτελὴς ἐς Κυπάρισσον, ἣν ἔθος ἀνάγειν τοῖς τῷ θεῷ προσήκουσιν*) quoted by Rayet, who supposes *Κυπάρισσος* to be a river near Antimachia, which now bears this name. I could not hear of any river called *Κυπάρισσος*, and it is exceedingly improbable that the frequent processions mentioned here were directed to such a distant place. The *Δωδεκάθεον* was certainly in, or near, the town.

Line 10: *Πυθόκλεια Διὶ Σωτήρι*, a festival of Zeus Soter instituted by a certain Pythocles. Cp. the festival founded by Alkesippos at Delphi (Wescher-Foucart, *Inscr. de Delphes*, No. 436: *ὥστε θυσίαν καὶ δαμοθουρίαν συντελεῖν τὴν πόλιν τῶν Δελφῶν τῷ Ἀπόλλωνι τῷ Πυθίῳ κατ' ἐνιαυτόν, ποτονομάζοντας Ἀλκεσίππειαν*). For similar eponymous festivals at Delos, see *Bull. Hell.* xiv. p. 495. In No. 34 we have part of the original charter instituting this festival.

Lines 18-20: $\kappa\bar{\Gamma}$ = the 25th, $\kappa\bar{\epsilon}$ = the 26th. Cp. the Rhodian Calendar, *B. M.* No. 344.

Line 21: I give the siglum as I read it on the stone. It is probably $\Pi\rho$ = *προτριάκδι*. Cp. *B. M.* No. 344.

Line 23: the word cannot be *κεφαλαίων* or *κεφαλαίου*. The last letter is Γ or Γ , and there seem to be no more letters.

The character of the letters will not allow us to place the date of this inscription later than the death of Attalus II, 138 B.C. The Eumenes mentioned in col. b, line 5, must be Eumenes I, as he has not the title of King. *Βασιλεὺς Ἀτταλος* (b, line 19) is then probably Attalus I.

IV.
CATALOGUES.

44.

In the house of Mr. Joannidis. Complete; height 60 cm., width 35 cm. The uncial text correctly published by Hauvette-Besnault and Dubois, *Bull. Hell.* v. p. 225, No. 14, and previously, less correctly, by Sakkelion, *Pandora*, xix. p. 45.

Τοῖδε ἑστεφανώθην ἀρχεύσαν-
τες καὶ τὰ ἱερὰ ἐχθύσαντες κατὰ τ-
ὰ πάτρια ταῖς Νύμφαις καὶ δεξά-
μενοι τοὺς φυλέτας ἀξίως τῶν
5 Θεῶν. Χάρμιππος Χαρμοκλεῦς,
Διοκλῆς Ἐπινίκου,
Νικήρατος Νικοστράτου,
Διογένης Νικοστράτου,
Χαρμίδας Αἰνησία,
10 Διοκλῆς Ἀρχεδάμαντος,
Λύκαιθος Αἰνησία,
Τελέσιππος Παρμενίσκου,
Διοκλῆς Ἀπολλοδώρου,
Παρμενίσκος Χαριδάμου,
15 Νικήρατος Νικηράτου,
Δράκων Θράσωνος,
Ἀρισταγόρας Σίμου,

- 20 Λύκαιθος Παρμενίσκου,
 'Αρισταγόρας Διοκλεῦς,
 'Επίνικος 'Αρισταγόρα,
 Πυθίων 'Αρκεσίδα,
 Παναμύας Μαιδάτα,
 Τιμαρχος 'Αριστογένου,
 Τελέσιππος 'Αριστίππου,
 25 Νικήφορος Νικηράτου,
 Χάρμιππος Παρμενίσκου,
 'Αρχίδαμος 'Αρίστωνος,
 Φιλοκλῆς Τεισάρχου] τριῦ
 'Ηρακλείτου, Χαρμοκλῆς
 30 Χαρμίππου, Θεόδωτος
 Παναμύα.

This document seems to be contemporary with No. 10, as the same people are mentioned in both. See Dittenberger, *de Sacr. Rhod.* II. p. xv. The ἀρχεῖοντες certainly belonged to one tribe, and this appears to be tribe α of the Halasarna Catalogue (cp. Διοκλῆς 'Απολλοδώρου here with 'Απολλόδωρος Διοκλεῦς there), i. e. probably, the Dymanes, whose tutelary god Apollo is especially connected with the Nymphs. The number twenty-six is curious. It is probable that the three tribes at Cos were each divided into sections of one-third and one-ninth: if we had twenty-seven names here, we should conclude that the ninth of the tribe was again subdivided by three, and that each of these subsections provided one ἀρχεῖον. Possibly the twenty-seventh to which the priest of the Nymphs belonged was exempted; the number twenty-six would be thus accounted for. We cannot tell whether these twenty-six people had filled the office of ἀρχεῖον successively, or all at once.

45.

On two sides of a marble found near the theatre: the other sides are broken away.

α.

ΡΛΙ
 ΙΜΟΝΑΡΧΟΥΛΛΘΑΙΝ
 ΘΕΝΕΥΣΚΑΙΙΕΡΕΩΣΔΙΟ
 ΔΑΜΑΝΤΟΣΚΑΙΑΓΩΝΟ

5 ΤΟΥΧΑΡΜΥΛΟΥΤΟΥΓΓΑ
 ΝΙΚΩΝΤΑΔΙΟΝΥΣΙΑΧΟΡΑΓ
 ΤΑΙΠΟΜΠΑΙΦΥΛΑΣΥΛΛΕΩΝΥ
 ΚΑΛΛΙΑΝΑΚΤΟΣΧΟΡΑΓΟΣΚΥΥ
 Ψ ΦΥΛΑΣΠΑΜΦΥΛΕΩΝΦΙΛΙΝ
 10 ΙΛΩΝΟΣΕΠΙΜΕΛΗΤΑΣΚΩΜ
 ΨΩΝΝΙΚΑΝΔΡΟΣΑΡΙΣΤΟΙ
 ΚΩΜΩΙΔΙΑΣΠΡΩΤΑΡΧ
 ΟΜΕΝΙΤΗΣ
 ΥΑΡΙΣΤΩΝΟΣΤΟ
 15 Γ ΣΤΟΥΑ
 ΚΕΨΤ

b.

ΛΑ
 ΟΡΑΓΟΣ
 .ΝΚΛΥΜΕΝΟΣ
 ΔΙΟΝΥΣΙΟΣΞΕΝΟ
 5 ΗΤΑΣΚΩΜΩΙΔΩΝ
 ΛΕΩΝΔΙΩΝΔΙΟΚΛΕΥΣ

a.

 'Επ'ὶ μονάρχου 'Αλθαίμ[ένευσ τοῦ
 σ]θένευσ καὶ ἱερέως Δια[κλεῦς τοῦ 'Αρχ- *vel* Λε-
^ε_ω]δάμαντος καὶ ἀγωνα[θέτου
 5 τοῦ Χαρμύλου τοῦ Πα[. τοῦδε
 ἐ]νίκων τὰ Διονύσια. Χοραγ[ὸς παιδῶν ἐν
 τῇ πομπῇ φυλᾶς 'Υλλέων Κ[αλλιάναξ
 Καλλιάνακτος' χοραγὸς κυκ[λικοῦ χορ-
 ο](ῦ) . . φυλᾶς Παμφυλέων Φιλῶ[ος τοῦ
 10 Φ]ίλωνος· ἐπιμελητὰς κωμ[ῶδων φυλᾶς
 Δυμά]νων Νίκανδρος 'Αριστ[α]βούλου· ὑποκρι-
 τὰς] κωμῳδίας Πρώταρχ[ος
 Ταυρ]ομενίτης [Ἐπὶ μο-
 νάρχου]ν 'Αρίστωνος τῶ[υ - - - καὶ ἱερ-
 15 ῶς - - -] (ε)[υ]ς τοῦ Α[- - - καὶ ἀγωναθέ-
 του - - -]κε(υ)ς τ[οῦ - - - - -

b.

 - - - - - χ]οραγός [παιδῶν φυλᾶς
 Παμφυλίῳ]ν Κλύμενος [Εὐκλεῦς· ἀ-
 νδρῶν] Διονύσιος Ξενο
 5 ἐπιμελ]ητὰς κομφιδῶν [φυλᾶς
 'Υλ]λέων Δίων Διοκλεῦς.

List of victors at the Dionysia, probably nearly contemporary with No. 10.

I have lost my notes as to the present condition of the stone, but *b* is considerably narrower than *a*. It cannot be restored exactly on the same model, supposing its lines to be of equal lengths. In *a*, line 3, I had thought of *ιερέως* Διο[νύσου, but it is probably wrong, and will not suit the restoration of lines 14, 15.

If the restoration of *b* is correct, the *χοραγοί* of the boys and of the men (*ἀνδρῶν* seems to be equivalent to *κυκλικῶν χοροῦ* in *a*) belong to the same tribe. The only alternative is to substitute *Δυμάνων* for *ἀνδρῶν*. Under the circumstances I cannot decide whether the three tribes competed for each event or not.

46.

British Museum, No. 340. The left side nearly perfect.

I read in lines 1, 2

Λ Α Ο Ι
 Τ Ο Δ Ε Υ Τ Ε Ρ Ο Ν Ο Ι Δ Γ

In the lower lines the letters are smaller and more closely packed. The letters at the right edges of the stone are thus placed :

	Δ Γ
	Ε C
	Φ
5 /	Φ Ι
	B F
	Δ Ι
	M C
	Ι Γ /
10	P Ι Ω
	Ω
	O C

- - - - (εχ) · ο - - - - -
 · · τὸ δεύτερον οἶδε · · · · ·
 λ]όγον κατ' εὐεργεσίαν. Γάιος Στερτίνιος, Ἡρ-
 ακλείτου υἱός, Ξενοφ[ών, φιλόκαισαρ, φιλοσέβα-
 5 στος, φιλοκλαύδιος, φιλ[όπατρις, εὐσεβής, εὐεργέ-
 τας τῆς πατρίδος. Τιβε. [Κλαύδιος, Ξενοφάντος υἱός,
 Φιλείνος. Τιβε. Κλαύδι[ος. . . . Τιβερίου Κλαυδίου
 Νικαγόρα υἱός, Ἀλκίδαμο[ς Ἰουλιανός. . . . Ἀ-
 λκιδάμω ΓΑΒΕΤΑΙΓ / · · · · ·
 10 Χαρμύλου υἱός, Φιλοφρία[ν · · · · ·
 οἶδε(ει) εἰσῆλθον εἰς ἀγῶ[να - - - - -
 · ς, Λεῦ. υἱός, Ἡράκλειτο[ς - - - - -
 · ς. Πῶ. Γαλέριος Πῶ. [- - - - - υἱ-
 ός, Ἀπολλ[είωνος - - - - -
 15 υς - - - - -

46 a.

On the left side of the preceding, in characters of a much later date. *Ibid.*
 No. 340 a.

ε
 εμ.
 Μ]άρκου
 Ἀντέρω-
 ς Ἀντέρω-
 τος
 Ῥούφου
 Εὐτυχίδα
 Ῥούφου
 Ῥούφου
 -ης Φιλο(σ)τέρ(γ)ου
 Ἀγαθοκλ - - -
 Φίλη Ἀθ - - -
 Φιλοστο(ρ)γο - - -
 Πόπλιος Ἐνα - -
 έριος Μαρ - -
 ιος

The letters, especially at the end, are so badly cut that they are very uncertain.

47.

Platanista collection. Height 35 cm., width 20 cm.

ΜΥΩ ΔΟΜΒΡΟΤ
 ΣΙΦΙΛΟΣΚΑΛΛΙΣΤΡΑ
 ΑΕΙΤΩΝΚΛΕ
 ΤΟΥΦΙΛ
 5 ΑΛΛΙΑΣΔΑΙΙΟΛΟ
 ΡΙΣΤΙΩΝΚΡΑΤΗ

 ΟΝΗΣΙΜΟΣ
 ΚΟΣΜΟΣ
 10 ΖΩΠΥΡΙΩΝ
 ΦΙΛΟΓΕΝΗΣ
 ΥΤΥΧΟΣΔΑΜΑΤΡΙΣ
 ΙΕΟΝΤΙΣΚΛΕΥΔΑ
 ΙΕΟΝΤ·ΣΦΙΛΑΤΑΤΟ
 15 ΦΙΛΙΤΙΣΕΤΕΥΚΛΕ
 ΔΕΥΣ ΠΙΣΙΑ

After line 6 there is a hole in the stone.

Μύων Φει?]δομβρότ[ου.
 . . σίφιλος Καλλιστρά[του.
 Κ]λείτων Κλέ - - - -
 του Φιλ - - - -
 5 Κ]αλλίας Δα(μ)ολά[χου.
 'Α]ριστίων Κράτη[τος.
 - - - - -
 'Ονήσιμος.
 Κόσμος.
 10 Ζωπυρίων.
 Φιλογένης.
 Ε]ύτυχος Δαματρί[ου.
 (Λ)έοντις Κλευδά[μου.
 (Λ)έον[τι]ς Φιλτάτα[ου.
 15 Φιλίτις 'Ετευκλέ[ους.
 Δ(ρ)ύα[ψ]? Πισί(α).

48.

From Benndorf, *Reisen in Lykien*, &c., p. 16. I presume that it is now in Vienna.

δου . Πλουτογένης Ἀπ[- - - - -
 ομάχου . Παρμενίσκος[- - - - -
 ης Ἀπολλωνίου . Πολυ[- - - Θε-
 μιστοκλεῦς . Στρατον- - - - -
 5 ος Θεωδώρου . Στράτων - - - - -
 ις β. Στράτων β. ν. Τισ(α)- - - - -
 σθένης Τιμοθέου . Τ(ρ)- - - - -
 τοῦ Τιμα[- - - - - σ-
 τράτου - - - - -
 10 (Ἐ)πινίκου - - - - -
 /

49.

In a wall near the cemetery. On two faces of a large block of marble, much broken. Diameter 69 cm.

a.

Letters 24 mill. in height. Complete on right.

ΤΕΛΕΣΙΦΩΝ
 ΤΕΛΕΣΑΝΔΡΙΔΑ
 ΚΝΙΔΙΟΣ
 ΑΓΗΝΑΞ
 5 ΔΑΜΟΚΟΙΜΟΥ
 ΡΟΔΙΟΣ
 ΜΑΣΑΝΔΡΟΣ
 ΔΟΚΟΙΜΟΥ
 ΟΣ

b.

Letters 15 mill. high.

ΝΥΣΟΔΩΡΟΣ ΙΙΝΛ
 ΣΕΛΕΙ ΕΥΣ
 ΞΑΝΔΡΟΣ ΔΑΜΕΑ

5 ΑΡΓΥ...ΩΤΑΣ
 ΝΟΚΡΙΤΟΣ ΣΙΜΑΛΙΩΝΟ
 \ ΑΡΝΑΣ ΣΕΥΣ
 ΜΗΤΡΟΔΩΡΟ...ΜΙ...Σ
 ΟΣ ΜΗ-

α.	β.
Τελεσίφρων	Διο]γυσόδωρος ν . .
Τελεσανδρίδα	Σελε[υκ]εύς.
Κνίδιος.	. . . ξανδρος Δαμέα
'Αγῆναξ	Β]αργυ[λι]ώτας.
5 Δαμοκόζμου	Ξε]νόκριτος Σιμαλίωνα[s
'Ρόδιος.	'Αλικ]αρνασσεύς.
Δα]μάσανδρος	- - - Μητρόδωρα[s Τ]ήϊος.
Δα]μοκόζμου	- - - ος Μ(ητ) - - -
'Ρόδι]ος.	

Possibly a list of proxeni.

α, lines 5 and 8: Δαμόκοσμος occurs in a Cyrenaean Inscription (Smith and Porcher, No. 18).

β, line 14: Βαργυλιήτης is the commoner form of the ethnic. I have seen an autonomous bronze coin with ΒΑΡΓΥΛΙΩΤΩΝ.

50.

Near the preceding, built into a well. Letters about 30 mill. in height.

5 Κ Ν Ω Σ Ι ∘
 Α Λ Ι Ο Δ Ω Ρ Ο Σ
 Α Σ Κ Λ Α Π Ϊ Α Δ Α
 Σ Α Μ Ι Ο Σ
 Ι - ∇ Λ

- - - - -
 Κνώσια[s].
 'Αλιόδωρος
 'Ασκληαπιάδα
 Σάμιος.
 - - -

Part of a similar list.

51.

House of Zeigian. Height 38 cm. Broken on the right.

	XY/		Αίσ]χύλ[ου.
	ΙΝΤΙΟΧ		'Α]ντίοχ[ος - - - - φύσει ?
	ΔΕ		δὲ [τοῦ δεινός.
	ΕΠΙΓΟΝΟΖ		'Επίγονος - - - -
5	ΔΗΜΗΤΡΙ		Δημήτρι[ος - - -
	ΤΟΥΔ		τοῦ Δ - - -
	ΜΗΤΡΟΦΑ		Μητροφά[νης - - -
	ΤΟΥΝ		τοῦ Ν - - -
	ΔΡΑΚΩΝ		Δράκων - - -

52.

In a house in Aspa. I could not find it. Published in cursive by Sakkellion, *Pandora*, xix. p. 46, No. 14. 'Letters of Roman times.'

	'Α]ρχοντος τοῦ Πλ - - -
	Δαμ[α]σῶνα τοῦ Ο - - -
	Σώσου τοῦ Τη[μένου νε] λέφου
	Χαροκλέους τὰ[υ] - - - -
5	Μηδείου τοῦ Καρ - - -
	Β]ασιλέννου τοῦ - - - -
	. . . δαonos τοῦ Φ - - -
	Θρα]συμάχ[υ] τοῦ - - -
	- - - - -

Line 1: 'Αρχων is probably a proper name.

V.

DEDICATIONS AND INSCRIPTIONS
OF STATUES.

53-73. Dedications to Divinities, not in honour of persons.

74-103. Anathemata and Statues erected by, or in honour of, historical personages and Roman officials.

104-123. Other Statues erected by the State and by Corporations¹.

124-141. Statues erected by private individuals.

142-147. Fragments apparently dedicatory.

53.

Beneath the plane-tree. Rectangular altar. Published by Rayet, *Inscr. de Coe*, No. 1.

ΦΙΛΗΡΑΤΟΣ ΑΡΙΣΤΕΙΔΑ ΒΑΣΙΛΕΩΣ ΚΑΨΝΟΥ
ΤΟΥ ΘΕΟΥ ΠΡΟΣΤΑΞΑΝΤΟΣ ΤΟ ΙΕΡΟΝ ΙΔΡΥΣΑΤΟ

Φιλήρατος Ἀριστείδα, βασιλέως ΚαΨνου,
τοῦ θεοῦ προστάξαντος, τὸ ἱερὸν ἰδρύσατο.

Rayet conjectures that the god is Asclepius, and the notorious insalubrity of Caunus favours this view. We may suppose Aristeidias to be one of the many petty kings or tyrants who flourished in the cities of the Aegean during the latter part of the fourth century B.C. Sauppe, in an instructive memoir (*Commentatio de duabus inscr. Lesbicis*), has collected the names of a number of this later brood of tyrants; Aristeidias is not among them.

¹ No. 114 falls out of this order, but is put with the other inscriptions from the gymnasium. No. 128 should come after No. 73.

54.

In the garden of Mr. Nicolaidis' new house. Left edge nearly complete; broken on the right; perfect below. The apices are not large. The descending stroke of Γ comes less than half way down; P is thus shaped in at least one instance; Υ sometimes has curved arms; φ in line 6 is thus shaped; Ω sometimes has the circle completed: it is too small in the text.

ΕΙ ΣΥΝΟΔΟΣ ΕΙΡΙΣΙΑΙ ΩΝ Σ Ν Α
 ΝΒΩ ΛΙΧΟΥ ΙΣΙΔΟΤΟΣ ΑΠΟΛΛΩΝΙΟΥ ΚΑΦΙΛ
 ΡΙΩΝ ΔΩΡΙΩΝΟΣ ΑΠΟΛΛΩΝΙΟΣ ΔΩΡΙΩΝΟΣ ΑΘΑΝΥΛ
 ΑΜΑΣ ΜΗΝΟΔΩΡΟΥ ΚΑΛΙΚΡΑΤΗΣ ΠΑΤΡΩΝΟΣ ΕΛΕΝΟΣ ΑΣΚ
 ΠΡΕΠΩΝΑΝΤΙΟΧΟΥ ΑΡΧΕΒΙΟΣ ΘΕΥΔΩΡΟΥ ΒΑΚΧΙΟΣ Φ
 ΑΠΟΛΛΩΝΙΟΣ ΑΠΟΛΛΩΝΙΟΥ ΕΠΙΔΑΥΡΟΣ ΑΡΙΣΤΕΩΣ ΝΙΚΗΦΟΡΟΣ
 ΝΙΚΗΦΟΡΟΣ ΧΑΡΗΤΟΥ ΠΟΡΟΣ ΔΑΡΔΑΝΟΥ ΚΡΙΤΣΒΟΥΛΟΣ

----- ει [ά] σύνοδος 'Οσειρι(α)σ(τ)ᾱ(ν) [τ]ῶν σ[ύ]ν [Π]α(σ)[ῶν]

Πασίτων Βολίχου, 'Ισιδοτος 'Απολλωνίου, Καφίσιος -----

Δ]ωρίων Δωρίωνος, 'Απολλώνιος Δωρίωνος, 'Αθανύλ[α]ς -----

Δάμας Μηνοδώρα, Καλλικράτης Πάτρωνος, 'Ελενος 'Ασκληπι -----

5 'Εμ]πρέπου 'Αντιόχου, 'Αρχέβιος Θεωδώρα, Βάκχιος Φ -----

'Απολλώνιος 'Απολλωνίου, 'Επίδαυρος 'Αρισ(τ)έως, Νικήφορος -----

Νικήφορος Χάρη(το)[ς], (Εύ)πορος Δαρδάνου, Κριτέβουλος -----

A dedication, possibly to Osiris, by a guild of Osiriastae. It dates probably from the second century B.C. It apparently contains a complete list of the members of the guild. They number eighteen, and several of them are related.

55.

Church of St. Anne. Left edge broken.

Υ Λ Ο Σ Ν Ι Κ Ο Μ Α Χ Ο Υ Ν Ε
Ι Ο Μ Ω Ν Υ Π Ε Ρ Τ Α Σ Τ Ω Ν
Υ Γ Ε Ι Α Σ Κ Α Ι Ε Υ Τ Α Ξ Ι Α Σ
Ζ Ι Κ Α Ι Α Θ Α Ν Α Α Λ Σ Ε Ι Α

The Ω in line 2 ad fin. is somewhat damaged, and I am not sure of its exact form. I read at the beginning of this line Ο Μ Ο Ν on the stone. I have satisfied myself by an examination of the impression that the second Ο is Ω, with a complete circle, while the first is Ο. The last line is rather carelessly engraved, the letters being crowded without any apparent necessity. The stone however is broken shortly to the right of the end of line 4, and before the break I observe a line on the impression which may or may not be part of a letter: it is possible that some such word as εὐχὴν was added at the end. If there was a word it must have been a short one, as there are no traces of a fifth line under the commencement of line 4.

Χαι] (ρ)ύλος Νικομάχου νε(ώτερος)
παιδων]ομῶν ὑπὲρ τᾶς τῶν
παιδῶν] ὑγείας καὶ εὐταξίας
- - - φ καὶ Ἀθάνα(ι) Ἀλσεία(ι).

Cp. *Gr. Dialekt-Inschriften*, No. 3480 (from Astypalaea), where εὐταξίας should be restored. The name Ἀθάνα Ἀλσεία is important, as it gives us the key to the name of the month Ἀλσειος peculiar to Calymna and Cos. It is quite possible that we should restore Διτ Ἀλσει]φ καὶ Ἀθάνφ Ἀλσειφ: in all other instances we find in Cos Athena inseparable from a homonymous Zeus.

56.

In a vaulted passage to the left of the main street leading west from the market. Broken at the top and on both edges.

Λ Ε Ι Τ Ο Σ Α Γ Η Τ Ο Ρ
Ρ Ο Ρ Ο Ι ᾿ Ι Ε Υ Τ Η Ρ Ι Δ /
Λ Σ Λ Ε Ω Ν Ι Δ Α Α Γ Η Τ Ω
Ι Σ Χ Υ Λ Ο Σ Η Ρ Α Κ Λ Ε Ι Τ Ο Υ Ζ
Τ Α Ν Ε Υ Ε Τ Η Ρ Ι Α Ν

5

Line 5 is complete on the left.

[Ιερὺς]
 Κ]λείτος Ἀγήτορ[ος,
 καὶ ἱε]ροποιοί, Εὐτηρίδ[ας
 Νι]κία)ς Λεωνίδα, Ἀγήτωρ
 Αἰσχύλος Ἡρακλείτου, Δ[άματρι ?
 5 τὰν εὐετηρίαν.

The restoration of the whole is based on the analogy of Nos. 370, 388, and 406, and on the assumption that the restoration of line 1 and the commencement of line 2 is correct, that the whole is symmetrically engraved, and that lines 2, 3 and 4 are nearly of equal length. The restoration is therefore uncertain.

57.

Built into the wall of a house in a street west of the market. Published, C. I. G. No. 2510.

ΙΛΙΠΠΟΣ ΑΥΤΟΦΟΝΤΟ
 ΤΟ ΔΡΟΛΟΓΙΟΝ ΤΥΧΑΙ
 ΑΓΑΘΑΙ ΚΑΙ [ΑΓ]ΑΘΩΙ
 ΔΑΙΜΟΝΙΚΑΙ ΤΩ ΔΑΜΩ

Φ]ίλιππος Αὐτοφόντ[ας
 τὸ δρολόγιον Τύχα
 Ἀγαθῇ καὶ Ἀγαθῷ
 Δαίμονι καὶ τῷ(ι) δάμω(ι).

Line 1: certainly -φοντος, not -φώντος as Boeckh naturally corrects, cp. No. 86: Ξενοφώντος. The letters being somewhat crowded in the last line, the *iota mutum* is omitted. Rayet (*Mémoire sur l'Île de Cos*) laments that the first editor did not examine the upper surface of the stone. This is now, and was perhaps then, impossible.

58.

Built into the wall of an old Turkish house (πύργος) in the neighbourhood of the theatre. Published by Pantelidis, *Bull. Hell.* xi. p. 75. I found his text correct, with the following exceptions:—

Line 5: read ΑΝΦΟΤΕΡΗΣΟΦΙ[Η]ΒΟΣΙΗΣ. The stone is a little damaged where I put the brackets: possibly ΕΙ instead of Η.

Line 8: ΑΝΤΙΔΙΟΣΚΟΤΙΝΩΝ.

Line 9: ad fin. ΕΛΛΙΟΥ.

Line 14: I cannot verify the conjecture (δ)ύσαθ' in the last line, as my impression of these lines is lost.

On the right hand face of the basis in larger letters. ΘΕΟΙ.

Φοῖβφ καὶ Βάκχφ μ' ἐπινίκιον Ἰλαον αὐλοῖς,
 οὔνομα καὶ τέχνην πατρὸς ἐνεγκάμενος,
 δῆμος ἐπέγραψεν Κφών Διόνυσον, Ἀρίστων,
 μάρτυρά σοι στεφάνων Ἑλλάδος εὐρυχόρου.

- 5 Ἀνφοτέρης ὀφιηβοσίης αὐλοῖσιν Ἀρίστων
 Πυθοῖ κήν Νεμέη κλῶνας ἐρεψάμενος,
 καὶ πῖτυν ἐξ Ἰσθμοῖο Παλαίμονι πυκνὰ λαλεῦσαν,
 ἀσπίδα τε ἐξ Ἀργούς ἀντὶ Διὸς κοτίνων,
 καὶ τὸν ἀπ' οὐκ ἀγρίου Παναθηναίοισιν ἐλαίου
 10 νειφόμενον δώροισ κρωσσὸν ἐνεγκάμενος,
 χάλκεον ἀβροχίτωνα Θυώνης παῖδά με Βάκχον,
 Δωρίδος ἐκ πάτρης ἀνθεμα δημοσίῃ
 Φοῖβφ κάμαυτῷ κεχαρισμένον εἶσατο τέχνης
 ἦν πατρὸς ἐκ φίλης (δ)ύσαθ' ὁμωνυμίας.

Ariston, a flute-player, son of another flute-player of the same name, dedicates a statue of Bacchus to Bacchus and Apollo. The expense was, no doubt, met by himself, or his relations. He calls it a public offering, "Δωρίδος ἐκ πάτρης ἀνθεμα δημοσίῃ," inasmuch as the state was pleased to allow its ἐπιγραφή to be added in the shape of the four lines prefixed to his own dedication, and evidently produced by the same poet.

The verses are simply a rendering of a prose inscription. Twice (in the second and last lines) the poet has had to find expression for the fact that Ariston's father Ariston was also a flute-player, and the last couplet especially must have cost him many pangs. The first four verses are quite clear. In line 5 we encounter the extraordinary word ὀφιηβοσίη, which applies both to the Pythian laurel and the Nemean celery. That the word is meant to signify 'food of serpents' is clear. What allusion or reference this very learned poet had in his mind, one cannot tell. If we could ascertain that sacred serpents were kept and fed at these sanctuaries, the meaning would be plain (see Röhl,

Inscr. Antiq. 162). Failing this, it is worth while to recall the prominence of the Python-legend at Delphi and the Archemorus-legend at Nemea, and the following statement from Aelian (*De Animal.* xii. 34): λέγει δὲ Κλέαρχος ὁ ἐκ τοῦ περιπάτου μόνους Πελοποννησίων Ἀργείους δοῖν μὴ ἀποκτείνειν. Both laurel and celery were, it may be remarked, used as cures for snake-bites. The meaning of line 8 is simply 'Had Ariston been, for example, a pugilist, or had flute-playing been included in the Olympian programme, he would have been an Ὀλυμπιονίκης. As it is, his record is as good as it can be, including, as it does, the Argive shield.' We should not conclude that the victor at Argos in flute-playing had the prestige of an Ὀλυμπιονίκης.

Line 10: νειφόμενον, see Suidas, s. v. νείφω τὸ βρέχω διὰ διφθόγγου, νιφόμενος δὲ χιονιζόμενος, and Schol. Ven. ad Hom. Il. A. 420.

Line 13: I suppose that τέχνης depends on ἄνθεμα 'an offering made because he is a successful artist.'

59.

In the garden of Achmet; a basis, built into the house; the upper surface concealed. Height 78 cm., width 35 cm. The inscription occupies the upper portion of the stone; the letters have slight apices.

ΥΒΩΛΙΧΟΥ ΧΑΙΡΤΑ
ΑΡΜΥΛΟΥ ΝΙΚΑΣΑ
ΔΙΑΚΙΘΑΡΙΣΜΩ ΠΑΙΔΙ
ΤΟΣΝΕΩΤΕΡΟΣ ΤΟΤΕΘΕΝΑΘ
5 ΑΠΟΛΛΩΝΙΚΑΙ ΜΟΥΣΑΙ

... υ Βωλίχου Χαιρ(ύ)λ[ος
Χ]αρμύλου, νικάσα[s] ... (nomen festi)
-δια κιθαρισμῶ παῖδ(α)[s]
τὸς νεωτέρος, τὸ τεθὲν ἄθ[λον]
5 Ἀπόλλωνι καὶ Μούσαι[s].

A Χαῖρτύλος Χαρμύλου is named also in No. 10. The basis perhaps supported a tripod (line 4).

60.

Now built into the house of Sherit-Bey. Base, with moulding above. Height 75 cm., width 50 cm., thickness 40 cm. Published by Hauvette-Besnault and Dubois, *Bull. Hell.* v. No. 16. Forms of letters, Α Μ Ω. The stone, according to the French editors, was dug up in Cos. It is not necessary to suppose that it comes from Calymna.

'Απόλλωνι [Δα]λίῳ Καλύμνας
 μεθέοντι, κ[ατ]ὰ χρησζῖμδν
 Διδυμέως, Λά[χο]ς Λόχου φύσ[ει]
 δὲ Ξενοκράτ[ο]υς, μετὰ τῶν
 5 τέκνων, Νικομήδους, 'Ολυμ-
 πίχου τοῦ καὶ Κλευσθένους, Ξε-
 νοκράτους τοῦ καὶ Βωλίου,
 καὶ τῆς γυναικὸς Πώλλης
 τῆς 'Αλεξάνδρου, καὶ . . .
 10 ΗΣΤΩΠΟΥ τοῦ Λα[- - ου
 τοῦ] Λόχου.

In line 8 the first editors read Πώμης mistaking ΛΛ for Μ. The last two lines, more carelessly written than the rest, may have been added by a different hand, but the letters are similar in form; the reading here is uncertain.

The second names of the sons of Λόχος were probably assumed on account of his adoption.

61.

High up in the outer wall of a new house opposite the Greek hospital; read by help of a glass. The stone is well preserved, and the letters appear very clearly in a favourable light. Some uncertainty must attach to the readings of all stones which one cannot handle, but this appeared to me to be so very certain that I did not think it necessary to get a ladder.

ΜΦΙΛΟΣΠΑΡΜΕΝΙΣ
 ΨΔΕΠΥΘΩΝΑΠΟΛΛ
 ΟΥΣΤΕΦΑΝΑΦΟΡΩΝ
 ΝΑΟΝΚΑΙΤΟΑΓΑΛΜΑ
 ΤΙΑΙΚΑΙΤΩΙΔΑΜΩ

Πάμφιλος Παρμενί-
 κου] φύ(σει) δὲ Πύθων 'Απολλ[ο-
 δώ]ρου στεφαναφορῶν
 τὸν] ναὸν καὶ τὸ ἀγαλμα
 'Ομον]ορία καὶ τῷ δάμω(ι).

The siglum for φύσει is tolerably certain: we have here the only instance I know in Cos of a change of name on adoption, but compare the preceding, where the father, Λόχος, as well as the sons may have changed his name. If so his original name is not given there.

62.

Platanista collection. Height 38 cm., width 24 cm. Published by Hauvette-Besnault and Dubois, *Bull. Hell.* v. No. 19. Large letters.

ΗΡΑΟΥΡΑ
ΝΙΑΚΟΙΔΙΟΣ
ΠΟΡΕΙΔΩ
ΝΙΟΣ
Β

Ἡρα(ι) Οὐρανία(ι) Κολ(λ)ιος Ποσειδάωνιος.

Line 2: Δ is certainly on the stone.

63.

In Mr. Myloná's garden. Small stele of the ordinary sepulchral form, with aedicula and rosette. Height 38 cm.

ΘΕΑΝΟΣ
ΘΕΩΥΨΙ
ΣΤΩΕΥ
ΧΗΝ

Θεανὸς Θεῶ(ι) Ὑψίστω(ι) εὐχήν.

64.

Garden of Spiros; in a well, and cannot be approached. Left edge broken.

ΧΙΠΤΟΥΜΗΝΟΣΓΑ
ΑΙΟΣΑΒΔΑΙΟΥΓΕΡ
ΜΟΝΗΛΙΩΙΚΑΙΘΕ
ΙΣΥΝΒΩΜΟΣ

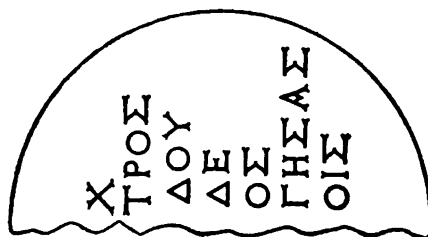
*Ἐπὶ? Ἀρχίππου μηνὸς Πα-
νάμου - -, Ἀβδαῖος Ἀβδαίου Περ - - -
τὸν βῶμον Ἡλίου καὶ Θε-
οῖς τοῖς (σ)υνβώμο(ι)ς.*

I do not see any other way of restoring line 1, although we do not expect a dedication of this kind to be dated. *Ἀβδαῖος* is a Phoenician name. Helios accordingly is not here either the Rhodian sun-god, or Sarapis, but one of the Syrian sun-gods: see *C. I. G.* 4665, and *Bull. Hell.* vi. p. 487. I note in my copy that the third letter from the right in line 2 may be Γ. We expect an ethnic here, but the inscription is carelessly written and we might read (ὁ)πέρ.

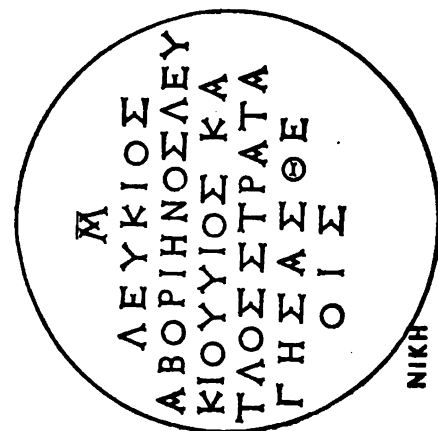
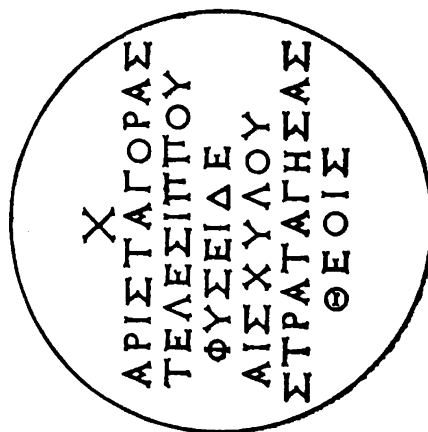
65.

In the garden of Mr. Apostolides. White marble, imperfect on the left. Published in curative, *Pandora*, xix. p. 47.
Three circular shields in relief.

ΦΙΛΟΚΑΙΣΑΡΕΣ



Η ΥΠΗΡΕΤΕΥΝΤΟΣ ΟΝΗΣΑ ΤΟ



ΝΙΚΗ ΚΑΣΣΟΥ ΕΦΗΒΟΥ

Φιλοκαίσαρες

(Δν.)	Υλ.	Π(α)μ.
'Αντίπα]τρος	'Αρισταγόρας	Λεύκιος
- - - δου	Τελεσίππου	'Αβοριηνός, Λευ-
φύσει] δὲ	φύσει δὲ	κίου νίος, Κά-
- - - ος	Αίσχύλου	τλος στρατα-
στρατα]γήσας	στραταγήσας	γήσας Θε-
Θε]οίς.	Θεοίς.	οίς.

ὕπ(η)ρετεῦντος 'Ονησά[νδρου.

The smaller letters in the lower corners are scrawls of a later period.
Cp. Nos. 71 and 72.

On the left.

Νίκ]η
- - - το[υ.

On the right.

Νίκη
Κάσσου
ἐφήβου.

66.

At Symi. Circular shield diameter 25 cm.

ΧΡΥΣΑΩΡ
ΑΤΤΑΛΟΥ
ΦΙΛΟΚΑΙΣΑΡ
Χ
ΘΕΟΙΣ

Χρυσάωρ
'Αττάλου
φιλόκαισαρ
Θεοίς.

67.

British Museum, No. 335. On a circular shield, diameter 12½ cm.

'Αγησικράτης 'Αγ-
ησικράτους στρα-
ταγήσας Θεοίς.

Other dedications by στρατηγοί on circular shields are B. M. No. 353, and Fröhner, *Inscr. du Louvre*, No. 27, both from Camirus.

No. 65 is a very interesting document. The sigla above the names are certainly those of the three tribes, probably in the order Dymanes,

Hylleis, Pamphyli¹. There were then three strategi at Cos, one from each tribe: below is the name of their common adjutant.

The cross on No. 66 may be a similar siglum.

68.

Small stone. Height 15 cm., sides 10 × 8½ cm. Perhaps a tombstone; certainly Christian, but of early date.

ΕΙCΘΕ
ΩΕΕΝΟ
ΥΡΑΝΩ

Εἰς Θεὸν ἐν οὐρανῷ.

69.

In the same place as No. 61. The left edge of the stone is broken, but the inscription is apparently perfect.

ΝΙΚΗ
ΣΕΞΤΟΥ
ΕΡΕΩΣ

*Νίκη
Σέξτου
ερέως.*

70.

In the house of Sherif-Bey. Complete above and on the left.

ΝΙΚΗΣΕΙ

71.

Near the house of one Canari; a basis, with moulding above. Height 45 cm., length 85 cm. *a.* Published *C. I. G.* 2522, the bracketed letters in line 5 being from the copy there given.

¹ I am sorry to say that this only struck me quite recently. I have no impression, and no opportunity of revising my reading of the sigla.

α.

ΝΕΙΚΗΚΕΛΣΟΥ
 ΚΑΙΚΛΩΔΙΑΝΟΥ
 ΕΠΑΦΡΟΔΕΙΤΟΥ
 ΣΥΝΕΡΩΤΟΣ
 5 ΤΩΝ[Π . . . ΩΝ]

β.

ΑΡΙΣΤΟΚ/ ΙΔΑΙ
 ΝΙΚΗ
 ΑΣΚΛΗΠΙΑΔΟΥ
 ΕΙΦΑΝΟΥ
 C ΟΥ
 Κ
 ΩΝ
 Ο ΟΝ

α.

Νείκη Κέλσου
 και Κλωδιανού
 Έπαφροδείτου
 Συνέρωτος
 5 τῶν π[αίδ]ων.

β.

Ἀριστοκλ[ε]ίδα(ι).
 Νίκη
 Ἀσκληπιάδου
 Ἐ[π]ιφάνου[s]
 - - - - -

In line 5 of α, I seemed to read on the stone ΤΩΝΓ̃.

72.

On two faces of a marble basis (?), the other faces of which are broken away.
 Broken above and below.

α.

ΝΕΙΚΗ
 ΚΑ

ΝΙΚΗ



b.

Θ
 Γ ΑΡΟΥ
 ΝΙΚΗ
 ΘΗΝΟΔΩΡΟΥ ΝΙΚΗ
 ΑΟΥ

The letters at the top of *a.* are the end of the original dedicatory inscription τῇ εἰς αὐτόν. The remainder are scrawls by different hands, so carelessly scratched that the letters are mostly effaced.

On the left.

Νίκη [Α]θηνοδώρου.

Below the ΝΙΚΗ in *a.* is a roughly cut relief of an oenochoe; the space cut out of the stone to form a field for the relief is leaf-shaped.

I class Nos. 69 and 70 with the scrawls on bases Nos. 65, 71, 72. I suppose that it was the custom at one time for victors in games to dedicate statues or statuettes of Victory as thank-offerings. To such offerings Nos. 69 and 70 belong. Those who could not afford this, scrawled their names on the bases of existing statues. That the basis No. 65, dedicated by three generals, supported a Victory is very probable. The shields there show that the στρατηγοί still in imperial times regarded themselves as military officers. The Victory, like the shields, was simply a military emblem, a personification of the successful career, or rather tenure of office, of a general. If the statue upon the base was not a Victory, then we must suppose that the bases were selected by scribblers because they stood in conspicuous places, and the scrawls are advertisements of success. These 'νίκη' inscriptions are peculiar to Caria and the adjacent islands, and in the *Bulletin Hellenique* for 1890, p. 115, Messrs. Cousin and Diehl explain them as Christian epitaphs, but (1) Nos. 69 and 70 do not seem to be later than the first century A.D., and (2) the other scrawls are cut on bases which are not likely to have stood in or near cemeteries.

73—102.

They relate to the following :—

- 73. Ptolemy Euergetes II.
- 74. Ptolemy XI.
- 75. Herod the Tetrarch.
- 76-80. Nicias.
- 81-83. Augustus.
- 84-93. C. Stertinius Xenophon.
- 94. Tib. Cl. Cleonymus.
- 95-97. M. Ae. Sabinianus.
- 98. Man. Spedius Rufinus Phaedrus.
- 99. Geta.
- 100. Caracalla.
- 101. Marcus Aurelius and Lucius Verus.
- 102. P. Sallustius Sempronius Victor.

No. 128, which relates to T. Quinctius Flamininus, should have been placed here before No. 73.

73.

In the wall of a house near the Greek cemetery ; probably from the theatre.
Height 37 cm., length 70 cm. Published in the *Όμηρος*, 1874.

ΒΑΣΙΛΕΥΣ ΠΤΟΛΕΜΑΙΟΣ ΚΑΙ ΒΑΣΙΛΙΣΣΑ
ΚΛΕΟΠΑΤΡΑ Η ΑΔΕΛΦΗ ΚΑΙ ΒΑΣΙΛΙΣΣΑ
ΚΛΕΟΠΑΤΡΑ Η ΓΥΝΗ ΘΕΟΙ ΕΥΕΡΓΕΤΑΙ
ΙΕΡΩΝΑΣΙΜΟΥ ΤΩΝ ΠΡΩΤΩΝ ΦΙΛΩΝ
5 ΕΠΙΤΡΟΠΕΥΣΑΝΤΑ ΤΩΝ ΤΕΚΝΩΝ ΗΜΩΝ
ΕΤΕΙΜΗΣΑΝ ΣΤΕΦΑΝΩ ΧΡΥΣΕΩ ΚΑΙ ΙΚΟ
ΝΙ ΧΡΥΣΕΗ ΑΡΕΤΗΣ ΕΝΕΚΑ ΚΑΙ ΕΥΝΟΙΑΣ
ΤΗΣ ΕΙΣ ΑΥΤΟΥΣ ΚΑΙ ΤΑ ΤΕΚΝΑ

Βασιλεὺς Πτολεμαῖος, καὶ βασίλισσα
Κλεοπάτρα ἡ ἀδελφή, καὶ βασίλισσα
Κλεοπάτρα ἡ γυνή, Θεοὶ Εὐεργέται,
Ἱέρωνα Σίμου, τῶν πρώτων φίλων,
5 ἐπιτροπεύσαντα τῶν τέκνων ἡμῶν,
ἐτείμησαν στεφάνῳ χρυσέῳ καὶ ἰκό-
νι χρυσῇ ἀρετῆς ἐνεκα καὶ εὐνοίας
τῆς εἰς αὐτοὺς καὶ τὰ τέκνα.

The king is Ptolemy Euergetes II. The inscription may be dated between B.C. 127 and 117: see Franz, *C. I. G.* vol. iii. p. 285, and Nos. 4895, 4896. The second of the Cleopatras mentioned here, niece and second wife of the king, many years afterwards (circ. B.C. 102), sent her grandson Ptolemy Alexander to Cos to be educated. He remained there until B.C. 88, when the island was taken by Mithradates. These ornamental characters were not generally used in Cos or Rhodes at this early date. The inscription may have been cut by the king's own mason. In line 6 $\bar{\epsilon}$ for $\bar{\epsilon}\iota$ is noteworthy at this date: see Meisterhans, *Grammatik*², p. 38.

74.

In the house of the late Mr. Christophilis. Black marble. Published by Hauvette-Besnault and Dubois, No. 15.

ΒΑΣΙΛΕΑΜΕΓΑΝΠΤΟΛΕΜΑΙΟΝΤΟ
ΦΙΛΟΠΑΤΟΡΑΚΑΙΦΙΛΑΔΕΛΦΟΝΑΤ
ΑΠΟΛΛΟΦΑΝΗΣΚΑΙΙΛΙΑ[Δ]ΗΣ
ΑΡΞΑΝΤΕΣΚΑΙΙΗΝΟΔΩΡΟΣ
ΥΠΕΡΤΟΥΠΟΛΙΤΕΥΜΑΤΟΣ.

ΤΟ at the end of line 1, and ΑΤ of line 2, are not given by the first editors.

Line 3: my copy gives ΙΛΙΑΚΗΣ; they read ΔΗΣ. I had no opportunity of revising my readings.

Βασιλέα μέγαν Πτολεμαῖον τῶν
Φιλοπάτορα καὶ Φιλάδελφον (Ατ)
Ἀπολλοφάνης καὶ Ἰλιάδης
ἄρξαντες, καὶ Ζηνόδωρος
ὑπὲρ τοῦ πολιτεύματος.

The king is Ptolemy XI. The word *πολίτευμα* points to Africa and Egypt (*C. I. G.* 5361, 5362, 5866 c); the names are not Coan, and perhaps this small stone may have been imported.

75.

From *C. I. G.* 2502. Possibly in the fortress, and unknown to me.

Ἡρώδην
Ἡρώδου τοῦ βασιλέως υἱόν,
τετράρχην,
Φίλων Ἀγλαοῦ φύσει δὲ Νίκωρος
5 τὸν αὐτοῦ ξένον καὶ φίλον.

Boeckh remarks, 'De Cois bene meruerat Herodes Magnus: ἐπετησίοις τε καὶ διηνεκίσιν ἐδωρήσατο προσόδοις, κατατάξας ἵνα μηδέποτε ἐκλείπῃ τὸ γέρας' (*Bell. Jud.* i. 21, § 11).

76.

Small basis built into a wall. Height 58 cm., width 20 cm. Published by Hauvette-Besnault and Dubois, No. 18.

	ΡΩΟΙΣ	Θεοῖς πατ]ρώοις
	ΠΕΡΤΑΣ	ὕ]περ τᾶς
	ΙΚΙΑΤΟΥΔ	Ν]ικία τοῦ δ-
	ΑΜΟΥΥΙΟΥ	άμου νιού,
5	ΙΛΟΠΑΤΡΙ	φ]ιλοπάτρι-
	ΟΣΗΡΩΟΣ	δ]ος, ἡρωος,
	ΥΕΡΓΕΤΑ	ε]ὕεργέτα
	ΔΕΤΑΣΠΟ	δὲ τᾶς πό-
	ΙΟΣΣΩΤΗ	λ]ιος σωτη-
10	ΡΙΑΣ	ρίας.

77.

In the house of Tsinias. Broken above and on the left.

	ΟΙΣΠΑΤΡΩΙΟΙ	Θε]οῖς πατρῴοις
	ΙΤΑΣΝΙΚΙΑΤΟΥ	περ]ὶ τᾶς Νικία τοῦ
	ΜΟΥΥΙΟΥΦΙΛΟ	δά]μου νιού, φιλο-
	ΤΡΙΔΟΣΗΡΩΟΣ	πά]τριδος, ἡρωος,
5	ΕΡΓΕΤΑΔΕ	εὕ]εργέτα δὲ
	ΣΠΟΛΙΟΣΣΩ	τᾶ]ς πόλιος σω-
	ΡΙΑΣ	τη]ρίας.

78.

At Symi. Published by Gardner, No. 8. Small stele with aedicula. Dimensions 27 x 27 cms. Left edge chipped.

ΘΕΟΙΣ	Θεοῖς
\ ΤΡΩΟΙΣ ΠΕΙ	π]ατρώοις πε[ρ]
ΑΣΝΙΚΙΑΤΟΥΔ	τ]ᾶς Νικία τοῦ δά-

·	ΙΟΥΥΙΟΥΦΙΛΟΠΑ	μου υιοῦ, φιλοπά-
5	ΤΡΙΔΟΣΗΡΩΟΣ	τριδος, ἥρωος,
	ΕΥΕΡΓΕΤΑΔΕ	εὐεργέτα δὲ
	ΤΑΣΠΟΛΙΟΣ	τᾶς πόλιος
	ΣΩΤΗΡΙΑΣ	σωτηρίας.

79.

In a wall on the road to Lampe. Height 41 cm., width 24 cm. Imperfect above; left edge chipped.

	ΕΟΙΣ	Θ]εοῖς
	ΡΩΟΙΣ	πατ]ρώοις
	ΙΤΑΣΝΙ	περ]ὶ τᾶς Νι-
	ΟΥΔΑΜΟΥ	κία τ]οῦ δάμου
5	· ΦΙΛΟΠΑΤΡΙ	υιοῦ], φιλοπάτρι-
	· ΗΡΩΟΣΕΥ	δος], ἥρωος, εὐ-
	ΑΔΕΤΑΣΠΟ	εργέτ]α δὲ τᾶς πό-
	ΛΙΟΣΣΩΤΗΡΙΑΣ	λιος σωτηρίας.

80.

Near the cemetery. Copied by me in 1886; since lost.

	ΘΕΟΙΣ	Θεοῖς
	ΠΑΤΡΩΙΟΙΣΥΠ	πατρώοις ὑπ[έρ
·	ΤΑΣΝΙΚΙΑΤΕ	τᾶς Νικία τῶ
	ΔΑΜΟΥΥΙΟΥ	δάμου υιοῦ, [φι-
5	ΛΟΠΑΤΡΙΔΟ	λοπάτριδ]α,
	· ΗΡΩΟΣΕΥΕΡ	ἥρωος, εὐερ[γέ-
	ΤΑΔΕΤΑΣΠ	τα δὲ τᾶς πόλι-
	ΟΣΣΩΤΗΡΙΑ	ος σωτηρία]ς.

These stones all bear identical inscriptions. Θεοῖς πατρώοις περὶ τᾶς Νικία, τοῦ δάμου υιοῦ, φιλοπάτριδος, ἥρωος, εὐεργέτα δὲ τᾶς πόλιος σωτηρίας. Nos. 77 and 80 have πατρώοις, Nos. 76 and 80 ὑπέρ. Their frequency alone shows that they relate to the Nicias, who was tyrant of Cos in Strabo's time. His father's name is not mentioned; τοῦ δάμου υιοῦ takes its place. τοῦ δάμου υιός thus immediately following the name does not, I think, mean quite the same as the honorary title

δαμον υἱός added, after other titles, in the case of Xenophon. We may be sure that there were good reasons for not mentioning the name of Nicias' father. The Νικίας Νικίου of No. 9 is probably a different person. All we know of the life of Nicias, beyond Strabo's and Aelian's (V. H. I. 29) references to him, is that he was supreme in Cos for at least seven years. Seven names of annual magistrates occur on his coins. He had evidently made himself intensely unpopular, for from an epigram of Crinagoras (*Anth. Pal.* ix. 81), upon which, as contemporary testimony, we may rely, we learn that not long after his death his corpse was dragged from its tomb. In view of this circumstance it is somewhat remarkable that so many stones with his name intact have come down to us¹.

Are the Θεοὶ πατῆροι here Asclepios and Hygieia? This was the opinion of Rayet (*Inscr. de Cos*, pp. 9 and 15). He and I have published two inscriptions from Myndus (*Inscr. de Cos*, No. 4, and *Bull. Hell.* xii. p. 281). They are identical dedications to the Θεοὶ πατῆροι and Apollo Archegetes in honour of M. Ulpius Trajanus, the proconsul of Asia: the names of the dedicators are in both cases added. Apollo Archegetes is the patron god of Myndus; that Asclepios and Hygieia should there have been called Θεοὶ πατῆροι is improbable. On these Coan stones, Nos. 76-80, 84-91, 95-98, the dedicator's name is not added; hence I think it probable that they did not all stand together in a public place, but were set up inside or outside private houses, where the addition of the name was superfluous. In this case the Θεοὶ πατῆροι were the family gods of the dedicators.

81.

In a tank, not far from the theatre.

ΟΔΑΜΟΣΥΠΕΡΙΑΣΑΥΤΟΚΡΑΤΟΡΟΣ
ΚΑΙΣΑΡΟΣ
ΘΕΟΥΥΙΟΥΣΕΒΑΣΤΟΥΣΩΤΗΡΙΑΣ
ΘΕΟΙΣΙΛΑΣΤΗΡΙΟΝ

Ὁ δαμος ὑπὲρ (τ)ᾶς Αὐτοκράτορος
Καίσαρος,

Θεοῦ υἱοῦ, Σεβαστοῦ, σωτηρίας
Θεοῖς Ἰλαστήριον.

¹ Eurycles of Sparta (see *Myth.* vi. p. 10) may perhaps be cited as a contemporary parallel.

82.

Church of the 'Παναγία τοῦ Χρυσοχόου.' Large letters.

Αὐτ]ΟΚΡΑΤΟΡΑΚ[αίσαρα - - -

83.

On part of a column. Height of letters 30 mill.

ΥΤΟΚΡ/
ΣΑΡΙΘΕΟΥ
ΣΕΒΑΣΤΩΙ

Αὐτοκρ[άτορι Καί]σαρι, Θεοῦ [υἱῶ], Σεβαστῶ.

84.

Under the plane tree. Published by Rayet, No. 3. Stele surmounted by an aedicula, within which is a snake. Cp. No. 78. Very slight apices.

ΘΕΟΙΣΠΑΤΡΩΙΣΥΠΕΡΥΓΕΙΑΣ
ΓΑΙΟΥΣΤΕΡΤΙΝΙΟΥΗΡΑΚΛΕΙΤΟΥ
ΥΙΟΥΞΕΝΟΦΩΝΤΟΣΦΙΛΟ
ΚΑΙΣΑΡΟΣΦΙΛΟΣΕΒΑΣΤΟΥ
5 ΦΙΛΟΚΛΑΥΔΙΟΥΔΑΜΟΥΥΙΟΥ
ΦΙΛΟΠΑΤΡΙΔΟΣΕΥΣΕΒΟΥΣ
ΕΥΕΡΓΕΤΑΤΑΣΠΑΤΡΙΔΟΣ.

85.

At Symi. Height 43 cm., width 28 cm.

Θ	ΕΟΙΣΠΑΤΡ	Θεοῖς πατρά[οις
	ΠΕΡΥΓΙΕΙΑΣΓΑ	υπερ ὑ(γ)ιείας Γα[ι-
	ΟΥΣΤΕΡΤΙΝΙΟΥΗ	ου Στερτινίου Ἡ[ρα-
	ΛΕΙΤΟΥΞΕΝΟ	κλείτου Ξενα[φ-
5	ΟΝΤΟΣΦΙΛΟΚΑΙ	όντος, φιλοκαί-

ΣΑΡΟΣΦΙΛΟΚΛΑΥ	σαρος, φιλοκλαυ[δί-
ΟΥΦΙΛΟΣΕΒΑΣΤΟΥ	ου, φιλοσεβάστου,
ΔΑΜΟΥΥΙΟΥΦΙΛΟΠΑ	δάμου υιού, φιλοπά-
ΤΡΙΔΟΣΕΥΣΕΒΟΥΣΕΙ	τριδος, εύσεβους, ε[ύ-
10 ΕΡΓΕΤΑΤΑΣΠΑΤΡΙ	εργέτα τὰς πατρί-
ΔΟΣ	δος.

86.

At Symi. Published by Gardner, *Hellenic Journal*, vi. No. 4. Height 45 cm., width 27 cm.

Ι Ζ Ι Ι Ι Ω Ι Ο Ι Ζ	Θεοῖς πατράois
ΕΡΤΑΣΓΑΙΟΧ	ὑπ]ερ τὰς Γαῖου
ΤΕΡΤΙΝΙΟΧΗΡΑ	Στερτινίου 'Ηρα-
ΚΛΕΙΤΟΧΧΙΟ	κλείτου υιού [Ξε-
5 ΝΟΦΩΝΤΟΣ Φ	νοφώντος, φ[ιλο-
ΚΑΙΣΑΡΟΣΦΙΛΟ	καίσαρος, φιλο-
ΚΛΑΧΔΙΟΧΦΙΛΟ	κλαυδίου, φιλο[σε-
ΒΑΣΤΟΧΔΑΜΟ	βάστου, δάμου[υ υί-
ΟΧΦΙΛΟΠΑΤΡΙ	ού, φιλοπάτρι[δος,
10 ΕΧΣΕΒΟΧΣΕ	εύσεβους, ε[ύερ-
ΓΕΤΑΤΑΣΠΑΤΡ	γέτα τὰς πατρ[ί-
ΔΟΣΣΩΤΗΡΙΑ	δος σωτηρία[s.

87.

In the house of the painter, Theodoros. Broken on the right. Height 30 cm., width 24 cm. Published by Dubois, *Bull. Hell.* v. p. 471. He does not give line 2 correctly.

ΘΕΟΙΣΠΑΤΡΩΟΙ	Θεοῖς πατράois
ΥΓΕΙ/ ΤΛΓΑΙ	ὑγείας τ(ās) Γαῖου
ΣΤΕΡΤΙΝΙΟΥΗΡ/	Στερτινίου 'Ηρα[κλείτου
ΥΙΟΥΞΙΝΟΩΝ	υιού Ξενο[φ]ών[τος,
5 ΦΙΛΟΚΑΙΣΑΡΟΣΦ	φιλοκαίσαρος, φ[ιλοκλαυ-
Δ[ΙΟΥΦ]ΙΛ[ΟΣ]ΕΒΑΣ	δίου, φιλοσεβάστου,
ΔΑΜΟΥΥΙΟΥΦΙΛ	δάμου υιού, φιλο[πάτρι-
ΔΟΣΕΥΣΕΒΟΥ	δος, εύσεβοῦ[s,
ΤΑΣΠΑΣΠΑΤΡΙΔ	τα τὰς πατρίδας.

91.

Ξενοφῶντ]ΟΣ
 φιλοκαίσαρ]ΟΣΦΙ
 λοκλαυδίου φ]ΙΛΟ
 σεβάστου δα]ΜΟΥ ΚΤΛ.

92.

Built into the staircase of a small Turkish house. Height 61 cm., width 48 cm.
 Height of letters 4 cm.

— ΟΣΣΤΕΡΤΙΝΙ
 ΟΣΞΕΝΟΦ
 ΕΡΓΕΤΑΣΤΑΣΠΑ
 ΤΡΙΔΟΣΚΑΙΙΕΡΕΥΣ
 5 ΔΙΑΒΙΟΥΑΣΚΛΑΠΙ
 ΩΚΑΙΣΑΡΙΑΓΑΘΩ
 ΘΕΩΑΝΕΘΗΚΕ

Γ[αί]ος Στερτίνι-
 ος Ξενοφ[ῶν, εὐ-
 εργέτας τῆς πα-
 τρίδος καὶ ἱερεὺς
 5 διὰ βίου, Ἀσκληπι-
 ῶ(ι) Καίσαρι Ἀγαθῶ(ι)
 Θεῶ(ι) ἀνέθηκε.

For Ἀσκληπιὸς Καίσαρ cp. No. 130. In No. 345, Xenophon is called ἱερεὺς διὰ βίου τῶν Σεβαστῶν, καὶ Ἀσκληπιοῦ, Ὑγίας, καὶ Ἠπιόνης. It was probably on his initiative that the emperor was identified with Asclepius.

93.

On the site of the theatre. Portion of an architrave. Height 30 cm., depth 60 cm. The total length cannot be measured, as the left end, with the beginning of the inscription, is still concealed; but, supposing perfect symmetry in the arrangement of the three lines, the total length is 3 m. 35 cm. The letters are highly ornamental. Height of line 1, 8 cm.; line 2, 7 cm.; line 3, 5 cm. Published by Dubois, *Bull. Hell.* v. p. 476. Since then the stone has been partially disengaged.

In the last line Σ has been engraved instead of Γ , and subsequently corrected.

88.

In the garden of Sherif-Bey. Broken on all sides. Width about 33 cm.

ΟΣΦΙΛΟΚΛΑΥΔΙΟ
ΙΛΟΣΕΒΑΣΤΟΥΔΑΜΟΥ
ΥΙΟΥΦΙΛΟΠΑΤΡΙΔΟΣΕ
ΓΕΤΑΤΑΣΠΑΤΡΙΔΟΣ

89.

In a wall near the theatre. Broken below. Height 33 cm., width 30 cm.

ΘΕΟΙΣΠΑΤΡΩΙΟΙΣ
ΥΠΕΡΥΓΕΙΑΣΓΑΙΟΥ
ΣΤΕΡΤΙΝΙΟΥΗΡΑ
ΚΛΙΤΟΥΥΙΟΥΞΕΝΟΦ
5 ΤΟΣΦΙΛΟΚΑΙΣΑΡΟΣΦΙΛΟ
ΣΕ
ΑΣΤΟΥΦΙΛΟΚΛΑΥ
ΔΙΟΥΔΑΜΟΥΥΙΟΥ
ΠΑΤΡΙΔΟΣΕΥ

Possibly something erased in line 6.

90.

Corpus Inscr. Gr. vol. iv. No. 6844.

These seven inscriptions (Nos. 84-90) are all nearly identical. Θεοῖς πατράσις ὑπὲρ ὑγείας Γαίου Στερτινίου, Ἡρακλείτου υἱοῦ, Ξενοφώντος, φιλοκαίσαρος, φιλοκλαυδίου, φιλοσεβάστου, δάμου υἱοῦ, φιλοπάτριδος, εὐσεβοῦς, ἐνεργέτα τῆς πατρίδος. No. 86 has ὑπὲρ τῆς Γαίου κ.τ.λ. σωτηρίας. The variations of the others are unimportant. πατράσις, 84, 87, 90; ὑ(γ)είας, 85; ὑγείας τ(ᾶς), 87; Ἡρακλείτου, 89, 90; om. υἱοῦ, 85; Ξενοφόντος, 85; φιλοσεβάστου φιλοκλαυδίου, 84, 89; om. εὐσεβοῦς, 88; τῆς, 90, if the copy is right.

I have seen other small fragments of similar stones, e.g. the following.

ΤΑΝΕΞΕΔΡΑΝΓΑΙΩΣΤΕΡΤΙΝΙΩΗΡΑΚΛΕΙΤΟΥ
 ΨΗΛΙΑΞΕΝΟΦΩΝΤΙΗΡΩΙΤΩΤΑΣΠΑΤΡΙΔΟΣΕΥΕΡ
 ΓΕΤΑΕΥΧΑΡ ΧΑΡΙΝ

All the lines are complete on the right.

Line 3 is complete also on the left; it is, no doubt, exactly in the middle. About twelve letters are therefore missing in lines 1 and 2.

. τὰν ἐξέδραν Γαῖω(ι) Στερτυνῶ(ι), Ἡρακλείτου
 υἱῶ, Κ[ορνηλία, Ξενοφῶντι, ἦρωι, τῶ(ι) τὰς πατρίδος εὐερ-
 γέτα(ι) εὐχαρ[ιστίας] χάριν.

‘Α βουλὰ καὶ δ δᾶμος in line 1 gives too many letters: { ‘Α πόλις δ Κέων would suit, but the stone is not likely to be destroyed, and will some day reveal the secret, if it be a secret.

In line 2 something is missing before υἱῶ, or before Κορνηλία. φουλὰς, for which I can find no analogy, gives less than the required number of letters.

If it is not necessary to suppose that line 3 is engraved exactly in the middle, δ δᾶμος may be restored in line 1, and in this case the difficulty in line 2 disappears.

94.

From Rayet, *Inscr. de Cos*, p. 9. Previously published by Fontrier, *Insula*, 1st Jan. 1874, and Sakkelion, *Όμηρος*, 1st Oct. 1874. In a house near the old harbour. I was unable to see the marble, which still exists.

Τιβέριον Κλαύδιον, Ἡρακλείτου
 υἱόν, Κυρ(εῖνα), Κλεώνυμον, τὸν ἀ-
 δελφὸν Γαίου Στερτινίου
 Ξενοφῶντος, χειλιαρχή-
 5 σάντα ἐν Γερμανίᾳ λεγεῶ-
 νος κβ. Πριμυγενίας, δις μο-
 ναρχήσαντα καὶ πρεσβεύ-
 σάντα πολλάκις ὑπὲρ τῆς
 πατρίδος πρὸς τοὺς Σεβασ-
 10 τοὺς, Κλαυδία Φοίβη
 τὸν ἑαυτῆς ἄνδρα καὶ εὐεργέ-
 την ἀρετῆς ἕνεκα καὶ εὐνοίας.

Gaius Stertinius Xenophon, to whom Nos. 84-93 refer, is the well-known physician of the Emperor Claudius (*Tac. Ann.* xii. 61, 67). For his career see No. 345, and Dubois, *Bull. Hell.* v. p. 408. He is also mentioned along with others in No. 46.

95.

In the house of Antonios Stamatiades.

ΘΕΟΙΣΠΑΤΡΩ
 ΟΙΣΥΠΕΡΥΓΕΙ
 ΑΣΜΑΡΚΟΥΑΙ
 ΛΙΟΥΣΑΒΕΙΝΙ
 5 ΑΝΟΥΥΙΟΥΠΟ
 ΛΕΩΣΚΑΙΓΕΡΟΥ
 ΣΙΑΣΕΥΕΡΤΕΤΑ
 ΤΑΣΠΑΤΡΙΔΟΣ

96.

Now at Symi. Blue marble. Height 20 cm., width 15 cm. Published by Gardner, *Hellenic Journal*, vi. No. 6.

5
10

ΘΕΟΙΣΠΑΤΡΩ
ΟΙΣΥΠΕΡΥ
ΓΕΙΑΣΜΑΡ
ΚΟΥΑΙΛΙΟΥ
ΣΑΒΕΙΝΙΑΝΟΥ
ΥΙΟΥΠΟΛΕ
ΩΣΚΑΙΓΕΡΟΥ
ΣΙΑΣΕΥΕΡ
ΓΕΤΑΤΑΣ
ΠΑΤΡΙΔΟΣ

97.

In Oxford — C. I. G. 6843. The same inscription, and, like No. 95, in eight lines.

The three are exactly similar:

Θεοῖς πατράοις ὑπὲρ ὑγείας Μάρκου Αἰλίου Σαβεινιανοῦ, υἱοῦ πόλεως
καὶ γερουσίας, εὐεργέτα τῆς πατρίδος.

98.

Outside the house of Sherif-Bey. Height 60 cm., width 30 cm. One Υ is thus formed: Υ. Published by Hauvette-Besnault and Dubois, No. 17.

5

ΑΤΡΩΟΙ
ΓΕΙΑΣΜΑΝ
ΠΕΔΙΟΥΡΟΥΦΕΙ
ΝΟΥΦΑΙΔΡΟΥΠΟΛΕ
ΟΣΚΑΙΓΕΡΟΥΣΙΑΣ
ΥΙΟΥΕΥΕΡΓΕΤΑΤΑΣ
ΠΑΤΡΙΔΟΣ

Θεοῖς π]ατρῶα[ς
 ὑπὲρ] ὑγείας Μαν.
 (Σ)πεδίου 'Ρουφεί-
 νου Φαίδρου, πῶλε-
 5 ος καὶ γερουσίας
 υἱοῦ, εὐεργέτα τᾶς
 πατρίδος.

99.

Window of house of Kefalá. Cut at the top. Width 69 cm.

Α Ι Ι Η Λ Ι Ο Ι Α Ν Τ Ω Ν Ε Ι Ν Ο Υ Ε Υ
 Σ Ε Β Ο Υ Σ Σ Ε Β Α Σ Τ Ο Υ Β Ρ Ε Τ Α Ν
 Ν Ι Κ Ο Υ Μ Ε Γ Ι Σ Τ Ο Υ Α Δ Ε Λ Φ Ο Ν

 Α(ὕρ)ηλίο(ν) 'Αντωνείνου Εὐ-
 σεβοῦς Σεβαστοῦ Βρεταν-
 νικοῦ μεγίστου ἀδελφόν.

In honour of Geta.

100.

Under the plane tree. Published by Rayet, No. 5. The form of the Θ should be Θ

Αὐτοκράτορα Καίσαρα, θεοῦ]
 Σεουήρ]ου Εὐσεβοῦς, 'Αραβικοῦ
 μεγίστου], Παρθικοῦ μεγίστου,
 'Αδιαβηνικοῦ] μεγίστου υἱόν, θεοῦ
 5 Μάρκου 'Αν]τωνείνου Εὐσεβοῦς
 Γερμανικοῦ] Σαρματικοῦ υἱωνόν,
 θεοῦ 'Αντωνε]ίνου Εὐσ[ε]βοῦς ἔκγονον,
 θεοῦ 'Αδριαν]οῦ καὶ θεοῦ Τραϊανοῦ
 Παρθικοῦ καὶ] θεοῦ Νερούα ἀπὸ-
 10 γονον, Μάρκον Αὕ]ρηλιον ['Αντωνείνον
 Εὐσεβ]ῇ Σεβαστόν.

In honour of Caracalla.

101.

ἸΔΕΙΑΣΓΕΡΟ[υσίας
 Μ. Αὐρηλίου Ἀ]ΥΤΩΝΕΙΝΟ[υ, καὶ
 Λ. Αὐρηλίου Ο]ΥΗΡΟΥΣΕ[βαστῶν
 ΗΡΙΟΝΤΗ
 ΨΑΤΟΠΡ
 ΙΚΟΣΑ
 Ω Ο

I had assigned this to Caracalla, but the names of M. Aurelius and Lucius Verus may be restored with more probability.

102.

From C. I. G. 2509 a. Formerly in the sea gate. The marble was destroyed by the governor of Coa, who is familiar to readers of Ross' *Inscripsen*. It is also published by Texier, vol. ii. p. 309, and Leake-Helpman, *Trans. of R. S. of Lit.* N. S. vol. 2, No. 1. Forms of letters: Α (Boeckh's authorities and Helpman), Ξ (Beaufort), Θ (Helpman), Ψ (Boeckh's authorities), Ω (Helpman).

Ἀ βουλὰ καὶ ὁ δᾶμος
 τῆς λαμπροτάτης
 Κόων πόλεως ἐτεί-
 μασεν κατὰ τὰ πο-
 5 λειτευθέντα ὑπὸ
 ἀρχοντος Μάρκου
 Αὐρ. Ἀριστίανος, Κόσ-
 μου υἱοῦ,
 Πο. Σαλλούστιον
 10 Σεμπρώνιον Οὐί-
 κτορα, τὸν κράτι-
 στον ἑπαρχον βεῖ-
 κούλων, ἡγεμόνα καὶ
 δουκηνάριον Σαρδο-
 15 νίας, τῆς ἐπὶ πᾶσαν
 θάλασσαν ἡγησάμε-
 νον εἰρήνης μετ' ἐξου-
 σίας σιδήρου, δουκηνά-
 ριον τοῦ Σεβαστοῦ
 20 Πόντου καὶ Βειθυνίας.

In honour of P. Sallustius Sempronius Victor, *praefectus vehiculorum*, or commissioner of the public posts. He had also been *procurator Augusti et praeses provinciae Sardiniae* (Marquardt, *Staatsverwaltung*, i. 249); *ducenarius* meaning procurator of the first rank (Mommsen, *Staatsrecht*, iii. 564). He had further held a special commission for the suppression of piracy *cum jure gladii* (Mommsen, *ibid.* ii. 270), and the office of *procurator Augusti Provinciae Ponti et Bithyniae*. The statue is voted him upon the proposal (κατὰ τὴν πολιτευθέντα) of M. Aur. Aristion. The date is later than Commodus (Marquardt, *Staatsverwaltung*, i. 249).

103.

Near the Παναγία τῆς Τάρσου (see below). On three faces of a hexagonal column, immediately underneath the capital; the other three faces are uninscribed. Diameter of each face 18 cm. Broken below.

		ΑΓΑΘΗΤΥΧΗΙ	
	Ε Π Ι Ε Ρ Ε Ω Σ Κ Α Τ Α Θ Ε Ι Α Ν		
	Κ Ε Λ Ε Υ Σ Ι Ν Α Π Ο Γ Ε Ν Ο Υ Σ		
	Μ Α Ρ Κ Ο Υ Σ Π Ε Δ Ι Ο Υ Β Η Ρ Υ Λ Λ Ο Υ		
5	Α Λ Λ Ι Α Ν Ο Υ Ι Ο Υ Λ Ι Α Ν Ο Υ Ι		
	Ι Ι Δ Υ Ι Ι		

Ἀγαθὴ τύχη

Ἐπὶ ιερῶς κατὰ θείαν

κέλευσιν ἀπὸ γένους

Μάρκου Σπεδίου Βηρύλλου

5 Ἀλλιανοῦ Ἰουλιανοῦ - - -

- - - - -

Cp. No. 135, also on a hexagonal column, and probably from the same site.

The Παναγία τῆς Τάρσου is a very large ruined church on one of the spurs of the hills, about half a mile west of the village of Kermeti. It is now the property of the monastery of Patmos. This stone, as well as Nos. 137 and 151, are in a field beneath the church. Above the church on a plateau are many marbles, among them the stone No. 128, and a drum of a very large fluted column, about four feet in diameter (diameter of each fluting eight inches). In the plain immediately beneath are several other drums of similar columns evidently brought from this site. No fragments of such large columns exist in or near

the town of Cos. Unfortunately the few inscriptions from this site (with the possible exception of No. 128, q. v.) are of no value for the identification of the temple. All the inscriptions from the neighbouring village of Kermeti are sepulchral. I am almost tempted to suppose that this is the site of the Asclepieion. The distance from the town, about half an hour's walk, is not very great. Immediately above the temple, high up in the hills, are the red-water (κοκκινόνερον) and other healing springs. The Asclepieion was ἐν προαστείῳ. There is no evidence that it was quite near the town. Temples of Asclepius were, as a rule, on high grounds (Plut. *Qu. Rom.* 94). The two stones from the Asclepieion (Nos. 13 and 14), which are now in the town, are so small, that they might easily have been brought from a distance.

The appointment of this priest was made from among the members of a certain gens by divine intimation, i.e. probably by lot (see Schömann, *Gr. Alt.* ii. pp. 404 foll.).

104.

Found in the garden of Yousouf, and now in his house. Published by Hauvette-Besnault and Dubois, No. 20, and Dittenberger, *Sylloge*, No. 399. Letters: Α and Α Δ Θ Μ Π Ρ Υ Ω.

νικ]άσαντα Νέμ[εια] ἀνδρας
πένταθλον

- Ἀκ]τῖα τὰ μεγάλα Καيسάρηα ἀγενεῖ[ο-
υ]ς πένταθλον πρῶτον Κῶων
5 Ῥ]ωμαῖα Σεβαστὰ τὰ τιθέμενα ὑπὸ
τοῦ κοινοῦ τῆς Ἀσίας ἐν Περγάμῳ
παῖδας Πυθικοὺς πένταθλον
Ἀσκλάπεια τὰ μεγάλα παῖδας
Ἰσθμικοὺς πένταθλον· Καί-
10 σάρηα τὰ τιθέμενα Γαῖφ Καί-
σαρι παῖδας Ἰσθμικοὺς στάδι-
ον καὶ πένταθλον τῇ αὐτῇ ἀμέ-
ρῃ· Ἀγρίππηα Ἰσθμικοὺς πέντα-
θλον· Ἀπολλώνεια τὰ ἐν Μύνδῳ παῖ-
15 δας Ἰσθμικοὺς στάδιον· Δώρεια τὰ
ἐν Κνίδῳ παῖδας Πυθικοὺς
πανκράτιον· Καيسάρηα τὰ ἐν Ἀλι-

καρνασσῷ παῖδας ἴσθμικὸς
 πένταθλον Ἡράκλεια τὰ ἐν Ἰασῷ
 20 παῖδας ἴσθμικὸς πένταθλον
 Διονύσεια τὰ ἐν Τέφ. Πυθικὸς πέν-
 ταθλον Καισάρεια τὰ ἐν Σάρδεσιν
 παῖδας ἴσθμικὸς πένταθλον.

Nos. 103-114 are from the gymnasium, and most of them were found in excavations made in his garden by Yousof Sarara. This garden is immediately above the old harbour. Nos. 104, 105, 106, date from early in the first century A.D. The series of inscriptions from the statues of gymnasiarchs belong to the end of the second, or beginning of the third century A.D.

105.

In the house of Yousof. Published by Fontrier, *Museion τῆς Εὐεργαλιῆς Σχολῆς*, A. p. 140, No. 65; and, without a revision of the text, by Hauvette-Besnault and Dubois, *Bull. Hell.* v. p. 231, and Dittenberger, *Sylloge*, No. 400.

·
 Τ
 ΝΙΚΑΣΑΝΤΑ
 ΜΙΑΝΔΡΑΣΠΕΝΤΑΘΛΟΝ
 ΥΣΙΝΙΑΤΑΜΕΓΑΛΑΑΝΔΡΑΣΠΕΝΤΑΘΛΟΝ
 5 ΜΑΙΑΤΑΤΙΘΕΜΕΝΑΥΠΟΤΟΥΔΑΜΟΥΠΑΙΔΑΣ

ΟΛΥΜΠΙΚΟΥ ΣΣΤΑΔΙΟΝ ΚΑΙ ΣΑΡΗ ΑΕΝ ΜΗ ΤΡΟΠΟΛΕΙ
 ΑΙΔΑΣ ΣΣΤΑΔΙΟΝ ΡΩΜΑΙΑ ΤΑΤΙΘΕ ΜΕΝΑΥΠΟΤΟΥ
 ΔΑΜΟΥ ΠΑΙΔΑΣΙΣΘ ΜΙΚΟΥ ΣΣΤΑΔΙΟΝ ΔΙΑΥΛΟΝ
 ΠΕΝΤΑΘΛΟΝ ΤΑΥΤΑ ΑΜΕΡΑ ΕΚΑΤΗΣ ΙΑΕΝ
 ΤΡΑΤΟΝΙΚΗ ΑΠΑΙΔΑΣΙΣΘ ΜΙΚΟΥ ΣΣΠΕΝ
 ΑΘΛΟΝ ΘΕΟΓΑΜΙ ΙΑΕΝ ΝΥΣΗ ΠΑΙΔΑΣΙΣΘ ΜΙ
 ΟΥ ΣΣΠΕΝΤΑΘΛΟΝ ΚΛΑΡΙΑ ΕΝ ΚΟΛΟΦΩΝΙ
 ΊΛ ΣΘ ΜΙΚΟΥ ΣΣΠΕΝΤΑΘΛΟΝ ΑΡΧΗΓΕ
 ΕΝ ΑΛΙΚΑΡΝΑΣΣΩ ΙΠΑΙΔΑΣΙΣΘ ΜΙΚΟΥ Σ
 ΝΤΑΘΛΟΝ ΕΚΑΤΗΣ ΙΑΕΝ ΣΤΡΑΤΟΝΙΚΗ Α
 ΕΝΕΙΟΥ ΣΣΠΕΝΤΑΘΛΟΝ ΑΡΧΗΓΕ ΣΙΑΕΝ ΑΛΙ
 ΡΝΑΣΣΩ ΙΑΓΕΝΕΙΟΥ ΣΣΠΕΝΤΑΘΛΟΝ ΕΛΕΥ
 ΛΤΑΚΑΙΚΑΙ ΣΑΡΗ ΑΝΔΡΑΣ ΠΕΝΤΑ
 ΚΑΙ ΣΑΡΗ ΑΤΑΤΙΘΕ ΜΕΝΑΥΠΟΤΟΥ ΔΑΜΟΥ
 ΝΔΡΑΣ ΠΕΝΤΑΘΛΟΝ
 ΛΛΩΝΙΕ ΙΑΕΝ ΜΥΝΔΩΙ ΠΕΝΤΑΘΛΟΝ
 ΊΛΙΚΑΡΝΑΣΩΙ ΠΕΝΤΑΘΛΟΝ ΕΠΙΣΤΑΤΕΥΝΤΟΣ
 ΟΥΤΟΥ ΠΥΘΟΔΩΡΟΥ

10

15

20

- - - - το[ν . . .]οδώρου
νικάσαντα
- Ἰσ]θμία ἀνδρας πένταθλον
Ἐλε]υσίνια τὰ μεγάλα ἀνδρας πένταθλον
- 5 Ῥω]μαῖα τὰ τιθέμενα ὑπὸ τοῦ δάμου παῖδας
Ὀλυμπικοὺς στάδιον Kaisάρηα ἐν Μητροπόλει
π]αῖδας στάδιον Ῥωμαῖα τὰ τιθέμενα ὑπὸ τοῦ
δάμου παῖδας Ἰσθμικοὺς στάδιον, δίαυλον,
πένταθλον τᾶ(ι) αὐτᾶ(ι) ἀμέρα(ι) Ἑκατήσια ἐν
- 10 Σ]τρατονικήα(ι) παῖδας Ἰσθμικοὺς πέν-
τ]αθλον Θεογάμια ἐν Νύση(ι) παῖδας Ἰσθμι-
κ]οὺς πένταθλον Κλάρια ἐν Κολοφῶνι
παῖδ](as) [Ἰ]σθμικοὺς πένταθλον Ἀρχηγέ-
σια] ἐν Ἀλικαρνασσῶ παῖδας Ἰσθμικοὺς
- 15 πέν]ταθλον Ἑκατήσια ἐν Στρατονικήα(ι)
ἀγ]γενεῖους πένταθλον Ἀρχηγέσια ἐν Ἀλι[κ-
α]ρνασσῶ ἀγενεῖους πένταθλον Ἐλευ[σ-
ίνι]α τὰ καὶ Kaisάρηα ἀνδρας πέντα-
θλον] Kaisάρηα τὰ τιθέμενα ὑπὸ τοῦ δάμου
- 20 ἀ]νδρας πένταθλον.
Ἀπο]λλωνία ἐν Μύνδῳ πένταθλον
. . . . ἐν] Ἀλικαρνασσῶ πένταθλον ἐπιστατεύντος
- - - ου τοῦ Πυθοδώρου,

The inscription originally terminated with line 20, which is written in the centre of the space. The three last lines were added subsequently. Lines 22, 23 are much more closely written than the rest, and the letters are smaller. I cannot understand how, in line 17, πόλει has been introduced into the published texts.

Line 22: there is not room for Ἀρχηγέσια.

106.

In a garden near the old harbour; perhaps from the gymnasium. No. 110 is near it. The stone is broken, and evidently imperfect below. Width at the top 58 cm.; at the level of lines 3-4, 48 cm. Published, not quite accurately, by Dubois, *Bull. Hell.* vii. p. 480, No. 3.

ΑΒΟΥΛΑΚΑΙΟΔΑΜΟΣΕΤΕΙΜΑΣΑΝΤΙΒ
ΚΛΑΥΔΙΟΝΤΙΒΕΡΙΟΥΚΛΑΥΔΙΟΥ

ΝΙΚΑΓΟΡΑΥΙΟΝΑΛΚΙΔΑΜΟΝ
ΙΟΥΛΙΑΝΟΝΗΡΩΑΡΡΑ·ΝΕΦΗΒ

Dubois read ΤΩΝ ΕΦΗΒΩΝ at the end.

Ἄ βουλὰ καὶ ὁ δᾶμος ἐτείμασαν Τιβ.

Κλαύδιον, Τιβερίου Κλαυδίου

Νικαγόρα υἱόν, Ἀλκίδαμον

Ἰουλιανόν, ἥρωα, [ιέ]ρ[έ]α [τ]ὸν ἐφηβ-

Tib. Cl., Tib. Cl. Nicagorae f., Alcidas Julianus is mentioned also in No. 46, and other members of the same family in Nos. 103 and 135.

107.

Stele found near the gate τοῦ Σταυροῦ. Now under the plane tree. Height 1 m. 15 cm., width 57 cm., height of letters circ. 35 mill. Published by Rayet, No. 6. Forms of letters Α Δ Θ Μ Ο Ρ Ω.

Ἀγαθᾶ(ι) Τύχα(ι).

Ἄ βουλὰ καὶ ὁ δᾶμος

ἐτείμασαν Αὐρή-

λιον Πόπλιον, γυ-

5 *μνασιαρχικοῦ, γυμνα-*

σιαρχήσαντα τῶν ἐ-

φήβων ἐνδῶ[ξ]ως καὶ

ἐπιφανῶ[ς, ἀ]λείψαντά

τε φιλοτε[ίμ]ως πλείο-

10 *σιν ἀμέρ[αις] τὰν πατρί-*

δα καὶ ἱερ[οπ]οίησαν-

τα ἐπιφαν[ῶ]ς, ἀρκε-

σθέντα [μὲν] τᾶ(ι) διὰ τοῦ

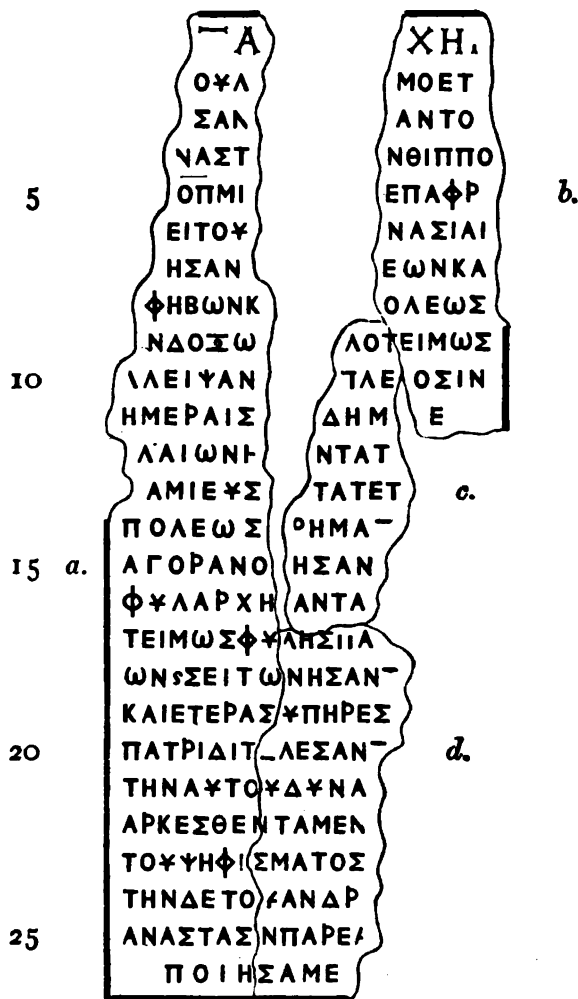
ψαφίσματος τειμᾶ(ι),

τοῦ ἀνδριάντος
ἐκ τῶν ἰδίων ποιη-
σάμενον. Β

This and the six following are inscriptions from the statues of gymnasiarcha.

108.

Recently dug up in the garden of Yousouf Sarara. Height 1 m. 5 cm., letters 25 mill. high. Fragment *a.* published by Pantelidis, *Bull. Hell.* xi. p. 73, No. 3. The three other fragments have been discovered since. They have not been joined together, but are now separately built into a wall in Yousouf's courtyard.



Ἀ(γ)α[θῆ Τύ]χη[ι·

- Ἡ β]ουλ[ῆ καὶ ὁ δῆ]μο(ς) ἐτ[εί-
μη]σαν [ἀνδρ]ιάντα[ς
ἀ]ναστ[άσει Ξά]νθιππο[ν,
5 Π]οπ(λίου) Μι Ἐπαφρ[ο-
δ]είτου υἱόν, γυμ]νασια[ρ-
χ]ήσαν[τα τῶν ν]έων κα[ὶ
ἐ]φήβων κ[αὶ τῆς π]όλεως
ἐ]νδόξω[ς καὶ φι]λοτείμως,
10 ἀλείψαν[τά τε (π)λε]ίροσιν
ἡμέραις [τὸν] δῆμ[ον] ἐ-
λαιωνή[σα]ντά τε
τ]αμειύ[αν]τά τε τ[ῶν τῆς
πό]λεως [χ(ρ)ημ]άτων . . .
15 ἀγοραν[μ]ήσαν[τά τε δ]ίς, ?
φυλαρχή[σ]αντά [τε φιλο-
τείμως φυλῆς (Π)α]μφυλέ-
ων, σειτωνήσαν[τά τε
καὶ ἐτέρας ὑ]πηρεσί[ας τῇ
20 πατρίδι τ[ε]λέσαν[τα κατὰ
τὴν αὐτοῦ δύν]αμιν,
ἀρκεσθέντα μὲν [τῇ διὰ
τοῦ ψηφίσματος [τιμῇ,
τὴν δὲ τοῦ ἀνδρ]ιάντος
25 ἀνάστασ[ι]ν παρ' ἐα[υτοῦ
ποιησάμε[νον].

Frag. a. line 19 is omitted in the *Bulletin*, probably by a printer's error. In line 2, frag. b. the omission of the Σ may be the fault of my copy. Frag. a. line 6: Pantelidis reads ΕΙΤΟΥΥ

The letters of Nos. 107-113 are tall and narrow, with apices, which it has been impossible to reproduce in the uncial text. For the chronological value of the form ✕, see Benndorf, *Reisen in Lykien*, p. 71.

109.

In the same place. Letters 30 mill. high. Perfect on left. Published by Pantelidis, *ibid.* No. 4.

	ΑΒΟ	Ἄ βo[υλὰ καὶ ὁ δᾱ-
	ΜΟΣ	μος [ἐτείμασαν
	Α Ψ Ρ Η Α	Αὐρήλ[ιον - - -
	ΣΙΟΝΑΛΕ	σιον Ἀλε[ξ . . . νιδν
	Γ Ψ Μ Ν Α Σ Ι Α Ρ	γυμνασιαρ[χῆσαντα
5	Τ Ω Ν Ν Ε Ω Ν	τῶν νέων [καὶ ἐφή-
	Β Ω Ν Ε Ν	βων ἐν[δόξως καὶ
	Ε Π Ι	ἐπ[φανῶς - - - -

110.

In a garden near the harbour. Perfect on the right. Height 65 cm. The letters have apices.

	Ι Δ	- - - - -
	Μ Ν Α Σ Ι	- - - - γυ]μνασι-
	Γ Ω Ν Ν Ε	αρχῆσαντα] τῶν νέ-
	Ξ Ν Ε Ν Δ Ο	ων καὶ ἐφήβ]ων ἐνδό-
5	Ν Ω Σ Α Λ Ε Ι	ξως καὶ ἐπιφα]νῶς, ἀλεί-
	Ν Τ Α Δ Η	ψαντά τε τὸν πά]ντα δῆ-
	Ξ Φ Ι Λ Ο	μον πλείοσιν ἡμέραις] φιλο-
	Η Σ Α Ν	τείμως] ῆσαν-
	Α Ρ Κ Ε	τα - - - - -], ἀρκε-
10	Ρ Α Τ Η Σ	σθέντα μὲν τῇ πα]ρὰ τῆς
	Τ Ο Ψ	πόλεως αὐτ]οῦ
	Ν Δ Ε	- - - - - , τῇ]ν δὲ
	Δ Ρ Ι	ἀνάστασιν τοῦ ἀν]θρι-
	Τ Ο Σ	άντος ἐξ ἀναλώματ]ος
15	Γ Α	ιδίου ποιήσαντ]α.

111.

Fragment recently found in Yousouf's garden. Complete at the top, but the moulding is broken. Letters 25 mill. high.

ΛΙΟΝΡΟ	Αύρη]λιον 'Ρα[ύφον - - - -
ΝΤΟΝΓ	α]ντον γ[υμνασιαρχήσαντα
ΙΤΗΣΠΟΛ	τῆς πόλ[εως, καὶ τῶν νέων καὶ
ΕΦΗΒΩΝΑΛΕ	ἐφήβων, ἀλε[ίψαντα τὸν δῆμον
5 Ι ΟΤΕΙΜΩΓ	φ]ι[λ]οτείμως - - - - -

The restoration does not take into consideration the Ι at the beginning of line 3.

112.

The lower right-hand corner of a similar stele. Letters 24 mill. high. It may form part of the same stele as the preceding, but the apices of the letters appeared to me to be more pronounced.

ΗΕ
ἐψηφισ]ΜΕΝΗΕ
ΤΑΠΑ
ΤΗ

113.

Another fragment with somewhat similar characters. Height of the letters, 26 mill. Broken on all sides.

ΩΕΚΑΙΦ	- - - ἐνδόξ]ως καὶ φ-
ΛΠΑΝΤΑΠΟ	ιλοτείμ](ως) πάντα πο-
ΕΛΛΙΩΝΗΕΑΝ	ρίσαντα - -] ἐλαιωνήσαν-
ΩΝΗΕΑΝΤ	τα - - - σειτ]ωνήσαντ[α.

114.

In the house of Yousouf. Published by Hauvette-Besnault and Dubois, No. 21. I could not find it.

ΥΣΓΥΜΝΑΣΙΑΡΧΩΝΚΑΙΝΙΚΑΝΩΡ
ΑΓΗΣΙΑΥΡΟΓΥΜΝΑΣΙΑΡΧΩΝ
ΝΕΟΙΣΚΑΙΤΩΙΔΑΜΩΙ

‘Ο δεῖνα - - - ε]νς γυμνασιαρχῶν καὶ Νικάνωρ
 ‘Αγησία ὑπογυμνασιαρχῶν
 τοῖς] νέοις καὶ τῷ δάμῳ.

115.

From C. I. G. No. 2503. In the fortress.

‘Ο δᾱμος ἀνέθηκε | ‘Αναξίκληαν Εὐαί(ω)νος, | γυναῖκα δὲ Χαρμύλου
 τοῦ | Χαρμύλου, ἀρετᾱς ἕνεκα καὶ | σωφροσύνας καὶ τᾱς ποτὶ | τὸν
 ἄνδρα αὐτᾱς εὐνοίας.

116.

From C. I. G. No. 2504. In the fortress.

‘Α βουλὰ καὶ ὁ δᾱμος | ἐτείμασαν Σουητω|νίαν, Γαῖου θυγατέρα, |
 Πρεῖμαν, ζήσασαν | σωφρόνως καὶ κοσ|μίως, διὰ τε τὰν αὐτᾱς | ἀρετὰν
 καὶ διὰ τὰν ἐς | τὸν πατέρα αὐτᾱς | Σουητῶνιον ‘Ερμί|αν εὖνοϊαν,
 τειμᾱς χάριν.

117.

From C. I. G. No. 2506. In the same place as the preceding.

ΟΔΑΜΟΣ
 ΥΠΟΜΠΟΥΣ

‘Ο δᾱμος
 Ε]νδόμπου σ - - -

118.

From C. I. G. No. 2505 (after Vilhoison).

‘Αγαθῇ(ι) Τύχη(ι). ‘Α βουλὰ τῶν Κ(ῳ)ων τὸν ἀνδριάντα.

Vilhoison gives Κείων. The expression ‘Α βουλὰ τῶν Κῳων does not occur elsewhere, and I am inclined to doubt it.

line 1. Several preceding lines are evidently missing. Line 1 probably contains the name, and father's name, of the person honoured. I can think of nothing to suit the *ductus litterarum* except 'Εσπέρου. Σεβαστῇ 'Ρέα is possibly Agrippina the wife of Claudius: see Eckhel, *Pierres gravées du musée de Vienne*, pl. vii. For the σύστημα τῶν πρεσβυτέρων or γερουσία, see Benndorf, *Lykia*, p. 72.

120.

In the floor of the church of 'Αγία Παρασκευή. Height 54 cm., width 55 cm. Apparently imperfect below. Letters deeply engraved, but much worn; no trace of apices. Published, *C. I. G.* No. 2507 (after Galland), and *Pandora*, xix. p. 46.

Η]ΓΕΡΟΥΣΙΑΕΤΕΙ
 ΜΗ]ΣΕΝΓΑΙΟΝΟΥΑ
 ΛΕΡΙ]ΟΝΟΥΑΠΤΙΑΝΟ[Ν
 Α]ΝΔΡΙΑΝΤΟΣΑΝΑ
 5 ΣΤ]ΑΣΙΠΟΙΗΣΑ
 Μ]ΕΝΗΣΤΗΝΑΝΑ
 ΘΕΣΙΝΤΟΥΑΝΔΡ[Ι
 Α]ΝΤΟΣΤΗΣΑΔΕ[Λ
 ΦΗ]ΣΛΥΤ . . ΟΥ

I bracket in the Uncial text the letters which are no longer visible. The copy of the *Corpus* does not give the lines correctly. In line 5 Galland read ΣΤΑΣΕΙ, in line 9 ΑΥΤΟΥ.

'Η γερουσία ἐτεί-
 μησεν Γάϊον Οὐα-
 λέριον Οὐλπιανὸν
 ἀνδριάντος ἀνα-
 5 στάσ(ε)ι, ποιησα-
 μένης τὴν ἀνά-
 θεσιν τοῦ ἀνδρι-
 άντος τῆς ἀδελ-
 φῆς (α)ὐτ[οῦ] Οὐ - -
 - - - - -

121.

In the house of the painter. Fragment measuring 19 × 26 cm.

ΗΓΕΡΟΥΣ
ΑΝΔΡΙΑΝΤΟ
ΗΔΕΙΑΝΖΗ
ΓΑΤΕΡΑΦΑΥ

Ἡ γεροῦς[α ἐτίμησεν
ἀνδριάντ[ας ἀναστάσει
Ἡδεῖαν Ζη[ν θυ-
γατέρα, Φαῖ[στ - - -

122.

Fragment.

ΤΕΛΟΥΜ
ΜΕΝΑΡΧΙΠ
ΕΡΤΙΝΙΟ
ΤΑΣΤΑΘΕΝ
ΙΟΝΤ

5

Line 2: μὲν Ἀρχιπ[πο - - -

Line 3: Στ]ερτίνιος

Line 4: κα]τασταθέν[τ - - -

Line 5: γυμνά]σιον τ - - -

123.

Broken on all sides. Letters $3\frac{1}{2}$ cm. in height.

Ι ΕΝ
ΟΝΩΝ
ΥΤΙΤΟΣ
ΝΣΥΝΚΛΗ
5 ΨΣΔΩΡΕΑΛ
ΟΣΕΝΑΣ

- - - ονων

- - - - Τίτος

τῇ]ν σύνκλη[τον

- - os δωρεάν

- - os ἐν ἀσ[τει?

124.

In a street of the suburb Aspa; partly buried. Length 57 cm. Very well engraved: the letters have small apices: Π is thus shaped.

ΓΓΕΝΕΙΣΤΟΙΑΠΟΟΝΑΣΙΚΛΕΥΣ
ΟΥΧΑΡΙΚΛΕΙΤΟΥΚΥΝΝΙΔΑΕΥΚΛΕΙΤΟΥ
-Α' ΕΥΣΓΥΝΑΙΚΑΘΕΟΙΣ

Ἐγγενεῖς τοῖ ἀπὸ Ὀνασικλεῦς
τοῦ Χαρικλείου Κυννίδα Εὐκλείου
(τὰν) [Ὀνασικλ]εῦς γυναῖκα, Θεοῖς.

Ἐγγενεῖς = οἱ ἐντὸς τοῦ γένους, the descendants of Onasicles in the male line.

125.

Under the plane tree. Length 77 cm., height 20 cm. Published by Rayet, No. 2. Letters: Α Μ Π. No space before ΘΕΟΙΣ.

Εἰρηναῖος Εὐάρτου Εὐάρτον Ἀχελῶα
ιερατεύσαντα Ἀπόλλωνος Δαλίου καὶ Διὸς
Πολιέως καὶ Ἀθάνας καὶ Δωδέκα Θεῶν καὶ
μοναρχήσαντα, Θεοῖς.

Are the different priesthoods cited in order of precedence, or in chronological order?

126.

In the house of George Joannides. Broken above, right and left. Height 10 cm., width 22 cm. Published by Hauvette-Besnault and Dubois, No. 22.

ΙΛΤ]ΙΑΔΗΝΛ
ΥΠΟΦΟΙΝΙΚΗΣ[/
ΙΙΛΤΙΑΔΟΥΤΟΝ
ΤΗΝΚΑΙΣΩΤΗΡ/

The letters in brackets are taken from the first editors.

Μ]ιλτιάδην Ζ[ήν-
ωνος Τριπολίτην] (ἀ)πὸ Φοινίκης [ἀ-
πελεύθεροι οἱ] Μιλτιάδου τὸν
ἐαυτῶν εὐεργέ]την καὶ σωτήρ(α).

In line 2 possibly Λαοδικέα.

127.

In the same tower as No. 58. Half basis. Height 27 cm., length 72 cm.

ΦΙΛΩΝΙΔΑΣ
ΘΥΓΑΤΡΙΔΗΝΚΛΗ
Ο Ε

Φιλωνίδας [τοῦ δαίμονος τὴν
θυγατριδὴν Κλη - - - - -
Θεοῖς.

128.

Church of Παναγία τῆς Τάρσου (see No. 103). Large block of marble. Height 95 cm., width 72 cm. The inscribed side has been recently destroyed. All that remains of the inscription is—

ΥΜΙ
ΛΛΑ

Below in smaller letters.

ΛΑΧΟΣ ΠΑΡΙ

When I first visited Cos in 1886 some one gave me a paper with a few copies of inscriptions. Among them is No. 103, and, immediately below it, what is evidently a copy from this marble when it was less damaged. It is as follows:

ΤΙΤΟΝΤΙΤΟΥΚΟΙΙΜ · ΓΟΝ
ΑΓΟΝΥΠΑΤΟΝ
ΝΑΡΕΤΑΣΕΝΕΚΑ
ΠΑΘΙΑΣΤΑΣΕΙΣΑΥΤΟΝ
ΥΜΜΑΧΟΣΚΑΙΤΟΣ
ΑΑΑΝΑΣ

5

ΛΑΧΟΣ ΠΑΡΙ
ΝΑ

'Ο δᾶμος ὁ Κόων] Τίτον Τίτου Κοῦ[γκτι]ον,
 στρατ]αγὸν ὑπατον
 'Ρωμαίων, ἀρετᾶς ἕνεκα
 καὶ καλοκα] (γ)αθίας τᾶς εἰς αὐτὸν
 5 καὶ τὸς σ]υμμάχους καὶ τὸς
 'Ε]λλανας.
 - - - μαχος Πάριος
 [ἐποίησεν].

Base of a statue of T. Quinctius Flamininus, erected by the Coans.
 Cp. C. I. G. 1325.

129.

Now in Symi; brought from Cos. Published by Gardner, No. 14. Stone (not marble). Height 27 cm., width 35 cm. The stone has been, at some time, chiselled with a view of effacing the inscription; this makes it difficult to read.

ΕΚΓΟΝΟΣ ΔΕ ΜΑΙΛΕ / ΕΙΠΗ ΙΙΙ
 ΑΛΕΞΑΝΔΡΟΥ ΤΡΑΓΩΔΟΥ ΠΑΡΑΛΔΟ
 ΖΟΥ ΠΕΡΙΟΔΟΝΕΙΚΟΥ ΜΟΝΑΡΧΗΣΑΣ
 ΤΟΥ ΤΕ ΣΤΟΛΟΥ ΙΤΩΝΝΑΥΓΗ
 5 ΓΩΝΤΩ ΑΥΤΩ ΕΙΕΠΙΦΑΝΩΣ ΔΙΑ
 ΤΕ ΟΙΝΩΝ ΘΕΣΕΩΝ ΚΑΙ ΔΙΑ ΕΠΙΛΟΣΕ
 ὧν τῶν ἰ αὐτῶν ἔ(τ)ει ἐπιφανῶς διὰ
 ΣΑΝΤΟΣ ΤΟΥ ΘΕΙΟΥ ΑΥΤΟΥ ΑΥΡ
 ΕΥΦΡΟΣΥΝΟΥ ΒΥΧΕΙΛΙΩΝΑΤ
 10 ΝΑΗΤΙΟΜΗΣΑΝΤΟ ΠΑΡΑΧΡΗΜΑ
 ΓΩΣΙΛΙΑΓΩ / ΥΤΟΥ ΕΠΙΜΓΛΗ
 Τ ὧν τῶν ἰ αὐτῶν ἔ(τ)ει ἐπιφανῶς διὰ

ἔκγονος δὲ Μ. (Αὐ.) - - - - -
 'Αλεξάνδρου τραγῳδοῦ παρ(α)δό-
 (ξ)ου περιοδονείκου, μοναρχήσας
 τοῦ τε στόλου καὶ τῶν ναυπη-
 5 γῶν τῶ(ι) αὐτῶ(ι) ἔ(τ)ει ἐπιφανῶς διὰ
 τε οἴνων θέσε(ω)ν καὶ διὰ ἐπιδόσε-
 (ος ἀ)ργυρι[ων] ἀνιέρωσιν ποιή-
 σαντος τοῦ θείου αὐτοῦ Αὐρ.

Εὐφροσύνου β. (δηναρίων) χειλίων, ἀτ[ι-
 10 να ἡ(ρ)ι(θ)μήσαντο παραχρήμα
 τὰ (φ)ιλ(τ)ά(τ)ω (α)ὐτοῦ ἐπιμ(ε)λη-
 τ[ὰ] (Ζώ)πυρος (Ε)ὐ(με)ρι - - -

I do not think there is any doubt that *μοναρχήσας* in line 3 is right but it is quite inexplicable to me.

Line 7: we might restore ἀργυρί[ου, τ]ὰν ἰέρωσιν.

Line 11: τὰ φιλάτω κ.τ.λ. may be either dual or dative singular. I think very probably the former.

130.

Built into the outer wall of the house of Hadji Manola, in one of the streets of the town; seemingly imperfect at the top. Beneath there is a considerable vacant space. Width 54 cm., height of inscribed portion 36½ cm.

ΙΑΝΜΑΤΕΡΑΛΕΥΚΙΟΥΙΟΥ
 ΝΙΟΥΛΕΥΚΙΟΥΥΙΟΥΒΑΣΣΟ
 ΟΥΛΕΡΙΑΝΟΥΔΑΜΟΥΥΙΟΥ
 ΦΙΛΟΚΑΙΣΑΡΟΣΙΕΡΕΩΣΑΣΚΛΑ
 5 ΠΙΟΥΚΑΙΣΑΡΟΣΛΕΥΚΙΟΣΚΟΣ
 ΣΙΝΙΟΣΓΝΩΡΙΜΟΣΦΙΛΟΚΑΙ
 ΣΑΡΤΑΝΕΑΥΤΟ.ΟΡΕΨΑΣΑΝ
 ΜΝΑΜΑΣΚΑΙΕΥΧΑΡΙΣΤΙΑΣ
 ΤΑΣΕΣΑΥΤΑΝ

 (ι)αν, ματέρα Λευκίου (Κοσ)[σι-
 νίου, Λευκίου υἱοῦ, Βάσσο]υ
 Οὐ(α)λεριανοῦ, δάμου υἱοῦ,
 φιλοκαίσαρος, ιερέως Ἀσκλ(α)-
 5 πιοῦ Καίσαρος, Λεύκιος Κοσ-
 σίνιος Γνώριμος, φιλόκαι-
 σαρ, τὰν ἑαυτοῦ] (θ)ρέψασαν
 μνάμας καὶ εὐχαριστίας
 τὰς ἐς αὐτὰν.

In line 3 ΟΥΛΗ for ΟΥΑΛΗ may be my own mistake. For Ἀσκληπιδὲς Καίσαρ, see No. 92.

131.

From Dubois, *Bull. Hell.* vii. p. 480, No. 3. I could not find it. Round altar.

Αὔλον Σήϊον, Αὔλου νῖόν, Οὐᾶρον
 οἱ θρεπτοὶ καὶ αἱ θρεπταὶ καὶ
 οἱ λοιποὶ πάντες ἀγωνο-
 θετήσαντα ἐπιφανέστατα Ἰ,
 5 δειπνήσαντα τὴν πόλιν, τὸ(ν) ἑαυ-
 τῶν κοινὸν πάντων ἡμῶν θρέψαντα,
 εὐχαριστίας ἔνεκεν.

Either there is some mistake in Dubois' reading, or the last clause is very awkwardly expressed, either ἑαυτῶν or πάντων ἡμῶν being superfluous.

132.

Garden of Mr. Nicolaïdes. Basis, broken at the top, complete at the bottom. Height 83 cm., width 48 cm., height of letters 4 cm.

	ΙΟ	- - - - - ἐτ-
	ΛΝΙΚ	ίμασ]αν ἐκ[όνι
	ΤΑΝΕΑΙ	χαλκᾶ(ι)] τὰν ἐα[υτῶν
	ΡΓΕΤΙΝ	εὐε]ργέτιν.
5	ΓΑΙΔΙΑΒ	· · · · · ται διὰ β[ίου
	ΛΤΙΑΜΟΔΕΛ	· · · · · ατια Μοδέσ-
	ΤΑ	τα
	ΚΕΝΙΕΡΩΣΥ	· · · · · κεν ἱερωσύ-
	ΛΑΚΑΙΟΔΑ	ναν ἀ βου]λὰ καὶ ὁ δα-
10	ΟΣ	μ]ος.

As lines 7 and 10 (and probably line 4) are complete on the right, the whole must be restored according to the scheme given above. It is evidently not an honorary inscription of the ordinary type. I am tempted to suggest ἱεράσε]ται διὰ βίου in line 5, and ἀπέδω]κεν ἱερωσύ]ναν in lines 8-9: in this case the document would perhaps relate to the deification of some empress.

133.

In a well; at some depth, and difficult to read.

ΗΝΚΛΕΙΝΟΥ	- - - ην Κλείνου
ΙΚΟΜΗΔΟΥ	ἡ δεῖνα Ν]ικομήδου[s
ΕΙ ΚΟΤΑΕΑΥ	εὐεργ]ε[τη]κότα ἐαυ[τ-
ΛΚΛΙΕΙΙΙΘΙΟ	ἀν - - - ω]s, καὶ ἐ[πι]θ·ο
5 ΦΙΛΟΣΤΟΡΓΩΣ	- - - φιλοστέργως,
ΕΝΚΑΙΕΥΝΟ	ἀρετᾶς ἐνεκ]εν καὶ εὐνο[ί-
ΕΣΑΥΤΑΙΙ	ας τᾶς] ἐς αὐτάν.

Line 4: my first copy gave ΟΡΟ.

134.

From the paper referred to under No. 128.

ΕΙΡΗΝΑΙΟΞ	Εἰρηναῖος - - - -
ΑΙΟΝΙΟΥΑΙΟΝ	Γ]άιον ᾿Ιούλιον, [τοῦ δεινός
ΥΙΟΝ ΘΕΞ	υῖόν, Θεο - - - - ,
ΤΟΝΕΑΥ	τὸν ἐαυ[τοῦ] - - - - ,
5 ΕΥΧΑΡΙΣΤ.	εὐχαριστ[ίας] ἔνεκεν.

135.

From Ross, *Hellenika*, p. 97, No. 22. On one side of a hexagonal column. Letters A Ψ Ω. It is also published in the *Corpus* (No. 2045) under Constantinople.

	Τιβέριον
	Κλαύδιον
	᾿Αλκιδάμου
	Τύλλον
5	᾿Ιουλιανὸν
	Σπεδιανὸν
	᾿Αλλιανὸν
	Βαιβία
	Σεβήρα
10	Ματρῶνα
	τὸν
	γλυκύτατον
	ἄνδρα.

Line 3: the *Corpus* copy gives ΑΛΚΙΔΑΜΟΥ, Ross ΑΛΚΙΔΑΜΟΝ.

Line 7: 'perhaps 'Αμιαδόν' (R). For the names cp. No. 103, which is also on a hexagonal column. This comes probably from the same site.

136.

House of the painter. Fragment.

ΛΔΥΠΟ
ΑΓΩΝΟΘ
ΤΟΥ

- - - -
ἀγωνοβ[έ]-
του.

The second line is written in a groove. Possibly 'Α(λ)ύπου in line 1.

137.

Near the church of Παναγία τῆς Τάρσου. Basis. Dimensions, 78 x 40 cm. The inscribed side is much worn.

ΟΥΜΟΝΟΝ ΟΝΑΣΩΧΡΥΣΕΑΚΩ
Υ·ΙΝΟ·Κ ΜΟΣΟΙΚΟΣΕΧΕΙ
ΑΛΛΙΔΕΚΑΙΘ ΟΙΔΙΜΟΣΑΛΕΑΝΕΤΕΙΛΕ
Δ_ΑΦΙΣΕΡΕΙΜΟΥ·ΑΝ . . . Α·ΟΟΛΥΜΠΙΑΔΩΝ
5 ΚΑΙΟ < ΣΚΡΑΤΕΤΕΥΚΕ
P

The condition of the stone does not enable me to say if line 1 is complete at the end, but I think so.

Οὐ μόνον [ἀθλητῆρας ἀμύμ]ονας, ὃ χρυσέα Κῶ,
ὑ[μ]ῖν α[ύ]κ[·] φαίδι]μος οἶκος ἔχει,
(ἀ)λλ' ἶδε καὶ θ[·] ἀ]οίδιμος ἄ(δ)ε ἀνέτειλε,
Δ[έ]λφισ ἐπεὶ Μου[σ]ᾶν [ῥ]ψ[α]τ]ο 'Ολυμπιάδων
5 καὶ - - - - - σκρα τέτευ(χ)ε

Only line 4 can be restored with any certainty. Delphis is a poet; he may be the Δέλφισ Φιλίνου of No. 10: in this case line 1 may refer to the athletic successes of Philinus of Cos. With ὃ χρυσέα Κῶ, ὑμῖν, cp. Call. *Lav. Pall.* 45 σήμερον, Ἄργος, πίνετε. With line 4, cp. *A. P.* xvi. 7 αἰεζῶων ἀψάμενος Χαρίτων. Possibly, in line 1, we should restore τὰς κίονας; the ἄδε of line 3 would then be ἄδε ἀ κίων.

Nos. 138-141 are possibly all tomb-stones of gladiators, and should rather have been classed with the sepulchral inscriptions. Cp. No. 312. See *Addenda*.

138.

Relief from Cos; formerly at Symi, but now sold¹. Thus described, from a sketch, by Gardner, *Hellenic Journal*, vi. p. 259:—

'It represents two gladiators; one of them stands upon a basis on which is inscribed:

ΑΠΕΛΥΘΗ	ἀπελύθη
- ΕΞΩ	ἐξω
ΛΟΥΔΟΥ	λούδου

i. e. 'donatus rude.'

He is clad in a close-fitting jerkin, and in his left hand holds a trident and rudis (?); his right is raised and apparently holds a round object; between his feet is an object which may be a net, as he seems to be a retiarius. To the right of his head, which has long hair, is the name . . . ΚΡΙΤΟΣ. The other man (probably a *secutor*), armed with sword, shield, and helmet, charges up a slope towards the first, from the right. Over his head is inscribed ΜΑΡΙΣΚΟΣ.'

139.

At Symi. Described by Gardner, *ibid*.

A gladiator, armed with a short sword and helmet, and large shield, turned to the right. On each side of his head:

ΔΡΟΣ	(Head.)	ΙΝΟΣ	Δροσῖνος.
------	---------	------	-----------

140.

At Cos, in the garden of Anast. Platanista. An almost exactly similar relief. Dimensions, 52 x 34 cm.

On each side of the gladiator's head:

ΗΡΑΚΛΕΙ	(Head.)	ΔΗΣ	'Ηρακλείδης.
---------	---------	-----	--------------

These two gladiators seem to be *Samnites*.

¹ Now at Trieste; figured and described *Athen. Mith.* xv. p. 162. The first gladiator holds a trident, and dagger, not rudis.

141.

Outside the church of the Παναγία Γοργοπέτη. Published C. I. G. 2511. The inscription is complete.

Φ Α Μ Ι Λ Ι Α Μ Ο Ν Ο
 Μ Α Χ Ω Ν Κ Α Ι Υ Π Τ Ο
 Μ Η Η Μ Α Κ Υ Ν Η Γ Ε
 Σ Ι Ω Ν Ν Ε Μ Ε Ρ Ι Ο Υ
 5 Κ Α Σ Τ Ρ Ι Κ Ι Ο Υ Θ
 Λ Ε Υ Κ Ι Ο Υ Π Α Κ Ω
 Ν Ι Α Ν Ο Υ Α Σ Ι Α Ρ Χ Ο Υ
 Κ Α Ι Α Υ Ρ Η Λ Ι Α Σ Θ
 Σ Α Π Φ Ο Υ Σ Π Λ Α
 10 Τ Ω Ν Ο Σ Λ Ι Κ Ι Ν Ν Ι Α
 Ν Η Σ Α Ρ Χ Ι Ε Ρ Ε Ι Η Σ
 Γ Υ Ν Α Ι Κ Ο Σ Α Υ Τ Ο Υ

Φαμίλια μονομάχων καὶ ὑπόμνημα κυνηγεσίων Νεμερίου | Κ σ-
 τρικίου, | Λευκίου, Πακωνιανού, Ἀσιάρχου, | καὶ Αὐρηλίας | Σαπφούς,
 Πλάτωνος, Λικιννιανῆς, ἀρχιερέως, | γυναικὸς αὐτοῦ.

Compare the similar inscriptions C. I. G. No. 3213 (Smyrna), No. 3677 (Cyzicus), and *Add. II.* p. 1028 (Mytilene).

This inscription is quoted by Friedländer, *Sittengeschichte Roms*, ii. p. 557, who agrees with Biagi in thinking that it is from a common tomb of these gladiators, and compares C. I. G. No. 3942. But see Mommsen, *Eph. Epigr.* vii, p. 404.

142.

In a wind-mill. From Pantelidia, *Pandora*, xvii. p. 451. I could not find it.

ΤΙΒΕΡΙΟΣ	Τιβέριος
ΚΛΑΥΔΙΟΣ	Κλαύδιος
ΟΚΤΑΙΣ	Ὀκταΐϊος
ΒΙΒΕΙ	Βιβεί-
ΝΟC	νος.

143.

Small fragment, broken on all sides.

ΥΛ
ΑΝΤΩ
ΠΟΛΛΩΝΙ

'Α]πολλωνι is in smaller letters: possibly part of a name, 'Α]πολλώνι[ος, and perhaps an artist's signature.

144.

On a stone built into a wall near the cemetery.

ΣΕΙΣΜΟΥ

145.

Small fragment, in a wall near the last.

ΝΤΟ
ΙΟΙΑ
Ν

146.

Fragment in a wall in the town.

ΚΡΙ
εύχ]ΑΡΙ> [τήριον
Α Ο Α[νδ-
ΤΟΙΣ

147.

Fragment of blue marble. Thickness $9\frac{1}{2}$ cm. The letters of line 2 are much larger than those of line 1.

ΛΦΒΟ[δότη
ΣΤΙ

VI.

TERMINI, &c.

148.

Built into a well on the lower road to Haleia, about a mile west of the parallel of the village of Kermeti, and about ten minutes' walk from the sea. Marble boundary-stone. Height 90 cm., width 32 cm., height of inscription 22 cm. The lower part of the stone left rough, and intended to be sunk in the ground.

ΗΟΡΟΖΙΛΜ	'Ορος (τε)μ-
ΕΝΟΣΑΘΗΝ	ένος 'Αθην-
ΑΣΑΘΗΝΩΝ	ās 'Αθηνῶν
ΜΕΔΕΟΣΗΣ	μεδέουσης.

It is remarkable that the oldest inscription from Cos should be Athenian. Mr. Foucart, to whom I communicated this, calls my attention to an almost similar stone from Samos: *C. I. G.* 2246. The designation of Athena 'Αθηνῶν μεδέουσα is not in common use at Athens. Plutarch (*Themist.* x) says that the Athenians, by the advice of Themistocles, consecrated their town to 'Αθηρῇ τῇ 'Αθηναίων or 'Αθηνῶν μεδέουσα. Mr. Foucart is of opinion that this stone may have been brought from Samos, and assigns it to the end of the fifth century. If it belongs to Cos it must be of a date after the battle of Cnidus.

The double use of the Η is especially common at Athens in the case of termini, and may have been continued after the end of the fifth century. Mr. Foucart (*Bull. Hell.* xii. p. 153) has published an Athenian decree from the island of Carpathus, in which the Eteocarpithii are thanked for giving a cypress tree for use in the construction of the temple of Athena τῆς 'Αθηνῆς μεδέουσης. He assigns this

decree to one of the years immediately following the battle of Cnidus and supposes the temple to be that of Athena Polias at Athens. If there were any certainty that our boundary-stone belonged to Cos, I should be inclined to think that the temple mentioned in the Carpathian decree was one built or designed to be built in Carpathos or Rhodes by the Athenians at this date. In any case the cypress was probably never used for the purpose for which it was destined. I think that the clause added at the end of the decree must be restored in the sense that the cypress was ceded by the Athenian to the Lindian Athena, τὴν Ἀθηναῖαν δὲ τὴν Λινδ[ίαν, διδόσῃς] τῆς ἐν Ἀθηναίο[ις] θεᾶς, κτᾶσθα]; τὴν κ[υ]πάριστον, or something similar.

149.

In the old church of St. John in the garden of Anastasios Platanista. Height 65 cm., width 25 cm. Published, *Pandora*, xix. p. 46, No. 13, and subsequently by Hauvette-Besnault and Dubois, No. 12.

ΔΙΟΣΙΚΕΣΙΟΥ
ΣΙΜΩΝΙΔΑΝ

Διὸς Ἰκεσίου Σιμωνιδᾶν.

150.

In the same place. Height 35 cm., width 35 cm. Published, *Pandora*, *ibid.* No. 11; Hauvette-Besnault and Dubois, *ibid.* No. 13; Cauer, *Delectus*, No. 159.

ΙΟΦΑΤΡΙΟ
ΑΘΑΝΑΙΑΣ
ΕΥΡΥΑΝΑΚΤ
ΔΑΝ

Διὸς Φατρί[ου καὶ] Ἀθαναίας Εὐρυνακτ[ίδαν].

We learn from No. 384 that the altars of the different γένη or phratritiae belonging to one tribe (βῶμοι πατριοί) stood near each other, and this is confirmed by the present juxtaposition of these two stones.

For the Εὐρυνακτῖδαι cp. Rangabé, *Ant. Hell.* No. 1194 (Melos). Εὐρυνακτῖδαν is there engraved on a large black stone, probably similar to the following.

151.

Near the Παναγία τῆς Τάφου, on the visible face of a large dark-coloured stone. The stone is partially buried, but the inscription is complete.

ΑΝΔΡΟΜΝΗ ΚΑΡΙΝ
ΣΤΟΡΙΔΑΝ ΔΑΝ

Ἀνδρομνη-
στοριδᾶν

Καριν-
δᾶν.

Evidently the names of two γένη. The stone may be part of an altar. It is scarcely probable that Καρινδᾶν is a mistake for Καρινιδᾶν.

152.

At Symi. Height 34 cm., width 17 cm. Published by Gardner, No. 11. Slight apices.

ΕΤΕΡ/
ΘΗΝΑΙΔΟ
ΤΑΣΕΠΙΤΥ
ΧΑΝΟΝΤΟΣ
5 ΑΛΕΞΑΝΔΡΙ
ΔΟΣΑΣΚΥΡΙ
ΟΣΟΥΙΟΣΔΙΟ
ΝΥΣΙΟΣΕΥΦ
ΡΟΣΥΝΟΣΚ
10 ΟΛΟΦΩΝΙΟΣ
ΓΛΑΤΟΣΠΟΔ
ΑΣΙΔΤΟ/
ΕΜΑΚΟΣΜΕ
ΧΡΙΤΑΣΧΑ
15 ΡΑΔΡΑΣ.

- - - - - ετερ[α
· Ἀ](θ)ηναῖδο-
ς] τὰς Ἐπιτυ-
γχανοντος
5 Ἀλεξανδρί-
δος, ἃς κύρι-
ος ὁ υἱὸς Διο-

10 νύσιος Εύφ-
 ρόσυνος Κ-
 ολοφάνιος·
 πλάτος πῶδ-
 ας ἰδ, τὸ δ-
 ἐ μᾶκος μέ-
 χρι τᾶς χα-
 15 ράδρας.

Boundary-stone of a small piece of land: in line 1 probably not *ἐτέρα* (we should expect *ἀτέρα*), but *ἀμετέρ*[a | s or σφ] *ἐτέρ*[a | s].

153.

On a large block of marble (94 × 51 cm.) in a tank near the church of St. John. Height of letters 10 cm.

ΟΡΟΣ

154.

On a stone in a tank, on the road to Lampe.

ΟΡΟΣ
 ΟΔΟΥ

VII.

SEPULCHRAL.

Nos. 155-161 are the boundary-stones of private burial-places: Nos. 162 and 163 belong to the doors of tombs: then follow the tomb-stones arranged according to their forms, in six classes:—

- CLASS A. Nos. 164-191.
- CLASS B. Nos. 192-197.
- CLASS C. Nos. 198-204.
- CLASS D. Nos. 205-229.
- CLASS E. Nos. 230-249.
- CLASS F. Nos. 250-325.

A reference to similar forms from the demes is given under each class.

I regret to say that, in copying the inscriptions, I did not bear this principle in mind, so that I have not in my notes the materials for a more accurate and detailed classification.

It will be seen that most of the tomb-stones from the city of Cos are of a late period. The earliest necropolis was probably situated on the spurs of the hills to the south of the town. I saw in 1886 a tall stele found there, which is now built into Mr. Nicolaidis' house, so that the inscription is concealed. The letters struck me at the time as being of the third or fourth century B.C. In a tomb cut in the rock in this neighbourhood, and recently cleared out, were found portions of a panathenaic amphora and other pottery, probably of the third century. The metrical epitaph No. 218, and the stele No. 277, which are not later than the first half of the second century, come from this region. It is impossible to tell from what place the

epitaphs of foreigners engraved on large square blocks (Nos. 209-215), which seem to date from the third century, have been brought, and the same is the case with regard to two stelae of relatively early date now existing in the town (Nos. 291, 298).

The great mass of the sepulchral inscriptions, including Classes A, B, and E, and the boundary-stones Nos. 155-161, belong to the later necropolis on the west of the town, a large proportion coming from the village of Kermeti. Nearly all the stones from Kermeti are of late date (the first century B.C., and imperial times). No. 225 (third or fourth century B.C.), No. 262, and No. 267 are the only exceptions. The round altars of Class A were probably used extensively as tomb-stones as early at least as the beginning of the second century B.C.: such was the case in Rhodes and Delos (Rheneia). Here at Cos on the earlier and more ornate examples (see Nos. 164, 185) the original inscriptions have almost always been erased.

Although the majority of the tomb-stones from the demes are also of late date, there are one or two which are earlier than any from the town. Nos. 379, 420, and 431 seem to belong to the fourth century B.C., Nos. 342, 354, and 375 to the third.

155.

Village of Kermeti. In the outer wall of a house, at some height. Boundary stone, the lower part left rough.

ΡΟΣΘΗΚΑΙΝΙ
ΘΙΑΣΟΥΑΦΡΟ
ΔΙΣΙΑΣΤΑΝ
ΤΩΝΣΥΝΕΥ
ΤΥΧΩΙ

Ὁρος θηκαίων(ν) θιάσου Ἀφροδισιαστῶν τῶν σὺν Εὐτύχῳ.

This and the four following inscriptions, with the exception of No. 159, were all found in the village of Kermeti, which occupies part of the site of the later necropolis of the ancient city. We have two similar boundary-stones from the burial grounds of individuals (Nos. 160, 161). The general use of the word *θηκαίων* seems to be peculiar to Cos. *Θηκίον* occurs in a Christian inscription from Melos, *C. I. G.* 9288. *Ὁπος θήκης* is common at Athens.

We already knew that these guilds in some cases met the expenses of the burial of members. See Foucart, *Ass. Rel.* p. 46, and Martha,

Bull. Hell. iv. p. 140 ff. Mr. Martha has there published a Rhodian inscription which mentions the donation to a society of eraniasts of a piece of ground ἐς τάφια. He understands this, I do not quite know for what reason, to mean that the annual rent of the ground is to go towards burial expenses. Whether his interpretation of the phrase is right or wrong, the general distinction which he draws between Greek θίασοι and the Roman burial societies—the *cultores Jovis, cultores Herculis*, &c.—cannot be maintained. The Roman societies either provided a grave, or money for the purchase of one. The same was the case in Greece: the form of the epitaphs from Tanagra, of which Martha quotes one (*ibid.* p. 141), shews that there money was provided: here at Cos we have a number of small clubs, each owning a piece of ground for the interment of members. This was probably their most important, if not their only, purpose. Did the large Rhodian guilds possess common burial-grounds? In the decree of the Haliastae in honour of Dionysodorus (C. I. G. 2525 b) it is ordered that after his death his tomb is to be annually crowned. The passage runs thus—τὸ ἐξαυρούμενον . . . καταχρείσθων τοὶ ἄρχοντες εἰς τὸν στέφανον τὸν ἀναγορευόμενον ἐπὶ τάφοις . . . καὶ στεφανούντω αὐτοῦ τὸ μνημεῖον: above we have—τὸν ἀναγορευόντων καὶ στεφάνωσιν ἐπὶ τῶν τάφων. Here the plural οἱ τάφοι, as distinguished from τὸ μνημεῖον αὐτοῦ, may mean the family vault of Dionysodorus, but it more probably means the common burying-place of the members of the society.

These five inscriptions may date from the first century B. C., to the second A. D. No. 157 is apparently the latest. No. 158 is so badly written that it is impossible to date it.

158.

At Kermeti. In the courtyard of a house at the west end of the village. Similar boundary stone. Height 57 cm., width 38 cm.

ΟΙ ΟΣΘΗΚΑΙΩΙ
ΘΙΑΣΟΥΕΡΜΑΙΣΤ
ΤΩΝΣΥΝΝΙΚΗΦΟΡ
ΤΩΕΡΜΑΙΟΥΛΑΟΔΙ
ΚΕΩΣ

“Ο(ρ)ος θηκαίω(ν) θιάσου Ἑρμαῖστ[αν] τῶν σὺν Νικηφόρ[ω(ι)] τῶ(ι)
Ἑρμαίου Λαοδικέως.

157.

Brought from Kermeti. The upper part only of a similar stone. Height 27 cm., width 40 cm.

ΟΡΟCΘΗΚΑΙ
ΩΝΑΘΗΝΑ
ΙCΤΑΝΤΩΝ
CΥΝΑΡΛΥΟ

*Ορος θηκαίων 'Αθηναϊστᾶν τῶν σὺν (Δ)ρ(άκ)α[ντι.

The mixed form 'Αθηναϊστᾶν shows that -ᾶν in the genitive plural is a real survival, and not a conventional Dorism.

158.

In a house at Kermeti. Very irregularly engraved.

ΟCΘΗΚΑΙΩΝ
ΑCΟΥΑΘΑΝΑ
CΤΑΝΤΩΝ
ΥΝΑΣΚΛΗ
ΙΑΔΕΙ

*Ορ]ος θηκαίων [θι]άσου 'Αθανα[ι]στᾶν τῶν [σ]ὺν 'Ασκλη[π]ιάδει.

159.

In the town of Cos. On the upper left-hand corner of a slab, from the rest of which all traces of letters have disappeared. Height 67 cm.

ΟΡΟC . . . Α
CΥΝΝ
\ΟΛ

*Ορος (θ)[ηκ](α)[ίων - - - - - στᾶν τῶν
σὺν Ν - - - - -
- - - - -

b. On the other side, below the garlands.

ΓΝ/		- - - -
ΣΗΘ	ΙΚΑ	- - - - -
ΟΦΕΛΛΙΑ	ΞΩΣΑΡΙΟΥ	Ὁφελλίας (Ξ)ωσαρίου.
Ι Η		Ζῆ(ι).

c. Above b.

ΜΑΡΙΛΕ	
ΛΑΜΠΤΑ	Μαρίας Λαμπάδος.
ΔΟΕ	Ζῆ(ι).
Ζ Η	

166.

Garden of Peridia. Similar altar. Lines 1 and 2 effaced on the left.

ΨΣΜΟΥΝΑΚΙΑΣ	- - ης Μονακίας,
ΟΥΘΥΓΑΤΡΟΣ	- - ου θυγατρός,
ΠΩΛΛΙΤΤΗΣ ΖΗ	Πωλλίττης. Ζῆ(ι).

167.

In the same garden. Similar altar. Published by Leake, No. 5 = Ross, No. 170.

ΕΙΡΗΝΑΙ
ΟΥΤΟΥ
ΜΑΚΑΡΙΝΟΥ
ΞΗΝΩΝΟΣ ΤΟΥ ΣΩΠΑΤΡΟΥ
ΚΑΙ ΕΥΨΥΧΙΑΣ ΤΑΣ ΞΗΝΩΝΟΣ
ΑΛΕΞΑΝΔΡΕΩΝ

Ειρηναίου τοῦ Μακαρίνου,
Ζήνωνος τοῦ Σωπάτρου
καὶ Εὐψυχίας τῆς Ζήνωνος
Ἀλεξανδρέων.

168.

In the same garden. Similar altar. Published by Leake, No. 8 = Ross, No 178 g.

ΑΠΟΛΛΩΝΙΟΥΤΟΥ	'Απολλωνίου του
ΦΙΛΩΝΙΔΟΥ	Φιλωνίδου.

169.

In the same garden. From Leake, No. 7. I could not find it. Form of α, Α. Similar altar.

Εὐχαρίσ(σ)του
του Εὐχαρίστου. Ζῆ(ι).

170.

In the same garden. Similar altar. Published by Leake, No. 9 = Ross, No. 178 e. Now built into a wall, so that the ends of the lines are concealed. The letters in brackets are those read by Helpman.

ΠΟΠΛΙΟΥΑ[ΟΥΙΑΝΙΟΥ	Ποπλίου 'Αουϊανίου,
ΜΑΡΚΟΥΥΙΟ[ΥΡΟΥΦΟΥ	Μάρκου υιού, 'Ρούφου.

171.

In the same garden. Similar altar. Published by Leake, No. 6 = Ross, No. 178 c. The inscription is between two fillets. The X and P of χαίρει are engraved on the fillets.

ΑΠΙΩΝ	
ΑΠΟΛΛ	'Απίων 'Απολλοδώρου
ΟΔΩΡΟΥ	'Αλεξανδρεῦ
ΑΛΕΞΑ	χαίρ[ε].
ΝΔΡΕΥ	
X AI P	

172.

On the road to Kermeti. Similar altar: the letters much effaced.

ΡΟΚ

ΡΗCΩ

173.

Similar altar.

ΚΟΙΝΤΕΦΟΥ
ΡΙΕΕΡΜΟΓΕ
ΝΗΧΡΗΣΤ
ΧΑΙΡ

*Κόιντε Φούριε Έρμογένη
χρηστ[έ] χαίρ[ε].*

174.

In the same place as No. 281. Altar with two inscriptions.

a. Below.

ΝΙΚΟΤΕΡΗ
ΝΙΚΟΣΤΡΑΤ

*Νικοτέρη
Νικοστράτ[ου].*

b. Above, less carefully engraved.

ΑΘΗΝΟΚΛΕ
ΟΥΣ ΤΟΥ
ΦΙΛΙΝΟΥ

Άθηνοκλέους του Φιλίνου.

175.

Broken altar.

ΝΙΟΥ
ΝΟΥ
ΡΟΠΙΛΙΑΣ

- - - λίου
- - - νου
΄Ροπιλίας.

176.

Outside the house of Anastasios Platanista. Similar altar.

ΑΝΟΥΒΙΩΝ
ΤΟΥ
ΔΗΜΗΤΡΙΟΥ

Ἀνουβίων τοῦ Δημητρίου.

177.

In the same place, and similar in form.

ΚΑΛΛΙΝΙΚΗΣ
ΤΗΣΗΓΕΣΤΡΑΤΟΥ
ΗΛΙΟΔΩΡΟΥΔΕ
ΓΥΝΑΙΚΟΣ

Καλλινίκης τῆς Ἡγεστράτου,
Ἡλιοδώρου δὲ γυναικός.

178.

Similar altar.

ΗΡΑΚ . . ΤΟΥ ΤΟΥ
ΤΟΥ
ΤΟΥ ΤΟΥ
ΗΡΑ . ΛΕΙ ΤΟΥ

Ἡρακ[λεί]του τοῦ
Ἡρακλείτου.
- - - - του τοῦ
Ἡρα[κ]λείτου.

179.

In the suburb of Χαλουβαδιά. From *Pandora*, xvii. p. 450. I have not seen it.
Similar altar.

a. 'Below the bulls' heads'

ΤΕΡΤΙΑΣΟΜΒΡΙ
ΚΙΑΣΛΕΥΚΙΟΥ
ΜΕΓΙΣΤΗΣ
ΛΕΥΚΙΟΣΟΜΒΡΙΚΙΟΣ
ΛΕΥΚΙΟΥΥΙΟΣ
ΤΕΡΤΙΑΣΟΜΒΡΙΚΙΑΣ
ΛΕΥΚΙΟΥΓΑΜΦΙΛΑΣ

Τερτίας Ὀμβρι-
κίας, Λευκίου,
Μεγίστης.
Λεύκιος Ὀμβρίκιος
Λευκίου υἱός.
Τερτίας Ὀμβρικίας,
Λευκίου, Παμφίλας.

b. 'Above the heads.'

ΛΕΥΚΙΕ

ΘΕΧ

180.

Near Vourina. From *Pandora*, xvii. p. 451. Now lost. Similar altar.

Νι Διονυσίου Ἀντι(ο)χεύς.

181.

From Leake, No. 31 = Ross, No. 178 f. Unknown to me. Similar form.

ΓΛΥΚΙΝΝΑ

Γλύκιννα

ΟΥΛΙΑΔΟΥ

Ουλιάδου

ΑΛΔΔΑΝΑ

Ἀλ(αβ)αν(δ)ίς.

182.

Village of Kermeti. Near the old mosque. Altar, inscribed below the garlands.

ΑΠΟΛΛΩΙΤΟΥ ΑΠΟΛ Ἀπολλῶ(ι) τοῦ Ἀπολλῶ(ι)
ΛΩΙ ΠΑΦΙΟΥ Παφίου.

The *iota adscriptum* is a blunder of the lapidary.

183.

In the same place. Inscribed below the garlands.

ΛΑΥΔΙΚΗΣ

ΤΑΣ

Λαυδίκης τᾶς Δάμα.

ΔΑΜΑ

184.

In the same place. Similar altar.

ΝΗΣΙΑΔΟΣ
ΤΑΣΑΠΟΛΛΩΝΙΟΥ

Νησιάδος τᾶς Ἀπολλωνίου.

185.

In the same place. Similar altar. Near the bottom is all that remains of the original inscription: in large and well cut letters. ΤΟΥ. Above this the later inscription, carelessly engraved.

ΜΟΝΑΡΧΕΙΔΟΣ ΤΑΣΗΡΑΚΛΕΙΤΟΥ

Μοναρχεῖδος τᾶς Ἡρακλείτου.

186.

Similar altar with two inscriptions.

a. At the bottom.

ΑΙΦΙΚΙΑΚΛΕΟΠΑΤΡΟΥ

Αἰφικία Κλεοπάτρου.

b. On the upper surface (the only instance, known to me, of an inscription so placed).

ΑΥΛΟΥ
ΟΦΕΛΛΙΟΥ
ΚΑΡΙΤΩΝΟΣ
ΒΑ

Αἰλου Ὀφελλίου Καρίτωνος
(κ)α.

$\overline{\beta\alpha}$ probably misread for $\overline{\kappa\alpha}$.

187.

Similar altar with bilingual inscription. Much effaced.

ΝΙΑΕΛΥΣ

[C]n. (L)ael[i]us

CNΛ VIVIT

Cn. [f.] Vivit.

ΙΝΑΓΟΣ ΛΑΙ

Γνα(ι)ος Λαί[λιος].

ZH

Zḡ(ι).

188.

Similar altar with bilingual inscription below the garlands.

CNPACONIVS

Cn. Paconius,

ΑΔΙΟΝΥΣΙΥΣ

A(e.), Dionysius.

ΓΝΑΙΟΣ ΠΑΚΩΝΟΣ

Γναῖος Πακῶν(ι)ος,

ΑΔΙΟΥ ΔΙΟΝΥΣΙΟΥΣ

Αἰδίου, Διονύσιος.

189.

Kermeti. Altar with two, or perhaps three, inscriptions; an earlier in Greek, a later in Latin.

ΑΥΛ . ΑΤΑΝΙΟΥΠΑΙΔΕΡΩ
ΕΣΕΡΛ ΚΑΙ
ΕΥΣΙΒΕ
ΤΙΒΚΛΑΥΔΙΟΥ ΔΗΜΗΤΡΙΑΝΟ
ΟΥΕΤΡΑ

Αύλ. ατανίου Παιδέρα[τος
καὶ
Τιβ. Κλαυδίου Δημητριάνο[υ
οὐετρ[ανοῦ.

190.

From C. I. G. No. 2515. Similar altar.

Ἀπολλωνίου
τοῦ Ἀπολλωνίου
Μάγνητος.

191.

From C. I. G. No. 2516. Similar altar.

Ἡρακλείδου τοῦ
Ἀρτεμιδώρου
Ἀλεξανδρέως.

CLASS B. (Nos. 192-197 and Nos. 351, 434.) Tetragonal altars, ornamented with *bucrania* and garlands.

192.

On the high road to Pyli, a little west of Kermeti. Height 86 cm. Broken on the right.

ΕΡΜΙΟΝΗΕΡΜ Ἑρμῖνῃ Ἑρμ - - -
ΧΡΗΣΤΗΧΑΙΡΕ χρηστῇ χαῖρε.

193.

Outside the Greek hospital. Altar of the same form.

ΑΜΕΡΙΜΝΟΣ

Ἀμέριμνος.

194.

House near that of Yousouf. Similar altar.

At the top.

ΔΑΜΑΣΣΙΔΩΝΙΣ
ΧΡΗΣΤΕΧΑΙΡΕ

*Δάμας Σιδώνι(ο)ς·
χρηστὲ χαῖρε.*

At the bottom.

ΝΙΚΗΑΠΟΛΛΩΝΙΟΥ
ΑΝΤΙΟΧΙΣΣΑΧΡΗΣΤΗ
ΧΑΙΡΕ

*Νίκη Ἀπολλωνίου
Ἀντιόχισσα· χρηστὴ
χαῖρε.*

195.

On the road to Kermeti. Similar altar.

ΗΡΑΚΛΕΙΤΟΥ ΤΟΥ
ΗΡΑΚΛΕΙΤΟΥ
Ξ Η

*Ἡρακλείτου τοῦ
Ἡρακλείτου. Ζῆ(ι).*

196.

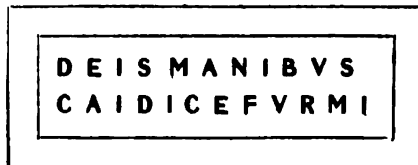
Garden of Peridia. Similar altar.

ΜΥΡΩΝΟΣ ΤΟΥ
ΘΕΥΔΟΤΟΥ Ξ Η

*Μύρωνος τοῦ
Θευδότου. Ζῆ(ι).*

197.

Outside a tank, near No. 31. Small rectangular altar: no garlands or other ornaments. Dimensions 24 × 41 × 39 cm. I was unable to revisit it, in order to revise my reading.



CLASS C. (Nos. 198-204, and Nos. 416, 419, 423.) Columns and round Stelae of different forms.

198.

Part of a column: the flutings begin above the inscription. Diameter 25 cm. Imperfect below: chipped on the right. Letters carelessly cut.

5 ΤΑΝΔΕΛΑΧΟΝΦΘΙΜ
ΚΟΥΦΗΝΚΟΝΙΝΑΝΔ
ΑΥΔΩΔΑΚΡΥΟΕΝΓΕ
ΠΡΑΠΙΣΙΝ ΑΡΓΑΙ
ΔΟΜΟΥΣΕΠΕΡΑΣΑΙ
ΚΛΩΔΙ ΝΘΑΛΑΝ

Τάνδ' ἔλαχον φθιμ[ένη] | κούφην κόνιν ἂν δ[ὲ] θανόντας |
αὐδῶ δακρυδεῖν π[ᾶ]νθος ἐν[ὶ] πραπίσιν |
ἀρπα[κτὴ δ' Ἀίδαο] | δόμους ἐπέρασα τ[ὸν] ἐσθλὸν |
κλώδιον ἐν θαλάμ[οις] ἀνδρα λιποῦσα φίλον.

199.

In a tank, in the garden of Christis. Round column, with no ornaments; not approachable.

ΑΝΓΕΛΟΥ	Ἀνπέλου
ΤΟΥ	τοῦ
ΔΡΑΚΟΝΤΟ	Δράκοντο[s].

200.

At Symi. Small altar or basis, in form of the upper part of a Doric column. Height 16 cm. Above the flutings, and below the capital.

ΛΑΙΛΙΟΣ	Λαίλιος
ΠΑΤΡΙΚΟΣ	Πατρικός.

201.

British Museum, No. 341. 'On a round stele of white marble, which tapers upward from a fluted base.'

ΓΑΙΟΥ
ΠΕΤΙΚΙΟΥ
ΣΑΤΩΝΙΛΟΥ

Γαίου Πετικίου Σατωνίλου.

202.

At Symi (said to be from Cos). Small round stele.

ΕΚΗΛΥΡΗΛΙΟΙCΙΝΦΟΡΟΥ
ΜΥΔΙΩΝΟC

Probably to be decyphered thus:—

Θ(εοῖς) Κ(αταχθονίοις) Μ. Αύρηλίου Σινφόρου Μυδίωνος.

203.

In Cos. Similar stele.

ΙΣΙΦΟΡΟΝ 'Ισιφόρον
ΑΙΡΕΙΝ χ]αίρειν.

204.

In Cos. Similar stele.

ΚΛΩΔΙΑΣ Κλωδίας
ΝΙΓΡΑΣ Νίγρας.

CLASS D. (Nos. 205-229, and Nos. 330, 363, 375, 377, 379, 417, 428.) Rectangular blocks of marble. Nos. 205-220 are nearly square. The height of Nos. 221-228 is much less than the other dimensions.

205.

Near the church of 'Αγ. Βασίλειος. Height 55 cm., width 50 cm., thickness 36 cm. Inscribed at the top.

ΧΑΙΡΕΧΡΗΣΤΕ
ΗΦΑΙΣΤΙΩΝ

Χαῖρε χρηστὲ Ἡφαιστίων.

206.

From Hauvette-Besnault and Dubois, No. 25. 'Marble, hollowed out to form a cistern.' I could not find it.

ΙΟΥΝΙΑΔΕΚΜΟΥΘΥΓΑΤΗΡ	Ἰουνία Δέκμου θυγάτηρ
ΓΥΝΗΔΕΡΟΓΛ	γυνή δὲ Ποπλ[ίου . . . ο]υ.

207.

In the house of George Joannidis. Published, *ibid.* No. 24. Square block, as to the dimensions of which I have no note.

ΜΕΡΟΥΑΣΚΛΗΡΙΑ	Μέρουϛ Ἀσκληπιάδου
ΣΤΡΑΤΟΝΙΚΕΥΣ	Στρατονικεύς.

208.

In the house of Sherif-Bey. Height 66 cm., width 64 cm., thickness 48 cm.

ΟΙΚΟΝΟΜΙΑΣ	Οἰκονομίας τῆς Περιγέν[ου]
ΤΑΣΠΕΡΙΓΕΝΟ	Λαοδικίσσας.
ΛΛΟΔΙΚΙΣΣΑΣ.	

209.

Block of blue marble. Height 60 cm., width 48 cm., thickness 30 cm.

ΜΥΣΤΑ	Μύστα
ΜΕΝΕΚΡΑΤΟΥ	Μενεκράτου
ΑΛΙΚΑΡΝΑΣΣΙΣ	Ἀλικαρνασσίς.

Nos. 210-214. Five blocks of blue marble, similar to the preceding, built into the outer wall of the castle at a considerable height. All close together, and all upside down. Read by help of a glass.

210.

ΛΩΝΙΟΣ	Α . . . ΤΙΣΚ
ΟΝΤΟΣ	Α . . . ΛΩΝΙ
ΑΝΔΕΥΣ	Α . Α . ΑΝΔΕ
Ἀπολ]ώνιος	Α[έον]τις καὶ
Λέ]οντος	Ἀ[πολ]λώνιος
Ἀλαβ]ανδεύς.	Ἀ[λ]α[β]ανδέ[ις].

Below.

ΑΘΗΝΑ
ΛΕΩΝΙΔΑ
ΜΥΛ

Ἀθηνα - - -
Λεωνίδα
Μυλ[ασεύς.

211.

ΦΙΛΟΚΡΑΤΗΣ ΝΥΣΙΩΝ
ΑΜΒΡΑΚΙΩΤΗΣ

Φιλοκράτης Νυσίων[ος
Ἀμβρακιώτης.

212.

ΔΙΟΓΕΝΗΣ ΠΛΑΤΩΝ
ΑΠΟΛΛΩΝΙΟΥ

Διογένης, Πλάτων
Ἀπολλωνίου.

213.

ΑΡΙΣΤΟΚΡΑΤΗΣ
ΔΩΡΙΩΝΟΣ
ΑΛΕΞΑΝΔΡΕΥΣ

Ἀριστοκράτης
Δωρίωνος
Ἀλεξανδρεύς.

214.

ΛΑ
ΕΟΓΕΝΟΥΣ
ΙΔΙΟΣ

. . . λα - - -
Θ]εογένους
Κν]ίδιος.

215.

Garden of Hadjantoni. Published, *Pandora*, xix. p. 47. Similar block.

ΛΑΜΠΩΝ
ΕΡΜΩΝΟΣ
ΑΛΙΚΑΡΝΑΣΣΕΥ

Λάμπων
Ἑρμῶνος
Ἀλικαρνασσεύς.

216.

From *C. I. G.* No. 2514 (conjecturally classed with the preceding).

Ἀντιγένης

Φίλωνος

Ἀλικαρνασεύς.

217.

From *C. I. G.* No. 2517. In the wall of the fortress, and therefore classed here with the preceding.

Μικυλίης?

Νικομήδους.

Or possibly Νικομηδεύς.

218.

On the hill above the town, close to a tank on the right bank of the 'Broad River.' Block of blue marble (my notes of its dimensions are lost). Very difficult to read, as the stone is much corroded, and covered with a slimy deposit difficult to remove. I have failed to decypher lines 1, 2, and 4. The first line is chipped.

· ΡΙΝ · ΝΟΜΗΡΕΙΟ · · · · ΔΕΣΦΙΑ · · · · ΟΙΙΗΟ 4
ΕΥΜΑΙΟΥΧΡΥΣΕΙ ΚΑΛ ΟΝΕΛ ΝΙΣΙΝ
ΣΕΥΔΕΚΑΙΕΙΝΑΙΔΑΟΣΑΟΦΡΟΝΑΜΗΤΙΝΑΕΙΣΕΙ
Ι · Α < ΑΕΙΜΝΗΣΤΟΣΓΡΑΜ ΛΑΛΛΕΥ ΑΡ ΤΡΗ
5 ΚΑΙΣΕΠΡΟΣΕΥΣΕΒΕΩΝΔΟΜΟΝΑΞΕΤΑΙΕΣΘΑΦΙΛΙΣΚΟΣ
ΔΩΡΑΚΑΙΕΝΖΩΟΙΣΚΑΜΦΘΙΜΕΝΟΙΣΙΤΙΝΩ
· ΣΗΝΤΑΛΟΧΟΝΚΛΕΙΟΥΝΤΑΥΤΟΝΣΟΙΠΑΙΔΑΤΙΟΥΣΑΝ
ΡΗΓΗΣΗΣΜΑΣΤΩΝΕΙΑΚΥΣΕΝΗΡΙΑΧΟΣ
· ΔΥΣΑΛΙΚΤΑΙΔΑΤΙΤΟΤΗΛΙΚΟΝΕΣΧΕΣΟΝΕΙΑΡ
10 ΚΛΕΙΝΟΝΚΛΕΥΜΑΧΙΔΟΣΚΟΥΡΟΝΑΕΙΡΑΜΕΝΟΣ

In the middle of line 4 for ΑΕΥ perhaps read ΛΟΥ. The Λ is certain.

Perhaps we may restore the sense as follows:—

Π]ρίν [μέ]ν 'Ομήρει[ι γλυφί]δες φιλ[οδέσποτ]ο(ν) ἡ(θ)[ο]ς
 Εὐμαίου χρυσέα[ς ἐ]κλα[γ]ον ἐν [σελί]σιν,
 σεῦ δὲ καὶ εἰν 'Αἶδαο σαβφρονα μήτιν αἰεῖσει
 "Ι[ν]α(χ)' αἰμνήστος γράμ[μ]α λαλεῖ[σ]α π[έ]τρη·
 5 καὶ σε πρὸς εὐσεβέων δόμον ἄξεται ἐσθλὰ Φιλίσκος
 δῶρα καὶ ἐν ζώοις κἀμ φθιμένοισι τίνα[ν]
 σὴν τ' ἄλοχον κλείοντ' αὐτόν σοι παῖδα τίουσιν
 πηγῆς ἧς μαστῶν εἴλκυσε νηπίαχος.
 'Ω] δυσάλ(υ)κτ' 'Αἶδα, τί τὸ τηλίκον ἔσχες ὄνειρα
 · 10 κλεινὸν Κλευμαχίδος κούρον ἀειράμενος;

The beginning of this epitaph must be missing. It commemorates Philiscus, son of Cleumachis, and his slave Inachus, who probably died at the same time as his master. The wife of Inachus had nursed Philiscus, for lines 7–8 must be rendered 'they praise thy wife for her dutiful service to him as a child, (thy wife) from which fount of suckling (ἧς πηγῆς μαστῶν) he drew milk when a baby.' The restoration of the first couplet is somewhat uncertain, as the penultimate letter of line 1 does not appear to be ο. For line 4 cp. *Anth. Pal.* vii. 651, line 2.

219.

In a street near the harbour. Height 30 cm., width 60 cm. Published, *Pandora*, xvii. p. 451, No. 9.

ΠΟΠΛΙΟΥΣΕΞΤΙΛΙΟΥ
 ΠΟΠΛΙΟΥΥΙΟΥΕΥΣΕΒΟΥΣ
 ΡΟΠΙΛΙΑΣΠΟΠΛΙΟΥΘΥΓΑ
 ΤΡΟΣΦΛΥΤΑΠΟΠΛΙΟΥ
 5 ΣΕΞΤΙΛΙΟΥΠΟΠΛΙΟΥ
 ΥΙΟΥΠΩ/ \ Ι'ΟΣ

Ποπλίου Σεξτιλίου,
 Ποπλίου υἱοῦ, Εὐσεβοῦς.
 'Ροπιλίας, Ποπλίου θυγα-
 τρός, Φαύ(σ)[τας]. Ποπλίου
 5 Σεξτιλίου, Ποπλίου
 υἱοῦ, Πωλ - - - .

In Line 4, Sakkelion read ΟΛΥ.

220.

Kermeti. Rectangular block, half buried.

CTEPTI
 NIAC
 CYNETHC

Στερτινίας Συνέτης.

221.

In a tower near the cemetery. Block of marble. Height 20 cm., width 103 cm., thickness 75 cm.

IIKOMHA Σ
 APICT·N POY

Ν]ικομήδης
 'Αριστ[ά]νδρου.

222.

Under the plane tree. Width 70 cm. Broken on left at the level of the inscription. Four or five letters may be missing in both lines.

ΜΟΥΚΛΩΔΙΟΥ μου Κλωδίου
 ΑΡΧΟΥ ΖΗ αρχου. Ζῆ(ι).

223.

Church of 'Αγ. Δημήτριος. Height 9 cm., width 98 cm., depth 80 cm.

ΑΥΚΟΥΡΓΙΣ
 ΑΛΕΞΑΝΔΡΟΥ

Λυκουργίς
 'Αλεξάνδρου.

224.

Village of Kermeti. Width 45 cm.

ΡΩΤΙΩΝΕΥΤΥΧΟΥ
 ΑΝΤΙΟΧΕΥΣ.
 effaced. ΑΑΠΟΛΛΩΝΙ
 ΡΑΙΣΣΑΧΑΙΡΕΤΕ

'Ε]ρωτίων Εύτύχου
 'Αντιοχεύς·
 α 'Απολλωνί[ου
 Θ]ράϊσσα· χαίρετε.

225.

Kermeti. Blue marble. Height 18 cm., width 68 cm.

ΜΝΗΜΑ ΠΟΛΥΝΙΚΟ ΗΡΑΚΛΕΙΔΗΣ ΕΠΕΣΤΗΣΕΝ
ΤΟ ΔΕ ΜΗΤΗΡ ΕΟΤΥΧΙΣ ΑΕΝΑΟΝ
ΚΟΣΜΟΝ ΑΠΟΦΘΙΜΕΝΟΥ

*Μνήμα Πολυνίκο(υ) 'Ηρακλείδης' επέστησεν | τότε μήτηρ
'Εοτυχίς ἀέναον | κόσμον ἀποφθιμένον.*

After 'Ηρακλείδης understand *ἐστήσε*.

226.

Garden of Mr. Mylona. Thin slab of marble, length 109 cm. Inscribed on the edge.

ΕΡΜΟΚΡΑΤΟΥΣ ΚΑΙ ΜΑΡΚΙΑΝΗΤΗΣ ΚΑΙ ΓΩΛΛΗΣ ΖΩΕΙΝ

'Ερμοκράτους καὶ Μαρκιανῆς, τῆς καὶ Πώλλης. Ζῶσιν.

227.

At Symi. Length 25 cm., height 14 cm. Published by Gardner, *Hellenic Journal*, vi. No. 7.

ΟΛΥΜΠΙΑΣ
ΑΝΙΚΟΜΗΔΕΥΣ
ΚΑΙ ΚΛΕΥΜΑΧΟΥ

*'Ολυμ[πι]ᾶς
ἂ Νικομήδους
καὶ Κλευμάχου.
(μάτηρ ?)*

228.

At Symi. Height 18 cm., width 29 cm. Published, *ibid.* No. 5.

ΕΥΚΛΕΙΑΣ ΤΑΣ
ΝΙΚΟΚΛΕΥΣ ΓΥ-
ΝΑΙΚΟΣ ΝΙΚΑΝ-
ΘΕΥΣ ΜΑΤΡΟΣ

*Εὐκλείας τᾶς
Νικοκλεῦς γυ-
ναικός, Νικάν-
θευς ματρός.*

229.

From Leake, No. 25 = Ross, No. 178 b. 'On a square block of marble, inside an old church near the town of Cos.' Unknown to me.

ΔΑΜΟΦΩΝΤΟΣ
ΤΟΥ
ΦΙΛΙΠΠΟΥ

Δαμοφώντας τοῦ Φιλίππου.

CLASS E. (Nos. 230-249, and Nos. 334, 337, 339, 365.) Stele with aedicula, which frequently has a rosette or lozenge in the centre.

230.

Garden of Achmet. Thin slab, 36 × 36 cm. Right edge broken.

ΛΟΥΚΛΑΥΔΙΟ	<i>Λου. Κλαύδι[ς]</i>
ΑΝΤΙΟΧΟΣ	<i>'Αντίοχος</i>
ΔΗΜΗΤΡΙΟΣ	<i>Δημήτριος</i>
ΣΕΙΛΙΑΝΟΣ	<i>Σειλιανός</i>
ΓΥ-Ο-	<i>(εύεργ)[έτης.</i>

231.

At Symi. Similar stele, 21 × 20 cm. Broken below.

ΤΙΒΕΡΙΟΣ	<i>Τιβέριος</i>
ΚΛΑΥΔΙΟΙ	<i>Κλαύδι[ς]</i>
ΔΙΑΔΟΧΟ	<i>Διάδοχ[ς]</i>
ΙΤ-Ι	- - -

232.

At Symi. Similar. Broken below. Width 21 cm.

ΕΥΘΔΙΑ	<i>Ευδοία</i>
ΕΛΠΙΔΟΣ	<i>'Ελπίδος.</i>

233.

In the village of Kermeti. Similar stele. Tall narrow letters.

ΜΑΡΚΟΥΤΙΙΙ
ΟΥΚΑΙΟΕΜΙ
ϛ
Η Τ Τ Ο Ε

- - - Μάρκου Τι - - -
- - τ]οῦ καὶ Θεμι[στ - -
- - - - - - - - - - -

234.

Near Lampe. Similar stele. Height 58 cm., width 26 cm.

ΕΥΡΕΣΙΣ	<i>Εὐρεσις</i>
ΔΙΟΝΥΣΙΟΥ	<i>Διονυσίου.</i>

235.

Fragment, with remains of aedicula.

ΛΟΥΚΙΟΥΚΟΣ	<i>Λουκίου Κοσ[σ]εινίου,</i>
ΕΙΝΙΟΥΑΝΘ	<i>Ἀνθ[έμ]ιος Ἰγνα[τ] - -.</i>
ΙΟCΙΓΝΑ	

236.

In the house of the painter. •Stele of the same form.

ΑΥΡΗΛΙ	
ΟCΑΤΤΙ	<i>Αὐρήλιος Ἀττικός.</i>
ΚΟC	

237.

House opposite that of Peridis. Similar stele. Height 70 cm.

ΦΙΛΕΤΑΙΡΟΣ
ΑΣΚΛΗΠΙΟΔΩΡΟΥ
ΧΑΙΡΕ

Φιλέταιρος Ἀσκληπιοδώρου χαῖρε.

238.

House of Alexios Thymanakis. Similar stele.

ΠΟΚΛΩΔΙΟΣ
ΡΟΥΦΟΣ ΑΝΑ
ΓΝΩΣΤΗΣ
ΓΕΡΟΥΣΙΑΣ

*Πο. Κλώδιος
Ῥούφος ἀνα-
γνώστης
γερουσίας.*

239.

Similar stele.

ΠΟΠΙΛΛΙ
ΑΕΛΟΥΚΙ
ΑΕ

Ποπιλλίας Λουκίας.

240.

Similar stele.

ΚΡΙΣΠΕΙΝΟΥ
ΑΓΑΘΟΥ

Κρισπείνου ἀγαθοῦ.

241.

In the bishop's house. Similar stele.

ΚΛΑΥΔΙΑΣΙΟΥ
ΛΙΑΣΛΑΧΝΙ
ΔΟΣ

*Κλαυδίας Ἰουλίας
Λυχνίδος.*

242.

Garden of Peridis. Similar stele.

ΚΑΡΠΟ
ΦΟΡΟΝ

Καρποφόρον.

243.

Similar stele. Height 17 cm., width 13 cm.

ΤΥΧΗ
ΜΕΝΑΝ
ΔΡΟΥ

*Τύχη
Μενάνδρου.*

244.

Platanista collection. Thin slab, with aedicula, 30 × 13 × 1½ cm.

ΑΥΡΗΛΙ
ΟΣΧΑΡΙ
ΤΟΣΧΑ
ΡΙΤΟΥ
Β

*Αύρηλιος Χάριτος
Χαρίτου.*

245.

High up in a tower (read with a glass). Similar stele.

ΙΡΑΚΛΑΣ
ΙΟΥΛΗ
ΓΟΥ
Β

Ἰρακλᾶς Ἰουλήτου.

246.

Stele of similar form.

ΕΡΜΑΔΙ
ΩΝΟΣ
ΠΕΡΓΑΙΟΥ

*Ἑρμαδίωνος
Περγαίου.*

247.

In a garden in Aspa. Similar stele. Width 30 cm.

ΣΤΡΑΤΟΝΙΚΗ	<i>Στρατονίκη</i>
ΚΡΑΤΙΝΟΥ	<i>Κρατίνου</i>
ΣΑΛΑΜΙΝΙΑ	<i>Σαλαμινία</i>
ΧΡΗΣΤΗΧΑΙΡΕ	<i>χρηστή χαίρε.</i>

248.

In the hospital. Similar stele. Height 50 cm., width 25 cm.

ΜΗΝΟΦΙΛΟΣ	<i>Μηνόφιλος</i>
ΜΗΝΟΔΟΤΟΥ	<i>Μηνοδότου</i>
ΑΛΙΚΑΡΝΑΣΕΥΣ	<i>Ἀλικαρνασεύς.</i>

249.

In the garden of Achmet. Similar stele.

ΑΥΡΗΛΙΟΣ	<i>Αὐρήλιος</i>
ΠΡΕΙΛΛΟΣ	<i>Πρεῖμος.</i>

CLASS F. Stelae of various forms, and stones of unknown form.

250.

From C. I. G. No. 2520. Unknown to me. Form not mentioned.

Γαίου Σηίου Ἀντιόχου
καὶ γυναικὸς καὶ τέκνων.
Ποπλίου Ὀφελ(λ)ίου Μαλχίωνος
καὶ γυναικὸς καὶ τέκνων.
5 Τε(ι)βερίου Γρανίου Φιλέρωτος
καὶ γυναικὸς καὶ τέκνων.
Λευκίου Γρανίου Ἀγαθοκλέους
καὶ γυναικὸς καὶ τέκνων. Ζῆ(ι).

Κοῖ(ν)του Κλ(ω)δίου Κλησίππου
 10 καὶ γυναικὸς καὶ τέκνων. Ζῆ(ι).
 Γαῖου Ἰουλίου Ἡλίδος αὐ-
 τοῦ καὶ γυναικὸς καὶ τέκνων.
 Γαῖου Κλ(ω)δίου Ἀντιόχου
 καὶ γυναικὸς καὶ τέκνων. Ζῆ(ι).

251.

Kermeti. Stele. Width 26 cm.

ΙΣΙΓΕΝΕΙΑ	
ΠΤΟΛΕΜΑΙΟΥ	Ἰσιγένεια Πτολεμαίου,
ΜΗΤΡΟΣ	μητρὸς Ἐκαταίας.
ΕΚΑΤΑΙΑΣ	

252.

Kermeti. Small stele.

Τρύφαινα Φιλόφρονος.

253.

Built into a tank, face upwards. Large stele. Height 85 cm., width 52 cm.

ΑΙΦΙΚΙΑΣ	Αἰφικίας.
<u>ΖΗ</u>	Ζῆ(ι).

254.

Kermeti. Small stone.

ΠΟΛΛ.	
ΙΟCΑΠΟ/	Ἀ]πολλ[ών]ιος Ἀπολλωνίου.
ΛΩΝΙΟΥ	

255.

Kermeti. Small stele. Badly engraved.

ΛΕΞΙ('Α]λέξια[ν?
ΕΙCΙΑ·Ρ·Υ	Εἰσιδ[ώ]ρ[ο]ν
ΑΝΤΙΧΙΓ	'Αντι(δ)χι[σσα·
ΧΑΙΡΕ	χαίρε.

256.

Kermeti. Fragment, with bilingual inscription.

ΙΟΦΙΛΛΙΥΛ	(P.) Ofillii (Ve) - -
ΡΟΓΛΙΟΥΟΦΕΛ\	Ποπλίου 'Οφελ[λίου] - - -

257.

Kermeti. Small stele.

ΚΤΗΣΙΑΣ	Κτησίας Φιλονίκου
ΦΙΛΟΝΙΚΟΥ	Μιλήσιος.
ΜΙΛΗΣΙΟΣ	

258.

Kermeti. Broken stele, with moulding above. Width 27 cm.

ΝΕΑΡΧΙ	
ΖΗΝΟΦΑΝΟΥ	Νεαρχ[is] Ζηνοφάνου
ΑΣΠΕΝΔΙΑ	'Ασπενδία·
ΧΡΗΣΤΗ	χρηστή χαίρε.
ΧΑΙΡΕ	

259.

Kermeti. Fragment.

ΕΥΙΟΣ	Εὖιος
ΙΟΥ	Εὐ[ίου].

260.

Kermeti. Stele, with moulding above and below. Height *circa* 65 cm., width 38 cm.

ΛΟΥΙΛΛΙΑΣΑΠ Λ. Ούιλλίας Ἀπ[ολ-
ΛΩΝΙΑΣ λωνίας.

261.

Kermeti. From Benndorf, *Lykia*, p. 15.

ΑΙΛΙΟC
ΕΩΤΕΑC
ΕΤΩΝ
ΚΗ

Αἴλιος Σωτέας ἐτῶν κη.

262.

Kermeti. (Nos. 262-270 are in the cemetery.) Large stele.

ΜΕΝΕΚΡΑΤΗ Μενεκράτη.

263.

Stele. Height 60 cm., width 26 cm.

ΕΥΘΔΙΟ
ΝΑΛΥΠΤΕ
ΧΑΙΡΕ

Εὐδῖον δλυπε χαῖρε.

264.

Stele. Width 29 cm.

ΛΙΒΥΣΣΑΧΑΙΡΕ

Λίβυσσα χαῖρε.

265.

Stele. Width 30 cm.

ΠΕΡΙΓΕΝΗΣ
ΕΥΔΑΜΟΥ*Περιγένης Εὐδάμου.*

266.

Fragment.

ΣΕΞΙΓΝΑ
ΤΙΟΥΠΡΕΙ
ΜΟΥ*Σεξ. Ἰγνατίου Πρέιμου.*

267.

Stele. Width 26 cm.

MINNION
ΜΕΛΑΝΤΑ*Μίνιον Μελάντα.*

268.

Stele. Right half broken away.

ΜΕΛΙ
ΗΡΑΚΛΑ

269.

Stele. Height 65 cm., width 21 cm.

ΙΦΙΣ
ΑΠΟΛΛΩΝΙΟΥ*Ἴφης Ἀπολλωνίου.*

270.

Small stele.

ΕΥΓΟΡΙΑ
ΧΑΙΡΕ*Εὐπορία χαίρε.*

271.

In a cemetery in the town. From a copy, communicated to me.

ΕΥΘΥΜΙΑ
ΚΡΑΤΗΤΟΣ
ΑΙΝΙΑ*Εὐθυμία Κράτητος
Αινία.*

272.

Church of Παναγία, in the town. Stele.

ΠΟΠΛΙ
ΧΡΗΣΙΜΕ
ΧΑΙΡΕ*Πόπλα[ε] χρήσιμε χαίρε.*

273.

Garden of Peridia. Fragment.

ΧΡΥΣΩ
ΔΟC

274.

Church of 'Αγ. Βασίλειος. Large stele. Height 72 cm., width 30 cm., but narrower at the top. The arms of Υ are a little curved.

ΑΤΑΘΥΜΙΟΥ

Κ]αταθυμίου.

There seem to be no more letters.

275.

Fragment of a stele.

ΙΗΦΟΡΟΥ
ΤΟΥ
ΠΑΡΜΕΝΙΣΚΟΥ

· · ηφόρου τοῦ Παρμενίσκου.

276.

Fragment, with moulding above. Width 15 cm.

ΕΒΙΚΑΡΠΙ
ΑΓΑΘΟΥ
ΔΟΥΛΝΙΑ
ΧΑΡΙΝ

Ἐβικαρπίου
Ἀγαθοῦ
δοῦς· μνία[ς
χάριν.

277.

Stele, brought from the hill to the south of the town.

ΑΡΙΣΤΑΝ
ΑΝΤΙΟΧΕΥΣ
ΑΡΙΣΤΑΝΟΣ

Ἀρίστων
Ἀντιοχεὺς
Ἀρίστανος.

278.

Kermeti. Small stele.

ΕΙΡΗΝΗΘΕΟ
ΣΕΒΗΣΧΡΗΣΤ
ΗΧΑΙΡΕ

Εἰρήνη θεοσεβῆς·
χρηστὴ χαῖρε.

279.

Kermeti. Small stele.

ΔΗΜΗΤΡΙΑ
ΑΡΙΣΤΗΧΑΙΡΕ

Δημητρία
ἀρίστη χαῖρε.

280.

Kermeti. Fragment.

ΚΤΗΤΟC
ΤΡΕ

281.

Country house of Mr. Christofili. Tall narrow stele. Height 70 cm., width 17 cm.

	ΑΥΡΗΛΙ	Αὐρήλι[ος
	ΜΟΝΤΑΝ	Μονταν[ός
	ΕΤΡΑΤΙC	ΣτράτιC[ος.
	Ι Η	Ζῆ(ι).
5	ΑΥΡΗΛΙ	Αὐρήλι[ος
	ΑΙΓΥΠΤ	Αἰγύπτ[ιος
	ΚΑΙΜΟΥC	καὶ Μουσ[ικ-
	ΟC ΕΚ ΤC	ός ἐκ τῶ[ν
	ΙΔΙΩΝΤ	ιδίων τ[όν
10	ΒΩΜΟΝC	βωμόν σ[ύν-
	ΝΤΗΒΑC	ν τῇ(ι) βάσ[ει.

282.

Garden of Hadjantoni. Published, *Pandora*, xix. p. 46.

Ν Ψ -	- - (Κοσ)[σεινί-
ΟΥΒΑΣΣΟΥ/	ου Βάσσου [άρ-
ΧΙΑΤΡΟΥΕΤΩ	χιατροῦ ἐτῶ[ν
ΚΑ	κα.

283.

Fragment.

	ΟΥΖΗ	- - - ου. Ζῆ(ι).
In a groove.	<u>ΔΙΚΙΑΣΦΙ</u>	Αἰ[φικίας Φι - -

284.

Church of 'Αγ. Μαρίας. Stele, 19 × 26 cm.

ΓΑΙΟΣ
ΟΥΛΙΟΣ
ΔΑΜΑΣ
ΖΗΝ

Γάιος Ούλιος Δάμας.
Ζῆ(ι).

285.

Communicated to me from memory by Mr. Pantelidis. 'Letters of Hellenistic times.'

Πόμπις 'Ονύτου.

286.

Stele. Broken below. Width 38 cm.

ΚΟΣΣΙΝΙΑΣ
ΜΟΥΣΗΣ
ΧΡΗΣΤΗ

Κοσσινίας Μούσης·
χρηστή [χαίρε.

287.

House of Petrakoglou. Small stele.

ΕΡΩΤΑΧΡΗ
ΕΤΕ

'Ερωτὰ χρηστέ.

288.

At a place called Saltatepe. Fragment.

ΙΚC
ΑΛΚΙΔΑΜΟΥ
ΑΙΡΟΥ
ΦΕΙΝΗΣ
ΓΛΗΝΟΥ
ΑΘΓ·'ΝΗ

- ΙΚΟ - - - -
'Αλκιδάμου
κ]αὶ 'Ρου-
φείνης,
Γ(α)λήνου
- - - - -

289.

In a café near the Φόρος. Small stele.

ΔΙΟΣ
ΝΑΡΚΙΣΟΣ
ΕΤΩΝ ΚΕ

Κλωιδιος Νάρκισος
ἑτῶν κε.

290.

Aspa. In a window. The right half concealed.

ΗΛΙΟΦ
ΗΛΙΟΦ
ΑΝΤΙ

Ἡλιοφ[αντος
Ἡλιοφ[άντου
Ἀντι[οχεύς.

291.

Church of Παναγία τοῦ Φόρου. In the floor. Stele.

ΘΡΑΣΥΚΛΗΣ
ΛΕΥΚΑΔΙΟΣ

Θρασυκλῆς
Λευκάδιος.

292.

Kermeti. Fragment.

ΙΟΦΙΚΙΟΣ ΕΗΛ

Κωφίκιος Ζην - -

293.

House in Aspa. Small stele.

ΟΜΝΗΜΕ
ΝΡΟΥΦΟ
ΟΥΕΡΩΤ
ΟΥ Ζ

Τ]δ μνημε[ιο-
ν 'Ρούφ[υ τ-
ου 'Ερωτ . .
ου. Ζ[η.

294.

In a café (shewn me by Mr. Thymanakis). Small stele.

ΘΕΣΣΑΛΟΣ
ΠΥΘΟΔΩΡΟΥ

Θεσσαλός
Πυθοδώρου.

295.

Fragment.

ΘΕΥ
ΑΔΡΑ

Θευ - - - -
'Αδρά[στου] ?

296.

Platanista collection. Stele.

ΚΛΕΟΒΟΥΛΟΣ
ΣΩΓΑΤΡΟΥ
ΑΛΕΞΑΝΔΡΕ

Κλεόβουλος Σωπάτρου
'Αλεξανδρέ[υς].

297.

House of Mr. Christofili. Fragment.

ΧΡΗΣΤΗ
ΑΛΥΓΕΧΑ
ΡΕΡΟΥΦΑ

Χρησ(σ)τή ἀλυπε
χα[ί]ρε 'Ρούφα.



298.

In a ruined house near the Φόρος. Small plain stele.

Λ Α Μ Π Ω
ΜΙΚΩΝΟΣ

Λαμπὼ Μίκωνος.

299.

In a Turkish house.

ΔΗΜΗΤΡΙΟΥΤΟΥ
ΕΠΙΓΟΝΟΥ

*Δημητρίου τοῦ
Ἐπιγόνου.*

300.

Near No. 148. Stele, with moulding above.

ΛΥΔΗ
ΜΕΝΩΝΟΣ
ΧΑΙ

Λύδη Μένωνος χαίρει.

301.

In the pavement of a street in the town.

ΘΡΑΙΣΣΑ
ΠΑΡΝΑΣΣΟΥ

Θράϊσσα Παρνασσού.

302.

Fragment.

ΙΣΘΜΙΙ
ΧΡΗΣΤΕ
ΧΑΙΡΕ

Ἴσθμι[κὲ] χρηστὲ χαίρει.

303.

Portion of very small stelo.



Εὐτυχος.

304.

From the paper referred to under No. 128.

ΦΙΛΗΣΤΟΣ
ΝΙΚΟΚΛΕΥΣ

Φιλ(ι)στος Νικοκλεὺς.

305.

At Symi. Fragment.

ΝΙΑΣΑΘΙ
ΣΘΥΓΙ

- - λίας, 'Αθ[ην] - - -
- - s θυγα[τρός],
- - - - -

306.

At Symi. Small slab. Height 13 cm., width 22 cm.

ΣΠΕΔΙΟΥ
ΕΠΑΦΡΟΔΕΙ
ΤΟΥΟΦΕΛ
ΛΙΑΝΟΥ

Σπεδίου 'Επαφροδείτου 'Οφελλιανοῦ.

307.

At Symi. Broken above and below. Width 14 cm.

ΠΙΚΤΗΣΙΣ
ΑΥΤΟΛΟΓΙΑ
ΘΡΕΨΑΣΗ
ΜΝΕΙΑ

Ἐ]πίκτησις
Αὐτολογία(ι)
θρεψάση(ι)
μνεία[ς χάριν.

308.

In the church of Παναγία Γοργοπέτη. Stele. Height 36 cm., width 30 cm.
Published, *C. I. G.* No. 2512.

ΔΙΟΝΥ
ΣΙΟΥΠΟ
ΛΕΩΣΚΩ
ΩΝΟΙΚΟ
ΝΟΜΟΥ

Διονυσίου πόλεως Κώων οἰκονόμου.

309.

Built into a house near the 'Broad River.' The first line concealed. Dimensions,
circ. 30 x 30 cm. Published, *C. I. G.* No. 2519.

[ΜΑΡΚΟΥΣΠΕ]
ΔΙΟΥΝΑΣΩ
ΝΟΣ
ΠΟΡΦΥΡΟΠΩ
ΛΟΥ
ΕΛΠΙΔΟΣ
ΣΠΕΔΙΑΣ
ΠΟΡΦΥΡΟΠΩ

Μάρκου Σπεδίου Νάσανος πορφυροπάλου.
'Ελπίδος Σπεδίας πορφυροπάλιδος.

310.

Platanista collection. Stele, with an Ionic pilaster on each side. Height 42 cm., width 32 cm. Published, *Pandora*, xvii. p. 431, and xix. p. 44. Large letters.

ΦΙΛΗΤΟΥ	Φιλήτου
ΟΙΚΟΝΟΜΟΥ	οίκονόμου
ΤΗΡΚΩΩΝ	τῆς Κάων
ΠΟΛΕΩΣ	πόλεως
ΟΙΚΟΝ·ΜΗ	οίκον[ο]μή-
ΣΑΝΤΟΣΞΕΤΗ	σαντος ἔτη
Κ Γ	κγ
ΑΜΕΜΓ ΜΣ	ἀμέμπ[τ](ω)ς.

311.

In the hospital. Stele (70 × 28 cm.). In an aedicula a seated figure facing, its right hand on the head of a dog, holding in left hand something, possibly a child. Dimensions of aedicula 31 × 16 cm. Below the relief.

ΟΣΕΡΜΙΠΟΥ
ΑΙΡΕ

... os 'Ερμίπου. [χ]αῖρε.

312.

Over the door of a house in the street just inside the wall of the town. Relief of male figure, holding a torch in right hand. Published by Ross, No. 301.

ΑΛΛΙΝΕΑΤΩΙΔΙΩ	Κ]αλλινέα τῶ(ι) ἰδίῳ(ι)
ΑΝΔΡΙΜΝΕΙΑΧΑΡΙΝ	ἀνδρὶ μνείας χάριν,
ΔΥΝΙΩΝΙ-ΝΕΙ-ΙΕ	Δύνιῳ, νει(κήσαντι) ἱε.

The deceased was probably a gladiator, cp. *C. I. G.* No. 2164 = *B. M.* No. 207. It is possible that my description of the relief is inaccurate as I could not examine it closely, and did not at the time consider the possibility of its being gladiatorial.

313.

In the church of the angel Gabriel. Published by Pantelidis, *Pandora*, xvii. p. 450.

ΠΑΝΘΙΑΚΛΑΥ
ΑΣΚΛΗΠΙΑΔΗ
ΜΝΕΙΑΣ ΧΑΡΙΝ

Πάνθια Κλαυ[δίφ
'Ασκληπιάδη(ι)
μνείας χάριν.

314.

Kermeti. From *Pandora*, xvii. p. 451.

· · · ΕΣΣΑΛΟΣΚΛΗΝ · · · Θ]εσσαλὸς Κλην[αγύρα.
· · · ΥΛΙΑΠΑΣΙΑΝΤ · · · - - - - -

Possibly a bad copy from a fragment of No. 10 (c. lines 30-32).

315.

Formerly in the floor of the same church in which are Nos. 149 and 150. From *Pandora*, xix. p. 46, No. 12. I could not find it.

Σάτυρος
Σατύρου.

316.

From C. I. G. No. 2518. Unknown to me.

(Φ)ουρία Λευκίου
ἢ καὶ Ἀμμιάς Ῥωμαία
χαῖρε.

317.

From C. I. G. No. 2521. Unknown to me.

Ἐρωτὶς χρηστὲ
χαῖρε.

318.

Max. Collignon (*Annales de la Faculté des Lettres de Bordeaux*, 1880, p. 152) edits a funeral monument from Cos, now in the Museum of Verdun, which reads

ΠΟΠΑΙΕΟΦΕΛΛΙΕ
ΕΠΙΝΕΙΚΕ
ΧΡΗΣΤΕΚΑΙΔΛΥΠΕ
ΧΑΙΡΕ

Πόπλιε 'Οφέλλιε
'Επίνεικε
χρηστὲ καὶ δλυπε
χαῖρε.

319.

Stele, built into the mosque near the plane-tree, at some height from the ground. Read with a glass.

ΕΚΧΩ·ΗΕΛ·ΤΙ
ΝΙΦΔΟΛΩΤ·ΝΙ
ΟΝΗΡΩΙΜΕΤ/
ΚΕΙΝΗΕΑΙΕΙΛΕ
5 ΜΗ·ΟΥΛΟΜ
ΤΟΝΤΟΥΤΟΙΟ
ΗΕΑΝΤΑΥΠΕΥ
ΘΥΝΟΝΛΕΕΓ
ΘΑΙΤ ΦΙΕΚΩ
10 ΕΝΘΥ ΟΙΙΕ·Ο
ΤΑΩΛΠΑΡΙΔΟ
ΤΑΜΕΝΤΑΠ·ΡΙ
ΤΟΥΤΩΝΝΕΝΟ
ΜΟΘΕΤΗΜΕ·Α
15 ΑΣΕΒΗΣΑΝΤΑ
ΔΕΙΣΤΟΥ
ΚΑΤΑΧΘΟ
ΝΙΟΥΣΘΕΟΥΣ
ΓΗΣΕΤΗΛΗΣ

έκχα[ρ]ῆσα[ί τ]ι-
νι, (ῆ) δόλω(ι) τ[ι]νι
π]ονηρῶ μετ[α-
κεινῆσαι· (ε)ί (δ)έ
μή, [β]ούλομ[αι
τὸν τοῦτο (π)α[ι-
ήσαντα ὑπεύ-
θυνον (ξ)σε(σ)-
θαι τ[ῷ] φίλῳ(ι)
ἐνθά[μι]ο(ν) ἄ[χ]α[ν-
τα ὡ(ς) παριδῶ-
τα μὲν τὰ π[ε]ρί
τούτων νεο-
μοθετημέ[ν]α
ἀσεβήσαντα
δὲ ἵς τοῦ[ς]
καταχθο-
νίους θεοὺς
τῆς στήλης.

There is a hole in the stone in lines 16 and 17, but it was evidently made before the inscription was engraved, as no letters are missing.

An epitaph of a kind not common in the islands; compare No. 376. Both of these have features which distinguish them from the ordinary Asiatic inscriptions of this class. Some remarks on the subject are offered in the Appendices. For δόλφ ποιηρῶ = dolo malo, cp. an inscription from Smyrna (*Rev. Arch. N. S.* vol. xxx. p. 52).

320.

Under the plane-tree. Height 66 cm., width 30 cm.

	ΙΣΤΗΣΕΥΣΕΒΙΗ
	ΟΙΣΠΑΡΑΓ
	ΟΜΕ
	Ω-
5	ΝΟ
	ΝΤ
	ΙΠΙΣΤ
	ΗΔΙΚΑΙΟ
	ΤΕΟ
10	ΙΟΝ
	-ΛΓ
	/ ΥΑΚΑ
	-ΟΥΣΠΑΙΔΑΣ
	ΤΑΝΕΡΗΛΛΩΣ
15	ΜΕΛΛΩΝΚ
	ΙΓΙΛΙΔΕΣΦΙΑ
	ΜΟΙΡΟΙΤΟΝΠΑ
	ΡΩΤΟΙΤΟΝΤΑ
	ΩΣΕΛΑΧ

Possibly a metrical epitaph, but the condition of the stone does not allow anything to be made of it, seemingly ελαχ[ον or ελαχ[εν in the last line.

ΥΚΛΟΥΣΠΛΟΥΤΩΝ
 5 ΟΣΟΙΚΟΝΕΙΣΒΑΘ
 ΥΝΚΑΤΗΓΑΓΟΝΑΛΛ
 ΕΙΤΙΣΕΣΤΙΝΟΡ Ο
 ΝΗΓΙΟΝΤΗΝΙ Ι
 ΡΟΜΟΙΡΟΝΑΡ
 10 ΙΝΔΑΚΡΥΣΑΤΕ

Μ]οῖραί με [γ]ὰ[ρ] πλήσαντα τρεῖς ἐτῶν κύκλους
 Πλούτωνος οἶκον εἰς βαθὺν κατήγαγον
 ἀλλ', εἴ τίς ἐστιν ὁρ[φάν]ο[ισι]ν ἡπιο(s),
 τήν [μου π]ρόμοιρον ἀρ[παγ]ήν δακρύσατε.

Epitaph on an infant of three years.

323.

Width 26 cm.



Εὐγενής | βλάστημα καὶ | συγγενεία(ς) δι|(α)δημα
 Αὐρήλιε | Γαῖε 'Ρούφου πολ|λὰ νόσω(ι) σὺ καμὼν |
 ἐνθάδε κείσαι. |
 Χαίροις Γαῖε 'Ρούφου.
 Χαῖρε καὶ σ(ὺ) | γλυκύτατε φίλε.
 Μν(είας) χάρ(ιν).

324.

In a church to the east of the town. Width 36 cm. From an impression. All the lines are complete.

Δ Α Μ Α
 Χ Ρ Η Σ Τ Ε
 Χ Α Ι Ρ Ε
 ΟΙ Μ Ε Υ Π Ε Ρ Ι Δ Ο Ν Τ Ε Σ
 5 Ο Μ Ο Τ Ε Χ Ν Ο Ι Τ Ω Ν Α Υ Τ Ω Ν
 Σ Ε Υ Γ Α Τ Ε Ρ Α Ν Τ Ι Τ Υ Χ Ο Ι Σ Α Ν
 ΟΙ Δ Υ Π Ο Γ Η Ν Θ Ε Ν Τ Ε Σ
 Ο Ν Α Ι Ν Τ Ο Β Ι Ο Υ

Δάμα χρηστὸ χαῖρε
 Οἱ μὲ(ν) ὑπεριδόντες ὁμότεχνοὶ τῶν αὐτῶν σεῦ, πάτερ, ἀντι-
 τύχοισαν (sic),
 οἱ δ' ὑπὸ γῆν θέντες θναιτο βίου.

Epitaph upon a father's grave, adapted from *Anth. Pal.* vii. 516
 (= Brunck, *Anal.* i. p. 137):—

Οἱ μὲν ἐμὲ κτείναντες ὁμοίων ἀντιτύχοιεν,
 Ζεῦ ξένι', οἱ δ' ὑπὸ γᾶν θέντες θναιτο βίου.

It is implied that the members of the same trade-guild are to be the trustees of the tomb (κῆδεσθαι τοῦ μνημείου).

325.

Kermeti. Height 65 cm., width 27 cm., height of inscription 37 cm. Rough at each end. My impression was unfortunately destroyed, and I give it from a somewhat hasty copy.

ΚΟΘΑΙΝΑΣΤΑΣΠΥΘΙΩΝΟ
 ΗΡΑΚΛΕΩΤΙΔΟΣ ΣΕΤΑΝΡΟ
 ΘΕΙΝΑΝΩΚΟΘΑΙΝΑΟΣΥΜΒΙΟΣ
 ΙΛΩΝΙΔΑΣΕΘΗΚΕΝΕΣΓΑΙΑΝΤΟ
 5 ΟΓΑΝΙΚΗΛΘΕΝΟΑΠΑΡΑΙΤΗΤΟΣΧΡΟΝΟ
 ΜΟΙΡΑΝΟΚΡΑΝΘΕΙΣΗΜΕΡΑΤΕΕΡΩΝΥΜΟ
 ΕΤΗΤΕΣΥΝΕΒΙΩΣΕΤΕΤΡΑΚΙΣΔΕΚΑ
 ΔΥΕΙΝΤΕΕΡΑΥΤΟΙΣΑΜΑΧΟΣΑΙΗΛΟΣ
 ΧΡΟΝΟΣ ΠΑΣΗΝΟΝΕΙΡΟΝΟΥΔΕΧΩ
 10 ΙΣΘΗΜΕΝΠΟΤΕ ΒΩΜΟΝΤΕΕΘΗΚΕ
 ΚΑΙΕΧΑΡΑΞΕΓΡΑΜΜΑΣΙΝ ΣΗΜΕΙ
 ΛΙΑΣΗΝΑΛΥΡΟΝΕΙΧΟΜΕΝ ΣΥ
 ΙΩΝΤΕΣΑΥΤΟΙΣΠΑΝΤΕΚΕΙ
 ΟΝΤΟΝΧΡΟΝΟΝ.

*Κοθαίνας τὰς Πυθίωνο[ς] | Ἡρακλεωτίδος
 Σὲ τὰν ποθρινὰν ὦ Κόθαινα ὁ σύμβιος
 Φιλωνίδας ἔθηκεν ἐς γαῖαν τῇ τε
 5 ὀπανίῃ ἦλθεν ὁ ἀπαραίτητος χρόνο[ς]
 Μοιρᾶν ὁ κρανθεὶς ἡμέρα τε ἐπώνυμο[ς].
 ἔτη τε συνεβίωσε τετράκις δέκα
 δυεῖν τε ἐπ' αὐτοῖς ἀμαχος ἀζηλος | χρόνος
 10 πᾶς ἦν ὃν εἶπον, οὐδ' ἐχῶ[ρ] | ἰσθημεν ποτέ.
 βωμόν τε ἔθηκε | καὶ ἐχάραξε γράμμασιν
 σημεῖ[α | φι]λίας ἦν ἀλυπον εἶχομεν
 συζῶντες αὐτοῖς πάντ' ἐκεῖ[ν] | ον τὸν χρόνον.*

325^{bis} and 325^{ter}.

See Addenda to this page.

INSCRIPTIONS FROM THE DEMES.

I HAVE roughly indicated in the map the boundaries of the six demes of Cos mentioned in inscriptions. A seventh deme *Δαφνοῦς* is known to us only from Stephanus—*ἔστι καὶ δῆμος πλησίον τῆς Κώ, ὃ Δαφνοῦς λεγόμενος, καὶ δημότης Δαφνούσιος*—: it is evident that it must be placed either between *Phyxa* and the city, or east of the city. Of the six others, the *Hippiotae*, *Halasarnitae*, *Isthmiotae*, and the united deme of the *Antimachidae*, *Aegeli*, and *Archidae* were already known. The positions of *Haleis* and *Phyxa* had been approximately determined by the data afforded by the seventh Idyll of Theocritus, but it was not known that they were demes. Mr. Rayet even said (*Inserr. de Cos*, p. 23) 'Jamais les localités citées dans l'Idylle vii de Théocrite n'ont été des demes.' The place where the two tomb-stones erected by the *Phyxiotae* now stand is near a ruined church of St. Paul, just where the main road to *Pyli* (*Haleis*) crosses the second river to the east of the *Aliké* or salt-marsh. The numerous marbles which now exist there, were probably brought to their present site for the purpose of building a bridge or causeway, but the necropolis of *Phyxa*, which furnished them all, must have been in the immediate neighbourhood. *Simichidas* and his two friends were walking to *Haleis*. They had not gone half way when they met *Lycidas*, who accompanied them for a short way, and then turned to the left, and went on to *Phyxa*. The village of *Phyxa* lay therefore to the south of the direct road to *Haleis*, and may be placed on the hill in the neighbourhood of *Asphendiu*. Mr. Rayet placed it

at Kaihoutais, which is perhaps a little too far to the east. I have included the inscriptions now existing in and near the village of Asphendiu, among those of this deme. The text of Theocritus (vii. 130) gives ἐπὶ Πύξας, but Nicanor of Cos evidently read Φύξας, for to him we must owe the local legend explaining the name. (Φ)ύξα δῆμος τῆς Κῶ, ἡ τόπος οὕτως ὀνομαζόμενος, παρὰ τὴν φύξιν τοῦ Ἡρακλέους τὴν ὑπὸ τῶν Κόρων γενομένην. The note of another scholiast is ἡγοῦν Φύξα τις ὤν ἐκεῖθεν γὰρ ἐφυγεν Ἡρακλῆς. The other scholia to the line, which explain Πύξα by reference to Ἀπόλλων Πύξιος and mention a temple of Apollo there, are, obviously, quite unreliable.

The existence and site of a deme of Haleis is certified by Inscription No. 344, formerly built into an old tower in the village of Pyli. The name Haleis primarily belongs to the salt-marsh near the sea, now called Aliké. The old name of Pyli was Πέλη (although the form surprises us the reading is quite certain)¹. The stream which runs into the salt-lake may have been also called Haleis. The scholiast to Theocritus, vii. 1, does not mention a river. His note is, Ἀλεὺς ἡ δῆμος τῆς Κῶ οὕτω καλούμενος ἀπὸ τινος Ἀλέντος, ἡ τόπος ἐν Κῶ οὕτως ὀνομαζόμενος ἀπὸ Ἀλεντίου τινὸς βασιλέως. The analogy of the note on Phryxa shows that Nicanor's comment, or the original abstract of it, stood thus: Ἀλεὺς ἡ δῆμος τῆς Κῶ, ἡ τόπος οὕτως ὀνομαζόμενος, ἀπὸ Ἀλεντίου τινὸς βασιλέως. He did not decide in either case whether the reference was to the deme, or to the locality which gave its name to the deme. Moschus (*Id.* iii. 99) talks of a river Haleis. The question is of no importance. A number of marbles, among them a dedication by the deme of the Hippiotae, have been found near the church of Ἁγ. Γεώργιος Λήϊος at the western extremity of the large and fertile plain on the north side of the island. The territory of the Hippiotae comprised, it would seem, the part of this plain lying to the west of the village of Pyli. There is no doubt about the position of Halasarna, Isthmus, and Antimachia. The territory of the Antimachidae, Aegeli, and Archiadae probably included about half of the uninhabited and barren district lying between Antimachia and Isthmus. The boundary of the two demes would thus correspond with the present boundary of the possessions of the Ἀντιμαχῖται and Κεφαλιανοί.

¹ As πελία is an Epidaurian (and therefore probably a Coan) form of πελία (*Dialekt-Inscr.* 3325, line 44), may we connect the Πελεατικός οἶκος of Theocritus (*Id.* vii. 65) with Πέλη?

PHYXA.

326.

Aspendiu. In the church of the *Καίματος τῆς Παναγίας*, underneath the door, and partly visible when the door is shut. The priest would not allow me to open the door, so I have not seen lines 1 and 2, which are from a copy communicated to me. The right hand side of the three lines is much worn. On the lower part of the stone all traces of letters have disappeared.

ΕΠΙΜΞΕΝΟΚΡΑΤΟΥ
ΜΑΡΚΑΥΡΗΛΙΟΣ Ρ
ΤΙ-Κ·ΙΙΣΤΩΝΙΣΙ /

Ἐπὶ μ(ονάρχῳ) Ξενοκράτ[ω]ς
Μαρκ. Αὐρήλιος - - - - -
Τι. Κ. [Αρ]ίστων - - - - -

327.

Zipari. On the south side of the road. Large circular altar, with bucrania and garlands. Recently published (*Bull. Hell.* xiv. p. 296) by Mr. Pantelidis, to whom I had communicated it.

a.

ΟΔΑΜΟΣΟΦΥΞΙΩ
ΤΑΝΤΟΣΑΜΑΠΟΛ
ΛΟΦΑΝΙΚΑΠΙΤΩΝΟΣ
ΚΑΙΕΛΠΙΔΙΕΚΑΤΑΙΟΥ
5 ΤΙΜΑΣΚΑΙΜΝΑΜΑΣ
ΧΑΡΙΝ

Ὁ δᾱμος δ Φυξιω-
 τᾱν τὸ σᾱμα Ἀπολλ-
 οφάνι Καπίτωνος
 καὶ Ἐλπίδι Ἐκαταίου
 5 τιμᾱς καὶ μνάμας
 χάριν.

b.

Above the foregoing (from Pantelidis).

Καλλιππίδας.

Καλλιππίδα.

328.

In the same place. Stele, half-buried. Complete on left; only a few letters missing on right. Width 54 cm.

ΟΔΑΜΟΣΟΦΥΞΙΩΤΑ
 ΤΟΣΑΜΑΦΑΙΝΙΠΠ
 ΤΟΥΤΕΙΜΟΓΕΝΟΥ
 ΦΙΛΕΙΝΟΥΕΣΜΝΑ
 5 ΜΕΝΑΥΤΟΥΠΑΡΑΜ
 ΘΙΑΝΔΕΤΟΥΠΑΤΡΟ
 ΑΥΤΟΥΑΓΗΣΑΝΔΡΟ

Ὁ δᾱμος δ Φυξιωτᾱν
 τὸ σᾱμα Φαινιππ - - -
 τοῦ Τειμογένους τοῦ
 Φιλείνου ἐς μνάμαν
 5 μὲν αὐτοῦ παραμύ-
 θιαν δὲ τοῦ πατρὸς
 αὐτοῦ Ἀγησάνδρου.

I did not notice any traces of letters below, but, if lines 1-4 are correctly restored, Ἀγήσανδρος cannot be the father's name.

I have already alluded to these two stones in a note inserted in the *Classical Review*, vol. ii. p. 265.

329.

Same site. Large block of marble, partly buried. Published by Leake,
No. 24 = Ross, 178 a.

ΙΣΙΣΤΡΑΤΟΥ
ΤΟΥ ΕΥΘΑΔΟΥ
ΕΥΘΑΔΟΥ ΤΟΥ
ΠΕΙΣΙΣΤΡΑΤΟΥ

*Πε]μιστράτου τοῦ Εὐόδου·
Εὐόδου τοῦ Πειμιστράτου.*

330.

Same place. Large block of marble. In a circle (diameter 40 cm.). Letters
4 cm. in height, with apices.

ΗΛΚΑΙ
ΛΟΥΤΩ
ΝΟΣΠΕΔΙΑΣ
ΤΕΡΤΙΑΣ

- - (η)ς καὶ [Π]λούτωνος Πεδίας Τερτίας.

331.

Same site. Letters 3 cm. in height.

Μ
ΦΙΛΟΦΡΟ
ΝΟΣ

Δ -
ΝΩΝ

Φιλόφρονος.

- - -

332.

Same site. Fragment.

ΛΑΡΜΟΥ

- - - *χάρμου.*

333.

Zipari. Church of Ἅγιος Παῦλος. From an impression. Mr. Pullan in his *Report on Cos* (Newton, *Halicarnassus*, &c. ii. p. 635) mentions this stone.

ΑΝΤΙΓΟΝΟΥ

ΤΟΥ

ΑΠΟΛΛΟΦΑΝΟΥ

ΟΕΥΔΩΡΙΔΟΣ

ΤΑΣ

ΧΑΙΡΕΑΧΑΙΡΕΤΕ

Ἀντιγόνου τοῦ Ἀπολλοφάνου,

(Θ)ευδαρίδος τᾶς Χαιρέα

χαίρετε.

334.

Drokalama, near Asphendiu. Stele, with aedicula. Beneath the inscription is a relief of a vase. Height of marble 60 cm., width 38 cm. Complete on the left.

ΕΥΝΟΥΤΣ
ΑΡΑΤΟΓΕΝΟΥ
ΑΡΜΕΝΙΟΥ

ΚΟΥ
ΑΝΤΙΟ

Εὐνού τοῦ Ἀρατογένου Ἀρμενίου.

Τοῦ δαίμονος - -]κου Ἀντιοχέως.

335.

Church of Ἅγ. Γεώργιος τοῦ Μπεί, near Asphendiu. Narrow stele, with moulding above. Height 67 cm., width 26 cm.

ΤΗΝΑΓΛΘΗΝΚΑΤΑ·ΑΝ
ΑΠΟΣΕΙΤΕΚΝΟΙΣΤΕ
ΟΘΕΙΝΗΝ ΑΡΤΕΜΙ
ΩΡΟΥ

5

ΤΡΟΠΟΛΙΣΔΕΠΑΤΡ
ΛΙΡΩΝ ΑΒΛΑΒΕΩΣ
ΟΝΔΕΠΑΡΕΛΘΕΤΑΦΟΝ

There appear to be no more letters in line 4.

Τὴν ἀγαθὴν κατὰ [π]άν | [τ]ὰ πῶσαι τέκνοις τε | [Π]οθεινὴν
 Ἄρτεμι[δ] | ὥρου | [μη]τρόπολις δὲ Πάτρ[αι]. |
 Χα[ίρων] ἀβλαβέως [τ] | ὅνδε παρέλθε τάφον.

We must understand 'Ο δῆμος or the like. We might restore as an alternative:—

[Μη]τρόπολις δὲ πάτρ[αι].

336.

Same church. Length 81 cm., height of letters 4 cm.

ΦΙΛΙΝΝΑΣ
 ΤΑΣΣΩΣΙΚΛΕΥΣ

Φιλίννας τᾶς Σωσικλεῦς.

337.

Same church. Stele, with aedicula and rosette. Height 60 cm., width 34 cm., height of letters 3 cm.

ΛΟΣΠΑΚΩΝΙΟΣ,
 ΛΟΥΥΙΟΣΦΛΑΨ ΣΕΤΩ
 ≡ Ε
 ΛΥΛΟΣΠΑΚΩΝΙΟΣΑΥΛΟΥ
 5 ΥΙΟΣΦΛΑ ΜΑΣΗΡΩΣΕΤΩΝ

ΛΟΥ·ΙΟΣΙΛΙ ΟΣΑΥΛΟΥ
 ΥΙΟΣΧΕΙΛΩ ΡΩΣΕΤΩΝ

Κ Β
 10 ΜΑΡΚΟΣΠΑΚΩΝΙΟΣΑΥΛΟΥ
 ΥΟΣΠΛΥΛΛΕΙΝΟΣΗΡΩΣΕΤΩΝ

Ι =
 ΟΥΗΔΙΑΠΟΠΛΙΟΥΘΥ
 ΓΑΤΗΡΠΑΥΛΛΑΕΤΩΝ

15 Ι Ι Η

*Αὐ]λος Πακώνιος, (Α)ῦ]λου υἱός, Φλά(μ)μα]ς ἐτῶ[ν] ξ̄ε.
 (Α)ὐλος Πακώνιος, Αὐλου υἱός, Φλά[μ]μας ἥρως ἐτῶν - -.
 Λου[κ]ιος [Πακώνι]ος, Αὐλου υἱός, Χεῖλα[ν] ἥ]ρως ἐτῶν κ̄β̄.
 Μάρκος Πακώνιος, Αὐλου υἱός, Παυλλεῖνος ἥρως ἐτῶν [κζ̄]
 Οὐηδία, Ποπλίου θυγάτηρ, Παῦλλα ἐτῶν ᾠ̄.*

338.

Church of Stavros. Small stele.

ΔΥΚ
 ΟΣΣΕΙΝ
 ΚΑΖΤΟΡΟ
 ΝΟΜΙΚΟ
 ΕΤΩΝ

*Δ]ουκ[ίου Κ]οσσειν[ίου] Κάζτορα[τ]
 νομικῶ[υ] ἐτῶν - -.*

339.

Same church. Small stele, with aedicula, in the centre of which is a cross within a circle.

ΜΑΡΩΝΟΣ
 ΕΤ Κ

Μάρωνος ἐτ(ῶν) κ̄.

340.

Kuimeria (Koniano), near Asphendiu. Round altar.

ΠΕΡΙΓΕΝΗΣ
 ΘΡΑΣΥΛΛΟΥ

*Περιγένης
 Θρασύλλου.*

341.

Asphendiu. Circular altar. Beneath the garlands.

ΑΝΔΡΙΚΟΣ ΑΓΓΟΛΛΩΝΙΟΥ
 ΚΙΒΥΡΑΤΗΣ
 ΤΑΣΑΥΤΟΥ ΓΥΝΑΙΚΟΣ
 ΙΣΙΔΩΡΑΣ ΤΑΣΙΣΙΔΩΡΟΥ
 ΤΥΡΙΑΣ

*Ἀνδρικός Ἀπολλωνίου Κιβυράτης
τᾶς αὐτοῦ γυναικὸς Ἰσιδώρας τᾶς Ἰσιδώρου Τυρίας.*

My copy gives KIBYRAPATHΣ which I conclude to be my own error.

342.

In a ruined church at Kuimeria (Koniano), between Asphendiu and Pyli. Rectangular block of blue marble. Width 46 cm.

ΗΡΑΚΛΕΙΤΟΣ
ΚΛΕΥΚΡΙΤΟΥ

*Ἡράκλειτος
Κλευκρίτου.*

343.

In the village of Asphendiu. Stele, with base, and moulding above. From an impression.

ΕΙΣΙΩΝΧΡΗΣΤΕ
ΧΑΙΡΕΚΑΙΣΥΓΕ
ΩΠΑΡΟΔΕΙΤΑ
ΑΡΤΙΦΥΗΣΓΑΡΕΩΝ
5 ΛΕΙΠΩΦΑΟΣΗΕΛΙΟΙΟ
ΘΝΗΣΚΩΔΕΕΚΠΛΗΣΑΣ
ΤΕΣΣΑΡΑΚΑΙΔΕΧΕΤΗ

*Εἰσιὼν χρηστὲ χαίρε. Καὶ σύ γε ὦ παροδεῖτα.
Ἀρτιφυῆς γὰρ ἔὼν λείπω φάος ἡλίοιο,
θνήσκω δὲ ἐκπλήσας τέσσαρα καὶ δέχ' ἔτη(ι).*

For the aspiration before ἔτη, compare the classical phrase τὸν καθ' ἑτὸς ἐνιαυτὸν and the modern ἐφέτος. The first line perhaps had the ring of a hexameter for the author.

HALEIS.

344.

In the tower of Hadji Jacomi, village of Pyli. Marble stele. Width 43 cm. The marble was recently found close to the tower. The letters have apices. Recently published (*Bull. Hell.* xiv. p. 297) by Mr. Pantelidis, to whom I had communicated it. There are several mistakes in his text.

ΕΠΙΜ^Ο ΑΝΤΑΝΟΡΟΣΙΕΡΕΩΣΔΕΑΥ
 ΤΟΚΡΑΤΟΡΟΣΚΑΙΣΑΡΟΣΘΕΟΥΥΙΟ
 ΣΕΒΑΣΤΟΥΝΕΙΚΑΓΟΡΑΤΟΥΔΑΛΙΟ
 ΚΛΕΟΥΣΜΑ^ΟΤΙΤΟΙΚΑΤΟΙΚΕΥΝΤΕΣ
 5 ΕΝΤΩΙΔΑΜΩΙΤΩΝΑΛΕΝΤΙΩΝΚΑΙΤΟ
 ΕΝΕΚΤΗΜΕΝΟΙΚΑΙΤΟΙΓΕΩΡΓΕΥΝΤΕ
 ΕΝΑΛΕΝΤΙΚΑΙΠΕΛΗΤΩΝΤΕΠΟΛΕΙΤΑΝ
 ΚΑΙΡΩΜΑΙΩΝΚΑΙΜΕΤΟΙΚΩΝΕΤΕΙΜΑΣΑΝ
 ΣΤΕΦΑΝΩΧΡΥΣΕΩΙΙΣΙΔΩΡΟΝΝΕΙΚΑΡΧΟ
 10 ΙΑΤΡΟΝΔΑΜΟΣΙΕΥΟΝΤΑΑΡΕΤΑΣΕΝΕΚΑΤΑΣ
 ΠΕΡΙΤΑΝΤΕΧΝΑΝΚΑΙΤΟΝΑΛΛΟΝΑΥΤΟΥΒΙΟ
 ΚΑΙΕΥΝΟΙΑΣΤΑΣΕΣΑΥΤΟΣΑΝΔΡΑΠΑΣΑΝ
 ΕΝΔΕΔΕΙΓΜΕΝΟΝΠΟΤΙΠΑΝΤΑΣΕΥΝΟΙΑΝ
 ΚΑΙΣΠΟΥΔΑΝ ΚΑΘΕΙΕΡΩΣΑΝΔΕΤΑ
 15 ΣΤΑΛΑΝΠΑΡΑΤΑΝΚΑΘΕΙΔΡΥΜΕΝΑΝ
 ΚΟΝΑΤΟΥΣΕΒΑΣΤΟΥ ΔΑΜΑΡΧΕΥΝ
 ΤΟΣΝΕΙΚΟΜΑΧΟΥΤΟΥΑΝΘΙΠΠΟΥ
 ΤΟΥΒ

Ἐπὶ μο(νάρχου) Ἀντάνορος, ἱερέως δὲ Αὐ-
 τοκράτορος Καίσαρος Θεοῦ υἱοῦ

- Σεβαστοῦ Νεικαγόρα τοῦ Δαλιο-
κλέους, μη(νὸς) Ἀ(ρ)τ(αμτίου) δ' ἰ(σταμένου), τοὶ κατοικεῦντες
 5 ἐν τῇ δάμφ τῶν Ἀλεντίων καὶ τῶι
ἐνεκτημένοι καὶ τοὶ γεωργεῦντες
ἐν Ἀλεντι καὶ Πέλη(ι), τῶν τε πολειτῶν
καὶ Ῥωμαίων καὶ μετοίκων, ἐτείμασαν
στεφάνω(ι) χρυσέφ' Ἰσίδωρον Νεικάρχῳ
 10 λατρὸν δαμοσιεύοντα ἀρετᾶς ἕνεκα τᾶς
περὶ τὰν τέχνην καὶ τὸν ἄλλον αὐτοῦ βίον
καὶ εὐνοίας τᾶς ἐς αὐτὸς, ἀνδρα πᾶσαν
ἐνδεδειγμένον ποτὶ πάντας εὐνοίαν
καὶ σπουδάν. Καθειέρωσαν δὲ τῶν
 15 στάλαν παρὰ τὰν καθειδρυμέναν [εἰ-
κὼνα τοῦ Σεβαστοῦ. Δαμαρχεῦν-
τος Νεικομάχου τοῦ Ἀνθίππου
τοῦ β.

Decree in honour of a physician. This and the fragment No. 326, are the latest Coan documents we possess dated by the monarch. It would seem from lines 14-16 that the priest is the priest of Augustus in Haleis.

Line 4: the small letter over Υ is not σ , but shaped like the loop of ρ . No down-stroke is visible, but the stone is unfortunately chipped here. The horizontal bar is between the Δ and ι as I give it. ι cannot well stand for anything but ι (σταμένου), the old Coan reckoning had been abandoned at this period.

Line 7: the reading is certain, and Πέλη must be the ancient name of the modern Pyli. In the printed life of St. Christodule who built a monastery here, which he afterwards exchanged for Patmos, it is called Πήλιον. I do not, however, know if this spelling is found in MS. charters of his time. The legends of the death of Peleus in Cos, have in modern times favoured this manner of writing the name. The name is in any case another link between Cos and Thessaly. See Steph. Byz. s. v. Πέλη. πόλις Θεσσαλικὴ διπλή, μία μὲν ὑπὸ Εὐρυπύλῳ, ἑτέρα δὲ ὑπὸ Ἀχιλλεΐ. See also p. 213.

845.

Between Pyli and the sea. Published by Dubois, *Bull. Hell.* v. p. 473. I was not able to see the stone, but afterwards procured an impression. Lines 1 and 2 are on a projecting cornice. Form of Μ very much sloped; ω varies between Ω and Ω̃.

ΙΡΑΚΛ[ΕΙΤ]ΟΥΥΙΟΝΚΟΡΝ[Η
ΙΑΞΕΝΟΦΩΝΤΑΤΟΝ

ΑΡΧΙΑΤΡΟΝΤΩΝΘΕΩΝΣΕ
ΒΑΣΤΩΝΚΑΙΕΠΙΤΩΝΕΛΛΗ
5 ΝΙΚΩΝΑΠΟΚΡΙΜΑΤΩΝΧΕΙ
ΪΑΡΧΗΣΑΝΤΑΚΑΙΕΠΑΡΧΟΝ
ΓΕΓΟΝΟΤΑΤΩΝΑΡΧΙΤΕΚΤΟ
ΥΩΝΚΑΙΤΙΜΑΘΕΝΤΑΕΝΤΩΙ Ι
ΒΡΕΤΑΝΝΩΝΘΡΙΑΜΒΩΙΣΤΕΦΑΝ
10 ΧΡΥΣΕΩΙΚΑΙΔΟΡΑΤΙΔΑΜΟΥ·ΙΟ
[Α]ΦΙΛΟΚΑΙΣΑΡΑ
ΕΒΑΣΤΟΝΦΙΛΟΡΩΜΑΙΟΝΦΙ[Λ
ΟΠΑΤΡΙΝΕΥΕΡΓΕΤΗΝΤΗΣΠΑΤΡΙ
ΟΣΑΡΧΙΕΡΕΑΤΩΝΘΕΩΝΚΑΙΠΕΡΕΑΔΙ
15 ΨΥΤΩΝΣΕΒΑΣΤΩΝΚΑΙΑΣΚΛΑΠΙΟΥ
ΥΓΙΑΣΚΑΙΗΠΙΟΝΗΣΙΕΡΟΤΑΜΙΕΥ
ΟΝ]ΤΟΣΜΑΡΚΟΥΣΕΙΠΤΙΚΙΟΥΜΑΡΚΟΥ
ΨΥΡΟΥΦΟΥΚΑΙΑΡΙΣΤΩΝΟΣΤΟΥ
ΦΙΛΟΚΛΕΟΥΣΦΙΛΟΚΑΙΣΑΡΩΝ

Letters read by Dubois only are bracketed.

Line 11: no letters of the erased word are visible to me. Dubois saw traces of Φ at the beginning.

In line 17: six down strokes are visible on the impression between Ε and κ.

[- - Γάϊον Στερτίνιον]
Ἡρακλείτου υἱὸν Κορνη-
λ]α(ι) Ξενοφῶντα τὸν
ἀρχίατρον τῶν θεῶν Σε-

- βαστῶν καὶ ἐπὶ τῶν Ἑλλη-
 5 νικῶν ἀποκριμάτων, χει-
 liarχήσαντα, καὶ ἑπαρχον
 γεγονότα τῶν ἀρχιτεκτό-
 νων, καὶ τιμαθέντα ἐν τῷ [τῶν
 Βρεταννῶν θριάμβῳ στεφάνῳ
 10 χρυσέῳ καὶ δόρατι, δάμου [υἱ]ός [ν,
 [φιλονέρων]α, φιλοκαίσαρα, [φιλο-
 σ]έβαστον, φιλορώμαιον, φιλο-
 πάτριον, εὐεργέτην τῆς πατρί-
 δος, ἀρχιερέα τῶν Θεῶν, καὶ ἱερέα διὰ
 15 βίου τῶν Σεβαστῶν, καὶ Ἀσκληπιοῦ,
 καὶ] Ὑγίας, καὶ Ἡπιόνης. Ἱεροταμιεύ-
 οντος Μάρκου Σεπ(τ)ικίου, Μάρκου
 υἱοῦ, Ρούφου, καὶ Ἀρίστωνος τοῦ
 Φιλοκλέους φιλοκαισάρων.

For Xenophon see the numerous inscriptions from the town in his honour, Nos. 84–93, and for the explanation of the terms in his *cursus honorum*, see Dubois' notes here. This document is dated by the *ιεροταμία*, which possibly does not imply that the honours were paid to Xenophon by a religious body, but only that the statue was erected in some temple. For *ιεροταμία*, compare No. 383.

Line 11: something has been erased. Dubois conjectures [φιλονέρων]α. The ordinary sequence of titles is φιλοκαίσαρ, φιλοσέβαστος, φιλοκλαύδιος, δάμου υἱός, φιλόπατρις, εὐσεβής, εὐεργέτας τῆς πατρίδος, which is logical, municipal titles following imperial. Here δάμου υἱός is misplaced. It should, if it did not occupy its usual position, have immediately followed the name (see note to No. 80). Again φιλοκλαύδιος is missing, φιλορώμαιος, which does not occur elsewhere in Cos, occupying its place, but, as far as I can judge from the impression, there are no signs that φιλορώμαιος has been substituted for φιλοκλαύδιον, and I think that Dubois' suggestion must be accepted. The text originally ran thus—δάμου υἱὸν φιλοκλαύδιον φιλοκαίσαρα, κ.τ.λ. φιλοκλαύδιον was erased after the death of Claudius, and replaced by φιλονέρωνα, which in its turn was erased after Nero's end. That φιλοκλαύδιον, not φιλονέρωνα, originally stood here is shewn by the space, which suits the former better than the latter. The inscription was engraved during the reign of Claudius.

Line 14: ἀρχιερέα τῶν Θεῶν = *sacerdos Divorum* (Dubois).

346.

Pyli. At the fountain. Height 60 cm., length 103 cm., height of letters 4 cm.
Published by Leake, No. 10 = Ross, No. 173. Leake's transcript from Helpman is
the most accurate.

ΥΚΛΕΙΤΟΣΦΙΛΩΝΟΣ
 —ΕΝΟΚΛΗΣΠΑΤΑΡΕΩΣ
 ΣΙΕΙΜΑΚΗΣΞΕΝΟΚΡΑΤΕΟΣ
 \ΡΙΣΤΟΘΕΜΙΣΧΑΡΙΦΩΝΤΟΣ
 5 ΙΕΛΑΝΘΟΣΑΝΔΡΟΜΕΝΕΟΣ
 Ι[Κ]ΩΝΝΙΚΑΡΧΙΔΑΙ
 —ΕΡΟΝΤΙΦΑΝΗΣΦΙΛΩΝΟΣ

Letters read by Helpman only are bracketed.

Ε]υκλειτος Φίλωνος.
 Ξ]ενοκλῆς Παταρέως.
 Σειμάκης Ξενοκράτεος.
 'Α]ριστόθεμις Χαριφῶντος.
 5 Μ]έλανθος 'Ανδρομέneos.
 Ν]ίκων Νικαρχίδα(ι).
 Π]ερωντιφάνης Φίλωνος.

The assumption made in the cursive text that the Ι at the end of
line 6 is a lapidary's mistake is perhaps unjustifiable. The nature of
this catalogue is quite unknown to us, and the Νικαρχίδαι might
conceivably be a γένος.

347.

Vineyard of Antonios Casotes, at Voukoliá, near Pyli. Fragment of a column.

ΔΑ
 ΣΙΩΙΔΙΙΖΙΡΑΤΙΩΙΙΛΑΣ
 ΤΗΡΙΟΝΔΑΜΑΡΧΕΥΝ
 ΤΟΣΓΑΙΟΥΝΩΡ
 5 ΒΑΝΟΥΜΟΣΧΙΩ
 ΝΟ— ΛΟΚΑΙΣΑ
 ΡΟΣ

[Ο δᾶμος δ' Ἀλεντίων]
 - - - - - Σε]βα-
 σ[τ]ῆ Διτ Σ[τ]ρατίφ ιλασ-
 τήριον, δαμαρχεῖν-
 τος Γαῖου Νωρ-
 5 βανοῦ Μοσχίω-
 να[ς φι]λοκαίσα-
 ρος.

348.

Formerly at Old Pyli; now in the Anagnosterion at Symi. Published by Ross, No. 172 (and lithographic plate) = Leake, No. 33, and by Löwy, *Arch.-Ep. Mitt.* vii. p. 124. Beneath the relief of an eagle. Tall narrow letters.

ΛΚΑΤΑΙΟΣ
 ΚΑΤΟΝΕΙΡΟ

Ἐκαταῖος
 κατ' ὄνειρα[ν].

Löwy read ΚΑΤΟΝΕΙΡΟΣ.

349.

Pyli. Church of ὁ Σταυρός, near the Χαρμύλειον. Published by Ross, No. 309, and *Arch. Anz.* ii. p. 392 = Cauet, *Delectus*, No. 158.

Ι Ε Ρ Α Α Γ Α Κ Α Ι Α Ο Ι Κ Ι Α
 Α Ε Π Ι Τ Α Ι Γ Α Ι Κ Α Ι Τ Ο Ι Κ Α
 Γ Ο Ι Κ Α Ι Τ Α Ι Ο Ι Κ Ι Α Ι Τ Α Ι
 Ε Π Ι Τ Ω Ν Κ Α Ρ Ω Ν Θ Ε Ω Ν
 5 Δ Υ Ω Δ Ε Κ Α Κ Α Ι Χ Α Ρ Μ Υ Λ Ο Υ
 Η Ρ Ω Σ Τ Ω Ν Χ Α Ρ Μ Υ Λ Ε Ω Ν

Ἰερὰ ἃ γὰ καὶ ἃ οἰκία
 ἃ ἐπὶ τῇ γῇ καὶ τοὶ κᾶ-
 ποι καὶ τὰ οἰκίαι τὰ
 ἐπὶ τῶν κάπων Θεῶν
 5 Δώδεκα καὶ Χαρμύλου
 ἥρωος τῶν Χαρμυλέων.

For the subject of this document compare No. 36. Ἄ γὰ, as distinguished from οἱ κᾶποι, must here be equivalent to ὁ ἀγρός, and probably refers to a piece of land not enclosed by stone-walls, but by a hedge.

350.

Pyli. Church of St. George. Height 50 cm., length 112 cm., height of letters 4 cm.

ΙΘΗΡΩΑΣΣΕΒΕΤΑΙΠΑΤΡΙΣ/
ΑΝΝΑΣΩΚΟΣΜΟΝΕΛΕΥΘΕ
ΝΑΙΩΝΤΟΛΥΑΣΠΙΔΑΚΑΙΤΟ
ΑΝΕΞΕΥΞΑΝΤΑΣΔΕΑΠΟΓΑΣΤ

*Ἄνδρας] ἐθ' ἥρωας σέβεται πατρίς, δ[θάνατον γὰρ
ἀμφέθεσ]αν νάσω(ι) κόσμον ἐλευθε[ρίας,
ἀνίκ' Ἀθα]ναίων πολυάσπιδα καὶ π[λύκωπον
ὕβριν] ἀνέφευξαν τᾶσδε ἀπὸ γᾶς π[ρόμαχοι.*

The style of the letters and the omission of the iota adscript point to early imperial times, but the epigram apparently belongs to a heroön of the Coan citizens who fell in the Social war, or perhaps in the Peloponnesian war.

351.

In the church of the Panagia at Linopoti, below Pyli. Rectangular altar. Published by Ross, *Hellenika*, No. 20 b. Height 55 cm., width 27 cm.

ΕΠΙΤΥΝΧΑ
ΝΟΥΣΗΕ
ΤΑΣ
ΦΙΛΕΤΑΙΡΟΥ
ΙΕΡΕΙΑΣ

*Ἐπιτυνχανούσης
τᾶς Φιλεταίρου,
ιερείας.*

352.

Pyli. Church of Ἁγ. Νικόλαος. Stele. Published imperfectly by Dubois, *Bull. Hell.* vii. p. 483, No. 6.

ΑΣΚΛΗΠΙΑΔΗΣΒΤ
ΙΔΙΟΝΠΑΤΕΡΑΑΣΚΛΗ

*Ἀσκληπιάδης β[ε] τ[ὸν]
ἴδιον πατέρα Ἀσκλη-*

ΠΙΑΔΗΝΒΤΕΛ ΤΗ	πιάδην β̄ τελ[ευ]τή-
ΣΑΝΤΑΕΠΙΤΗΣΞΕ	σαντα ἐπὶ τῆς ξέ-
5 ΝΗΣΕΚΟΜΙΣΕΝΕΝΤΟΙ	νης ἐκόμισεν ἐν τοῖς
- ΙΔΙΟΙΣΔΙΑΤΟΥΑΠΠΑ	ιδίοις διὰ τοῦ ἀππα
ΚΑΙΕΠΙΤΡΟΠΟΥΜΟ	καὶ ἐπιτρόπου μου
ΚΡΑΤΕΡΟΥΤΟΥΑΠΕΛ	Κρατεροῦ τοῦ Ἀπελ-
ΛΑΜΕΤΑΚΑΙΤΟΥΦΙΑ	λᾶ, μετὰ καὶ τοῦ φύλ[ου]
10 ΤΟΥΠΑΤΡΟΣΜΟΥΤΟΥ	τοῦ πατρός μου τοῦ
ΕΠΙΤΡΟΠΟΥΑΥΤΟ	ἐπιτρόπου αὐτοῦ
Γ Α	- - - - -

In lines 2 and 8 my copy gives the rectangular E.

Line 6: ἀππας means 'foster-father' (see Hesychius, s. v.); ἀμμάς means 'foster-mother' (*British Museum*, No. 306 f.).

353.

From Leake, No. 32 = Ross, No. 178 h. Unknown to me.

ΒΕΡΕΝΙΚΗ	Βερενίκη
ΖΚΟΤΑ	Ζκόπα.

The forms of the letters are given from Leake.

354.

In the church of ὁ Στανρός. Published by Ross, No. 310.

ΙΩΙΛΟΣ	Ζώϊλος
ΝΕΥΦΡΑΣΤΟΥ	Νευφράστου.

Now very illegible. In the second line I read on the stone ΝΕΥΦΡΑΜΤ: perhaps Νευφράντου.

355.

From Leake, No. 35. 'In a ruined church in the village of Pyli.' I could not find it.

ΔΗΜΩΚΟΤΤΙ	Δημὼ Κοττίας ἐτῶν ιε̄ (?).
ΑΞΕΤΩΝΓΙΕ	

356.

In the village of Pyli. Round altar. Published by Ross, *Hellenika*, No. 20 a.

ΑΜΜΩ
ΝΙΟΥΤΟΥ
ΔΑΜΑ
ΞΗΙ

Ἀμμωνίου τοῦ Δάμα. Ζῆ.

357.

Pyli. Church of Panagia Tabachala.

a.

ΑΡΤΗΜΙΣ
ΜΗΤΡΟΦΑΝΗΛ

Ἀρτημῖς.
Μητροφάνης.

On the same stone, written the other way.

b.

ΕΜΜΑ†ΝΟΥΗΛ

Ἐμμανουήλ.

358.

Pyli. Round altar. Published inaccurately by Dubois, *Bull. Hell.* vii. p. 483, No. 7.

ΣΕΞΣΤΟΥΠΟΡ
ΑΡΚΟΥΥΙΟΥ
ΑΙΜΙΛΙΑΝΟΥ

Σέξστου Πορ(κ)ίου, Μ]άρκου υἱοῦ, Αἰμιλιανοῦ.

359.

Church of Tabachala.

ΑΗΣΔΕΙΝΙΩΝΟΣ

- - - κ]λής Δεινίανος.

360.

From Leake, No. 34. 'On a slab of marble, inside a ruined church in the village of Pyli.' I could not find it.

	ΚΛΑΥΕΥΦΜΟ	<i>Κλαυ. Εὐφ(ρ)ο-</i>
	ΕΥΝΗΗΚΑΛΙ.	<i>σύνη ἡ καλ[ῶς</i>
	ΕΝΟΙΚΝΕ	<i>σ[υ]νοικ(ή)σ-</i>
	ΑΞΑΕΤΗΛ	<i>ασα ἐτη λ</i>
5	ΤΩΑΓΑΘΩ	<i>τῶ(ι) ἀγαθῶ(ι)</i>
	ΓΑΙΩΠΟΠΙ	<i>Γαίω(ι) Ποπι[λλίφ</i>
	ΟΥΤΩΔΕΕ	<i>'Ρ]ού(φ)ω(ι) δε(σ)-</i>
	ΠΟΤΗΤΟΥ	<i>πότη(ι) τοῦ</i>
	ΕΝΡΑΘΡΙΚΟ	<i>'Εν(β)αθρικο-</i>
10	ΥΧΩΡΙΟΥΡΕ	<i>ὑ χωρίου ἔν-</i>
	ΘΑΔΕΚΕΙ	<i>θάδε κεί-</i>
	ΗΑΙ	<i>(+ τ)αι.</i>

The restoration is Leake's, with the exception of lines 6 and 7. There is not indeed room for Ποπι[λλίφ] in line 6, but it is just possible that Leake omitted a line, and that the name should be Γαίφ Ποπι[λλίφ, Γαίφ, 'Ρ]ού(φ)φ. Cp. No. 391.

360 bis.

From Leake, No. 12. Unknown to me.

ΙΗΝΟΦΙΑΓ
ΧΕΗΣ - ΕΜΑΙΓ

Μ]ηνόφιλ[ε
χ(ρ)ησ(τέ χ)αῖρε.

The restoration is Leake's.

HIPPIA.

361.

Church of Ἁγ. Γεώργιος Ληξας. Marble basis. Published by Pantelidis, *Bull. Hell.* v. p. 199, No. 4.

ΓΝΑΤΙΑΣΕΚΟΝΔΑΤΟΝΠΑΝΑ
ΤΩΔΗΜΩΤΩΙΠΠΙΟΤΩΝΑΝΕΘΗΚΕ

Ἐγνατία Σεκόνδα τὸν Πᾶνα
τῶ(ι) δῆμῳ(ι) τῶ(ι) ἱππιστῶν ἀνέθηκε.

362.

In the same place. Published, *ibid.* No. 3.

ΦΙΛΟΣΕΒΑΣΤΟΥΔΑΜΟΥ
ΚΩΙΩΝΟΙΕΡΕΥΣΣΩΣΙΚΛΗΣ
ΕΝΙΠΠΙΔΟΥΦΙΛΟΚΑΙΣΑΡ
ΚΑΘΙΕΡΩΣΕΝ

Φιλοσεβάστου δάμου

Κάων ὁ ἱερεὺς Σωσικλῆς
Μενιππίδου φιλόκαισαρ
καθιέρωσεν.

363.

In the same place. On the side of a rectangular block of white marble. Length 57 cm., height 8 cm. Published by Leake, No. 4.

ΑΥΡΗΛΙΑ ΕΙΡΗΝΗ ΑΝΕΘΗΚΕ

Αύρηλία Ειρήνη ανέθηκε.

364.

In the same place. Published by Leake, No. 3.

ΑΦΡΟΔΙΣΙΑ
ΙΣΤΡΙΑΝΑ

Ἀφροδισία Ἰστριανά.

365.

In the same place. Stele, with aedicula and rosette.

ΑΠΟΛΛΩΝΙΟΥ
ΤΟΥ
ΕΙΡΗΝΑΙΟΥ

*Ἀπολλωνίου
τοῦ Εἰρηναίου.*

366.

Same site. Fragment of stele.

ΤΕΧΝΗ
ΧΑΙΡΕ

Τέχνη χαίρει.

HALASARNA.

367 and 368.

367 published by Dubois, *Bull. Hell.* vi. p. 249 ff. = Cauer, *Delectus*, No. 161.

368 published by Rayet, No. 10.

That these two form parts of the same document cannot, I think, any longer be disputed. I give the reasons for their connection in treating of 368.

367.

On the eight faces of the capital of a column (each face 18 cm. broad, letters 7 to 8 mill. high).

It was found, I believe, not in the same place as 368, that is in the church of 'Ay. 'Ασώματος, as stated by Dubois, but in the ruins of the Castron of Old Antimachia, situated immediately above Halasarna. It is now in the large church of Antimachia. I give a few corrections of Dubois' readings from examination of the marble (my impression is unfortunately lost), and then the corrected text in cursive.

Lines 1 and 2: Dubois reads

ΕΠΙΜΟΝΑΡΧ · ΥΠΡΑΞ
ΕΥΣΜΗΝΟ ΣΥΑΚΙΝΟΙΟΥ

I read

ΜΟΝΑΡΧ · · ΓΡΑ · · ·
· ΕΥΣΜΗΝΟ ΣΥΑΚΙΝΟ ·

End of Col. III: read

42 | ΘΩΝΔΕΚΑΙΤΑΝΠΑΤΡΙΔΑ |
| ΚΑΙΤΙΝΟΣΕ ΤΗΣΚΑΙ |
| ΑΜΑΤΗ ΕΟΠΩΣ |

The E read by Dubois, in line 43 is possible, but not certain. I was almost satisfied that the letter, which he reads Γ is T: the break comes quite close to the upright stroke, but the cross bar seems to continue, although it is nearly all lost.

Col. VII. line 96: read

ΟΓΩΣΔΕΚΑΙΕΥΣΑΜΟΙ.

End of Col. VII: read

98 ΝΑΠΟΙΑΙΑΝΓΡΑΨΑΝΤΩ
· ΝΤΟΔΕΤΟΨΑΦΙΣΜΑΕΣ
· ΑΛΑΝΚΑΙΤΟΣ·ΤΟ·

I note that the second O in line 100 is probably part of Ω.

Col. VIII. lines 102-103: read

ΑΥΤΟΙΣΚΑΙΕΣΤΟΛΕΥΚΩΜΑ·
/ ΡΙΕΝΕΠΙΤΕΤΑΚΤΑΙ

Col. VIII. line 106: I read ΤΟΙΝΑΠΟΛΙΑΓΤΟ

Lines 107-10: read

ΜΕΤΑΤΑΣΑΛΛΑΣΔ
ΣΑΙΔΕ

Ἐπὶ μονάρχου (Ε)ρα[σικ- vel Πρα[ξικ-
λ]εὺς, μηνὸς Ὑακινθ(ίου).

I.

Εδο[ξ]ε ταῖς φυλαῖς αἷς
μέτεστι τῶν ἱερῶν Ἀ-
5 πύλωνος καὶ Ἡρακλεὺς
ἐν Ἀλασάρνα· Εὐφύλη-
τος Παρμενίσκου τοῦ
Φιλόφρονος εἶπε· ἐπει-
δὴ συμβαίνει δυσεπι-

10 γνώστος ἦμεν τὸς ἀ-
ναγεγραμμένους τῷ Θε-
ῷ διὰ τὸν χρόνον, ὁ-
πως οὖν ἐπιγνωσθῶν-
τι τοῖς τε ὑποδεχομέ-
15 νοις εὐπαρακολούθη-
τον ὑπάρχη τὸ π[λῆθος

II.

τῶν μετεχόντων τοῦ ἱε-
 ροῦ, δεδόχθαι, κυρω-
 θέντος τοῦδε τοῦ ψα-
 20 φίσματος, ἀπογράφεσ-
 θαι τὸς μετέχοντας
 τοῦ ἱεροῦ, τὸς μὲν ἐνθά-
 μος ἀρξαμένοι ἀπὸ τῆς
 τρίτης τοῦ Ἰακινθίου
 25 ἔστε καὶ τὰν τριακά-
 δα τοῦ Ἀλσειῶ, τὸς δὲ ἀ-
 ποδάμοι ἀπογραφόν-
 τω τοὶ ἐπίτροποι, εἰ δὲ
 μή, ἀπογραφέσθων αὐ-
 30 τοὶ ἐπεὶ καὶ παραγένων-

III.

ται ἐν τριμήνῳ τὸ ὄνο-
 μα πατριαστί ποτὶ τὸς
 ναποίας, ἐξαγευμέ-
 νος καὶ τὰν φυλὰν καὶ
 35 τῆς μητρὸς τὸ ὄνομα
 καὶ τίνος τῶν πολιτῶν
 θυγάτηρ ὑπάρχει· οἷς
 (δὲ) δέδοται ἡ πολιτεία, κα-
 τὰ τὴν νόμον ἢ δόγμα
 40 κοινὸν τοῦ παντὸς δά-
 μου, ποταπογραφέσ-
 θων δὲ καὶ τὰν πατρίδα
 καὶ τίνος (ἐ)ῤῥατῆς καὶ
 ἀμάτη[ς] ἔλαχ[?]ε. Ὅπως

IV.

45 δὲ μηθένα λάθῃ(ι) ἡ ἀπο-
 γραφή, τοὶ ναποῖαι τοῖς
 Ἡρακλείοις ἐπεὶ καὶ μέλ-
 λωντι κλείνεσθαι τοὶ
 φυλέται προκαρυσσόν-
 50 τω ἀπογράφεσθαι κα-
 τὰ τὰ προγεγραμμένα,
 καὶ ἐν τῇ συλλόγῃ τὸ
 αὐτὸ ποιεύντω· κα-
 τὰ ταῦτα δὲ καὶ ἐν
 55 τῇ Δαλίῳ μηνὶ ἀρξά-
 μενοι ἀπὸ τῆς τετρά-
 δος ἐς δ καὶ συντελεσ-
 [θ]ῶντ[ι τ]αὶ παναγῶ[ρει]ς

V.

προκαρυσσόντω καὶ
 60 ἀπογραφόντω· ἔχον-
 τω δὲ καὶ ἐμ πόλει ἐκ-
 χθέματα κατὰ τὰν ἀ-
 γορὰν ὅπῃ καὶ αὐτοῖς
 δοκῇ(ι) ἐπιτάδειον ἡ-
 65 μεν· ἐν δὲ τῇ δάμῳ
 τὸ ψάφισμα τὸδε ἀνα-
 γράψαντες εἰς λεύκω-
 μα ἐκτιθέντω πᾶσαν
 ἀμέραν φανερόν σκο-
 70 πεῖν τῇ χρήζοντι δμ-
 περ χρόνον καὶ ἡ ἀπο-
 γραφή ὑπάρχει· καὶ τὸς

VI.

- ἀπογραψαμένοις κα-
ταχρηματίζοντω
75 καθότι καὶ τὰλλα
γράμματα χρηματί-
ζοντι· ἔχοντω δὲ
καὶ παρ' αὐτοῖς ἐν λευ-
κώματι κατὰ γράμμα
80 ἀναγεγραμμένοις ἐ-
ξὰν ἀπὸ τοῦ ἀλφα
καὶ παραδιδόντω
τοῖς μεθ' αὐτῶν γ[ε]νο-
μένοις, καὶ τῶν ἀπο-
85 γραφομένων ἀεὶ π[ο]στα-
ναγραφόντω. Τ[οι] δὲ

VII.

- ἀρχεῦντες καὶ τοὶ ἐπι-
μήνιοι διδόντω τὰς με-
ρίδας ἀντεφορῶντες
90 ἐκ τοῦ λευκώματος,
καὶ τοὶ ναποῖαι τὸς ἐπ[ι]-
βαλλομένοις ἐς τὴν [ιε-
ρ]ατείαν τὸν κλᾶρον ἐ-
χόντω ἀντεφορῶντες
95 ἐκ τοῦ λευκώματος.
Ὅπως δὲ καὶ εὐσαμ[τέρ]-
α ὑπάρχη(ι) ἀ ἀναγραφά, τοὶ
ναποῖαι ἀναγραφάντω
μὲ]ν τόδε τὸ ψάφισμα ἔ[σ]
100 στ]άλαν καὶ (τ)ὸς [τ](έως) [πο-

VIII.

- ταναγραφομένοις, καθότι
αὐτοῖς καὶ ἐς τὸ λεύκωμα ἀ-
ναγ[ρ]άφ[ε]ν ἐπιτέτακται.
Τὰν δὲ γ[ε]νομένην δαπά-
105 ναν ἐς] τὴν ἀναγραφὰν τ[ε]-
ισάντω] τοὶ ναποῖαι ἀπὸ
τῶν ὑπα]ρχόντων τοῖς Θε-
οῖς χρημ]άτων καὶ ἀπολογ-
ισάσθων] μετὰ τὰς ἄλλας δ[α]-
110 πάνα]ς. Αἱ δὲ κά τις τῶν ἀ[ρχ]-
εὐόν]των ἀπειθῇ(ι) τοῦδε τοῦ
ψαφίσματος, πεντακατίας
δραχμὰς ἀποτεισάτω ἱε-
ρὰς τοῦ Ἀ]πώλλωνος.

368.

Octagonal column 1½ met. in height, width of each face 18 cm., letters 7 to 8 mill. high, exactly resembling those of 367. Mr. Pantelidis who discovered it, and recognised that it belonged to 367, proposed that the column should be taken up to Antimachia and erected, together with the capital, in the church. The priest in whose property the column had been found, in order to prevent its removal, buried it, and asserted, in answer to all enquiries, that it had been stolen. I was therefore unable to see it, but, knowing well, from information

received, that it was concealed, I succeeded at length in having it disinterred and an impression taken. It was, I am told, at once re-buried. My impression is evidently better than that employed by Mr. Rayet, who unfortunately did not copy the then accessible original, and—what is most important—I am enabled to give the columns in their correct order. There is not, as Mr. Rayet supposed, one alphabetical list with a supplement, but there are three separate lists. Mr. Dubois, who recognised that the tribes of the decree were the three Doric tribes (they are perhaps only two out of the three, as we shall see), naturally expected to find an indication of the tribe after each name, as the terms of the decree seem to enjoin (line 33). As there is nothing of the kind, he was induced to conclude that the catalogue is not the one which the decree prescribes. The *ναποῖαι*, however, adopted the simpler expedient of drawing up a separate list for each tribe, and there is nothing in the words of the decree incompatible with this procedure, if we consider lines 77–81 to be instructions addressed to three or two *ναποῖαι*, one belonging to each tribe. The names of the tribes must have stood at the head of each list; we have only half the catalogue, and the commencement of none of the three lists is preserved.

Ο and Θ are not quite so small, relatively to the other letters, as those in the text. The Ο is occasionally oval.

I.

Ι Ο Υ . . Σ _ / Ν
 Ρ Α Τ Ο Υ Ι Μ Ν Α Σ
 Τ Ο Σ Κ Α Λ Λ Ι Σ Τ Ρ Α Τ Ο Υ
 Μ Α Τ Ρ Ο Σ Δ Ε Λ Γ Η Σ Ι Δ Ο Σ
 5 Τ Α Σ Α Ρ Ι Μ Ν Α Σ Τ Ο Υ
 Α Ρ Ι Σ Τ Ο Κ Λ Η Σ Λ Υ Σ Ι Ο Σ
 Μ Α Τ Ρ Ο Σ Δ Ε Τ Ι Μ Ο Υ Σ
 Τ Α Σ Φ Ι Λ Ω Ν Ι Δ Α Α Ρ Ι
 Σ Τ Ι Ν Φ Ι Λ Ι Π Π Ι Δ Α Μ Α
 10 Τ Ρ Ο Σ Δ Ε Τ Ε Ι Σ Ι Ο Υ Τ Α Σ
 Α Ρ Ι Σ Ι Ω Ν Ο Σ Α Ρ Χ Ι Α Σ
 Θ Ε Υ Δ Ω Ρ Ο Υ Μ Α Τ Ρ Ο Σ Δ Ε

[- - - - - ματρὸς
 δὲ - - -]ίου [τᾶ]ς [Δαμοσ-
 τ]ράτου. [Ἀρ]ίμνασ-
 τος Καλλιστράτου
 ματρὸς δὲ Ἀγησίδος
 τᾶς Ἀριμνάστου.
 Ἀριστοκλῆς Λύσιος
 ματρὸς δὲ Τιμοῦς
 τᾶς Φιλωνίδα. Ἀρι-
 στ[ι]φ[ι]λ[ι]π[ι]δα μα-
 τρὸς δὲ Τεισίου τᾶς
 Ἀρισ[τ]ίωνος. Ἀρχίας
 Θευδῶρον ματρὸς δὲ

- ΑΡΙΣΤΙΟΥΤΑΣΑΡΧΙΑ
 ΕΤΕΣΤΙΔΕΜΟΙΑΠΟ
 15 ΨΙΚΛΕΥΣΤΟΥΥΨΩ
 ΝΟΣ ΑΓΗΤΩΡΘΕΥ
 ΓΕΝΕΥΣΜΑΤΡΟΣΔΕ
 ΜΕΝΙΣΚ[Η]ΣΤΑΣΜΙΚΩΝΟΣ
 ΑΓΙ ΙΚΛΗΣΓΛΑΥΚΙΠ
 20 ΠΟΥ·ΑΤΡΟΣΔΕΦΙΛΙΝ
 ΝΑΣΤΑΣΝΙΚΗΡΑΤΟΥ
 ΑΡΙΣΤΟΒΟΥΛΟΣΑΡΙΣΤΟ
 ΟΥ[Α]ΟΥΜΑΤΡΟΣΔΕ
 Ν]ΑΞΙΠΟΛΗΣΤΑΣΣΑ
 25 ΤΥΡΟΥΜΕΤΕΣΤΙΔΕΜΟΙ
 ΑΠΟΤΑΣΜΑΙΑΣΑΣΚΛ
 ΠΙΑΔΟΣΤΑΣΝΙΚΑΓΟΡΑ
 ΤΟ·ΝΙΚΟΣΤΡΑΤΟΥ ΑΡΙ
 ΣΤΟΣΑΡΙΣΤΟΥΜΑΤΡΟΣΔΕ
 30 ΔΗΜΟΥΣΤΑΣΔΑΜΟΦΩΝ
 ΤΟΣ ΑΡΙΣΤΑΙΧΜΟΣ
 ΑΡΙΣΤΑΙΧΜΟΥΜΑΤΡΟΣ
 ΔΕΘΕΜΙΣΤΙΟΥΤΑΣΝΙ
 ΚΑΝΔΡΟΥΑΙΙΠΟΛΙΣΑΡΙ
 35 ΣΤΑΙΧΜΟΥΜΑΤΡΟΣΔΕ[Φ
 ΛΙΑΔΟΣΤΑΣΑΓΕΠΟΛΙ
 ΟΣ ΑΠΟΛΛΟΔΩΡΟΣ
 ΑΠΟΛΛΟΔΩΡΟΥΜΑ
 ΤΡΟΣΔΕΦΙΛΙΑΔΟΣ
 40 ΤΑΣΜΟΣΧΙΩΝΟΣ
 ΑΡΙΣΤΟΣΘΕΥΓΕΝΕΥΣ
 ΜΑΤΡΟΣΔΕΜΕΝΙΣ
 ΚΗΣΤΑΣΜΙΚΩΝΟΣ
 ΑΓΗΣΙΑΣΑΓΗΣΙΑΜΑ
 45 ΤΡΟΣΔΕΦΙΛΙΑΔΟΣΤΑΣΘΡΑ
 ΣΥΑΝΔΡΟΥ ΑΠΟΛΛΟ·
 ΡΟΣΔΙΟΚΛΕΥΣΜΑΤΡΟΣ
 ΔΕΚΛΥΜΕΝΗΣΤΑΣΘΡΑ
 ΣΥΑΝΔΡΟΥ ΑΠΟΛΛΟ
- 'Αριστίου τὰς 'Αρχία·
 μ]έτεστι δέ μοι ἀπὸ
 'Υ]ψικλεὺς τοῦ 'Υψω-
 νος. 'Αγήτωρ Θευ-
 γένους ματρὸς δὲ
 Μενίσκης τὰς Μίκωνος.
 'Αγ[ησ]ικλῆς Γλαυκίπ-
 που [μ]ατρὸς δὲ Φιλί-
 νας τὰς Νικηράτου.
 'Αριστόβουλος 'Αριστο-
 β]ούλου ματρὸς δὲ [Α-
 ναξιπόλης τὰς Σα-
 τύρου· μέτεστι δέ μοι
 ἀπὸ τὰς μαίας 'Ασκλη-
 πιάδος τὰς Νικαγόρα
 τῶ[υ] Νικοστράτου. 'Αρι-
 στος 'Αρίστου ματρὸς δὲ
 Δημοῦς τὰς Δαμοφῶν-
 τος. 'Αρίσταιχος
 'Αρισταίχμου ματρὸς
 δὲ Θεμιστίου τὰς Νι-
 κάνδρου. 'Α(γέ)πολις 'Αρι-
 σταίχμου ματρὸς δὲ Φ[ι-
 λιάδος τὰς 'Αγεπλί-
 ος. 'Απολλόδωρος
 'Απολλοδώρου μα-
 τρὸς δὲ Φιλιάδος
 τὰς Μοσχίωνος.
 'Αριστος Θευγένους
 ματρὸς δὲ Μενί-
 κης τὰς Μίκωνος.
 'Αγησίας 'Αγησία μα-
 τρὸς δὲ Φιλιάδος τὰς Θρα-
 συάνδρου. 'Απολλ[ά]δω-
 ρος Διοκλεὺς ματρὸς
 δὲ Κλυμένης τὰς Θρα-
 συάνδρου. 'Απολλό-

50 ΔΩΡΟΣ ΕΚΑΤΩΝΟΥΜΟΥ ΜΑ
 ΤΡΟΣ ΔΕ ΚΛΕΙΤΟΥ Σ
 ΑΡΙΣΤΙΠΠΟΥ Α ΟΦΩΝ
 ΦΙΛΙΠΠΟΥ ΜΑΤΡΟΣ ΔΕ
 ΓΝΑΘΙΟΥ ΤΑΣΑΓΟ ΑΚΡΙ
 55 ΤΟΥ ΑΙΝΗΣΙΔΗΜΟΣ Σ
 ΜΟΥ ΜΑΤΡΟΣ ΔΕ ΝΙΚΟΤΕ
 ΡΗΣ ΤΑΣΣΙ Ι Empty.
 ΓΟΡΓΟΣ ΜΕΛΑΓΚΡΙΔΑ
 ΜΑΤΡΟΣ ΔΕ ΛΥΚΟΥΡ
 60 ΓΙΔΟΣ ΤΑΣ ΓΟΡΓΟΥ
 ΓΟΡΓΟΣ ΙΕΡΟΚΛΕΥΣ ΜΑ
 ΤΡΟΣ ΔΕ ΑΡΑΤΙΟΥ ΤΑΣ
 ΓΟΡΓΟΥ ΓΕΡΑΣΤΙΦΑ
 ΝΗΣ ΓΕΡΑΣΤΙΦΑΝΕΥΣ
 65 ΜΑΤΡΟΣ ΔΕ ΙΩΠΥΡΙΔΟΣ
 ΤΑΣ ΘΕΥΓΕΝΕΥΣ ΓΕΡΑΣ
 ΤΙΦΑΝΗΣ ΧΑΡΜΥΛΟΥ
 ΜΑΤΡΟΣ ΔΕ · · Τ ΓΟ
 ΛΑΣ ΤΑΣ ΓΕΡΑΣΤΙΦΑ
 70 ΝΕΥΣ ΔΙΟΚΛΗΣ ΑΠΟΛ
 ΛΟΔΩΡΟΥ ΜΑΤΡΟΣ ΔΕ ΦΙ
 ΛΙΝΙ ΣΤΑΣ ΝΙΚΗΡΑΤΟΥ
 ΔΙΑΓΟΡΑΣ ΧΑΡΜΙΠ
 ΠΟΥ ΜΑΤΡΟΣ ΔΕ ΑΛΙ
 75 ΗΣ ΤΑΣ ΔΑΜΟΧΑΡΙΟΣ
 ΔΑΜΟΧΑΡ · · ΧΑΡΜΙΠ
 ΠΟΥ ΜΑΤΡΟΣ ΔΕ ΑΛΙ
 ΗΣ ΤΑΣ ΔΑΜΟΧΑΡΙΟΣ
 ΔΑΜΟΚΡΑΤΗΣ ΔΑΜΟ
 80 ΡΑΤΕΥΣ ΜΑΤΡΟΣ ΔΕ
 ΦΑΝΟΥΣ ΤΑΣ ΧΑΡΜΙΠ
 ΠΟΥ ΔΑΜΟΚΡΑΤΗΣ
 ΔΑΜΟΚΡΑΤΕΥΣ ΜΑΤΡΟΣ
 ΔΕ ΑΙΝΗΣΙΔΟΣ ΤΑΣ ΘΕΥ
 85 ? Ο

δωρος Ἐκατωνύμου μα-
 τρὸς δὲ Κλειτοῦ[ς τᾶ]ς
 Ἀριστίππου. Ἀ[γλα]οφῶν
 Φιλίππου ματρὸς δὲ
 Γναθίου τᾶς Ἀγο[ρ]ακρί-
 του. Αἰνησίδημος Σ[ί]-
 μου ματρὸς δὲ Νικοτέ-
 ρης τᾶς Σ[ι]μ[ι]α.
 Γόργος Μελαγκρίδα
 ματρὸς δὲ Λυκουρ-
 γίδος τᾶς Γόργου.
 Γόργος Ἱεροκλεῦς μα-
 τρὸς δὲ Ἀρατίου τᾶς
 Γόργου. Γερασιφά-
 νης Γερασιφάνεως
 ματρὸς δὲ Ζωπυρίδος
 τᾶς Θευγένεως. Γερασ-
 τιφάνης Χαρμύλου
 ματρὸς δὲ - - - - - γο-
 · [ι]ας τᾶς Γερασιφά-
 νεως. Διοκλῆς Ἀπολ-
 λωδώρου ματρὸς δὲ Φι-
 λ[ι]νί[δο]ς τᾶς Νικηράτου.
 Διαγόρας Χαρμίπ-
 που ματρὸς δὲ Ἀλί-
 ης τᾶς Δαμοχάριος.
 Δαμόχαρ[ις] Χαρμίπ-
 που ματρὸς δὲ Ἀλί-
 ης τᾶς Δαμοχάριος.
 Δαμοκράτης Δαμο-
 κ[ρά]τεως ματρὸς δὲ
 Φανούς τᾶς Χαρμίπ-
 που. Δαμοκράτης
 Δαμοκράτεως ματρὸς
 δὲ Αἰνησίδος τᾶς Θευ-
 δώρ[α]ς.

II.

(— Rayet iv.)

- | | |
|---|---|
| <p> Ο Σ Ο Ν
 Ο Σ Τ Α Σ Ι Ω Π Υ Ρ Ο Υ
 Ι Ω Π Υ Ρ Ο Σ Ν Ι Κ Α Ν
 Δ Ρ Ο Υ Μ Α Τ Ρ Ο Σ Δ Ε Ν Ο Σ
 5 Σ Ι Δ Ο Σ Τ Α Σ Σ Α Τ Υ Ρ Ο Υ
 Ε Π Ι Κ Λ Η Σ Φ Ι Λ Ι Ν Ο Σ
 Π Λ Α Τ Ω Ν Μ Α Τ Ρ Ο Σ
 Ι Γ Π Ι Χ Η Σ Τ Α Σ Ε Π Ι Κ Λ Ε Υ Σ
 Η Ρ Α Κ Λ Ε Ι Τ Ο Σ Ι Ω Π Υ
 10 Ρ Ο Υ Μ Α Τ Ρ Ο Σ Δ Ε Π Α Ρ Θ Ε
 Ν Ι Δ Ο Σ Τ Α Σ Ν Ι Κ Α Ρ Χ Ο Υ
 Η Ρ Ο Π Υ Θ Ο Σ Π Υ Θ Ο Ν Ι Κ Ο Υ
 Μ Α Τ Ρ Ο Σ Δ Ε Κ Α Λ Λ Ι Σ Τ Ρ Α
 Τ Η Σ Τ Α Σ Τ Ι Μ Ο Ξ Ε Ν Ο Υ
 15 Η Ρ Α Κ Λ Ε Ι Τ Ο Σ Η Ρ Ο Δ Ο Τ Ο Υ
 Ν Ε Ω Τ Ε Ρ Ο Σ Μ Α Τ Ρ Ο Σ Δ
 Α Ν Α Ξ Ε Ρ Ε Τ Α Σ Τ Α Σ Φ Ι
 Λ Ι Ν Ν Ε Α Η Ρ Α Κ Λ Ε Ι
 Τ Ο Σ Α Γ Ι Α Μ Α Τ Ρ Ο Σ Δ Ε
 20 Κ Λ Ε Ι Τ Ο Θ Ε Η Σ Τ Α Σ Τ Ι
 Μ Α Σ Ι Κ Λ Ε Υ Σ Σ Τ Ρ Α
 Τ Ι Π Π Ο Σ Ι Ε Ρ Ω Ν Ο Σ Μ Α
 Τ Ρ Ο Σ Δ Ε Α Ρ Ι Σ Τ Ι Ο Υ Τ Α Σ
 Κ Λ Ε Υ Ξ Ε Ν Ο Υ
 25 Θ Ε Υ Δ Ω Ρ Ο Σ Λ Υ Κ Ο Υ Ρ Γ Ο Υ
 Κ Α Θ Υ Ο Θ Ε Σ Ι Α Ν Δ Ε Ε Ρ
 Μ Ι Α Μ Α Τ Ρ Ο Σ Δ Ε Θ Ε Υ Δ
 Ρ Ι Δ Ο Σ Τ Α Σ Υ Θ Υ Δ Ι Κ Ο Υ
 Α Φ Α Σ Κ Α Ι Μ Ε Τ Ε Σ Τ Ι Μ Ο Ι
 30 Θ Ε Υ Γ Ε Ν Η Σ Γ Ε Ρ Α Σ Τ Ι Φ Α
 Ν Ε Υ Σ Μ Α Τ Ρ Ο Σ Δ Ε Ξ Ω Π
 Ρ Ι Δ Ο Σ Τ Α Σ Θ Ε Υ Γ Ε Ν Ε Υ Σ </p> | <p> [Ζώπυρος Νικομάχου]
 ματρ]ος [δὲ Ἀγεμ]ον[ί-
 δ]ος τὰς Ζωπύρου.
 Ζώπυρος Νικάν-
 δρου ματρὸς δὲ Νοσ-
 σίδος τὰς Σατύρου.
 Ἐπικλῆς, Φιλῖνος,
 Πλάτων ματρὸς
 Ἰ(π)πίχης τὰς Ἐπικλεῦς.
 Ἡράκλειτος Ζωπύ-
 ρου ματρὸς δὲ Παρθε-
 νίδος τὰς Νικάρχου.
 Ἡρόπυθος Πυθονίκου
 ματρὸς δὲ Καλλιστρά-
 τῆς τὰς Τιμοξένου.
 Ἡράκλειτος Ἡροδότου
 νεώτερος ματρὸς δὲ
 Ἀναξερέτας τὰς Φι-
 λιννέα. Ἡράκλει-
 τος Ἀγία ματρὸς δὲ
 Κλειτοθέης τὰς Τι-
 μασικλεῦς. Στρά-
 τιππος Ἰέρωνος μα-
 τρὸς δὲ Ἀριστίου τὰς
 Κλευξένου.
 Θεόδωρος Λυκούργου
 καθ' ὁδοεσίαν δὲ Ἐρ-
 μία ματρὸς δὲ Θευδ[ω-
 ρίδος τὰς [Ε]ρύθδικου,
 ἀφ' ἧς καὶ μετεστὶ μοι.
 Θευγένης Γεραστιφά-
 νους ματρὸς δὲ (Ζ)ωπ[υ-
 ρίδος τὰς Θευγένους, </p> |
|---|---|

- ΑΦΑΣΚΑΙΜΕΤΕΣΤΙΜΟΙ
 ΘΕΥΓΕΝΗΣΘΕΥΓΕΝΕΥΣ
 35 Empty. ΚΑΘΥΘΕ
 ΣΙΑΝΔΕΧΡΗΣΤΙ · · Ο Σ
 ΜΑΤΡΟΣΔΕΙΩΠΥΡΙ
 ΔΟΣΤΑΣΘΑΥΜΙΝΟΥ
 ΘΕΜΙΣΤΟΚΛΗΣΔΙΟ
 40 ΚΛΕΥΣΚΑΤΑ·ΥΣΙΝΔΕ
 ΧΑΙΡΕΔΑΜΟΥΜΑΤΡΟΣ
 ΔΕΚΟΙΙΤΤΑΔΟΣΤΑΣ
 ΑΡΙΣΤΟΒΟΥΛΟΥ ΘΕΥ
 ΔΩΡΟΣΔΑΜΟΚΡΑ
 45 ΤΕΥΣΜΑΤΡΟΣΔΕΛΙ
 ΝΗΣΙΔΟΣΤΑΣΘΕΥΔΩ
 ΡΟΥ Θ·Υ·ΕΝΗΣΑΓ·
 ΤΟ·ΟΣΜΑΤΡΟΣΔΕ
 ΚΛΗΝΟΥΣΤΑΣΕΚ·ΤΟ
 50 ΔΩΡΟΥ ΘΕΥΓΕΝΗΣ
 ΑΡΙΣΤΟΥΜΑΤΡΟΣΔΕ
 ΙΩΠΥΡΙΔΟΣΤΑΣΝΙΚΑ
 ΔΑ ΘΕΜΙΣΤΟΚΛΗΣ
 ΝΙΚΑΡΧΟΥΜΑΤΡΟΣΔΕ
 55 ΑΓΗΣΙΔΟΣΤΑΣΕΥΤΥ
 ΧΙΔΑ ΘΡΑΣΥΑΝ
 ΔΡΟΣΑΓΗΣΙΑΜΑ
 ΤΟΣΔΕΦΙΛΙΑΔΟΣΤΑΣ
 ΘΡΑΣΥΑΝΔΡΟΥ
 60 ΙΕΡΟΚΛΗΣΓΟΡΓΟΥΜΑ
 ΤΡΟΣΔΕΒΙΤΙΑΔΟΣ
 ΤΑΣΛΑΜΠΙΑ ΙΕΡΟ
 ΚΛΗΣΑΡΙΣΤΑΡΧΟΥΜΑ
 ΤΡΟΣΔΕΠΙΣΙΟΥΤΑΣ
 65 ΣΙΜΙΑ ΚΑΛΛΙΣ
 ΤΡΑΤΟΣΕΥΦΙΑΗΤΟΥ
 ΜΑΤΡΟΣΔΕΜΙΚΗΣΤΑΣ
 ΚΑΛΛΙΣΤΡΑΤΟΥ
 ΚΛΕΙΤΟΣΧΑΡΜΙΠΠΟΥ

ἀφ' ἧς καὶ μέτεστί μοι.
 Θευγένης Θευγένευσ
 καθ' ὁδο-
 σίαν δὲ Χρηστί[ων]ος
 ματρὸς δὲ Ζωπυρί-
 δος τᾶς Θαυμίνου.
 Θεμιστοκλῆς Διο-
 κλεὺς κατὰ [φ]ύσιν δὲ
 Χαιρεδάμου ματρὸς
 δὲ Κο(ρ)ιττάδος τᾶς
 Ἀριστοβούλου. Θεύ-
 δωρος Δαμοκρά-
 τευσ ματρὸς δὲ Αἰ-
 νησίδος τᾶς Θευδώ-
 ρου. Θ[ε]μ[γ]ένης Ἀγ[ή]-
 το[ρ]ος ματρὸς δὲ
 Κληνοῦς τᾶς Ἐκ[α]το-
 δώρου. Θευγένης
 Ἀρίστου ματρὸς δὲ
 Ζωπυρίδος τᾶς Νικά-
 δα. Θεμιστοκλῆς
 Νικάρχου ματρὸς δὲ
 Ἀγησίδος τᾶς Εὐτυ-
 χίδα. Θρασύαν-
 δρος Ἀγησία μα-
 τ(ρὸς) δὲ Φιλιάδος τᾶς
 Θρασύανδρου.
 Ἰεροκλῆς Γόργου μα-
 τρὸς δὲ Βιτιάδος
 τᾶς Λαμπία. Ἰερο-
 κλῆς Ἀριστάρχου μα-
 τρὸς δὲ Πισίου τᾶς
 Σιμία. Καλλίσ-
 τρατος Εὐφιλήτου
 ματρὸς δὲ Μίκης τᾶς
 Καλλιστράτου.
 Κλείτος Χαρμίππου

70	ΜΑΤΡΟΣ ΔΕΛΛΗΣΤΑΣ	ματρὸς δὲ Ἀλλῆς τῆς
	ΔΑΜΟΧΑΡΙΟΣ ΚΛΕ	Δαμοχάριος. Κλε-
	ΩΝΥΜΟΣ ΚΛΕΩΝΥΜ	ώνυμος Κλεωνύμου
	ΜΑΤΡΟΣ ΔΕΑΝΤΙΑΔΑ	ματρὸς δὲ Ἀντιδ[αμ]-
	ΑΣΤΑΣ ΑΝΑΞΙΠΤ	ας τῆς Ἀναξίππου.
75	ΚΛΕΥΔΑΜΑΣΚ [Α]	Κλευδάμας Κ[λευδ]ά-
	ΜΑΝΤΟΣ ΜΑΤ [ΣΔ]	μαντος ματ[ρὸς] δὲ
	ΑΡΑΤΙΟΥ ΤΑΣ [Υ]	Ἀρατίου τῆς [Δορκ]ῆ[λ]-
	ΔΑΤΟΥ ΔΟΡΚ [Δ]	δα τοῦ Δορκ[υλ]ῆα,
	ΚΑΛΛΙΣΤΡΑ	Καλλίστρα[τος] - - -
80	ΜΑΤΡΟΣ ΔΕΝ	ματρὸς δὲ - - - - -
	ΤΑΣ ΝΙΚΙΑ	τῆς Νικίας. [Κ - - - σ-
	ΘΕΝΗΣΧΑΙΟ	θένης Χά(ρ)α[πος] ματ-
	ΡΟΣ ΔΕΛΙ	ρὸς δὲ - - - - -.

The lower right hand corner appears from my impression to be now broken. The letters I give in brackets were read by Rayet.

Line 8: the first Γ has the second stroke coming down to the line.

Line 31: I seem to read ΣΩΓ, but the Σ is not quite certain.

III.

(= Rayet VI.)

	ΓΑΣ	[- - - - ματρὸς δὲ]
	ΝΙΚΟΚΛΗΣΟΝΑΣΙ	- - - - τῆς - - - -.
	ΜΑΤΡΟΣ ΔΕΝΙΚΑΤΙΟΥ	Νικοκλῆς Ὀνοσ[κλε]ως
	ΤΑΣ ΝΙΚΟΚΛΕΥΣ ΝΙ	ματρὸς δὲ Νικατίου
5	ΚΟΣΤΡΑΤΟΣ ΦΙΛΙΠΠΟΥ	τῆς Νικοκλεῦς. Νι-
	ΜΑΤΡΟΣ ΔΕΝΙΚΟΠΟΛΙ	κόστρατος Φιλίππου
	ΟΣΤΑΣΤΙΣΙΑ ΝΙΚΟ	ματρὸς δὲ Νικοπόλι-
	ΜΗΔΗΣ ΝΙΚΟΜΗΔΕΥΣ	ος τῆς Τισία. Νικο-
	ΜΑΤΡΟΣ ΔΕΛΑΜΠΙΟΥ	μήδης Νικομήδους
10	ΤΑΣ ΑΡΧΙΔΑΜΟΥ ΝΙ	ματρὸς δὲ Λ(α)μπίου
	ΚΑΔΑΣ ΑΡΙΣΤΟΥ ΜΑ	τῆς Ἀρχιδάμου. Νι-
	ΤΡΟΣ ΔΕΙΩΠΥΡΙΔΟΣ	κάδας Ἀρίστου μα-
	ΤΑΣ ΝΙΚΑΔΑ ΝΙΚΑΡ	τρὸς δὲ Ζωπυρίδος
	ΧΟΣ ΝΙΚΑΓΟΡΑΜΑΤΡΟΣ	τῆς Νικάδα. Νίκαρ-
		χος Νικαγόρα ματρὸς

- 15 ΔΕΑΜΦΙΚΡΑΤΕΙΑΣΤΑΣ
 ΝΙΚΑΡΧΟΥ ΝΙΚΑΡΧΟΣ
 ΝΙΚΑΡΧΟΥΜΑΤΡΟΣΔΕ
 ΦΑΝΟΥΣΤΑΣΑΡΙΣΤΟΥ
 ΝΙΚΑΡΧΟΣΝΙΚΑΡΧΟΥ
 20 ΜΑΤΡΟΣΔΕΛΓΗΣΙΔΟΣ
 ΤΑΣΕΥΤΥΧΙΔΑ ΝΙ
 ΚΟΣΤΡΑΤΟΣΔΙΟΚΛΕΥΣ
 ΜΑΤΡΟΣΔΕΚΛΥΜΕ
 ΝΗΣΤΑΣΘΡΑΣΥΑΝΔΡΟΥ
 25 ΞΕΝΟΜΒΡΟΤΟΣΑΡΧΙ
 ΗΕΝΕΥΣΜΑΤΡΟΣΔΕ
 ΜΙΚΗΣΤΑΣΞΕΝΟΜΒΡΟ
 ΤΟΥ ΟΝΑΣΙΚΛΗΣ
 ΑΡ[Χ]ΕΠΟΛΙΟΣΜΑΤΡΟΣ
 30 ΔΕΑΡΙΣΤΑΙΑΣΤΑΣ
 ΤΕΙΣΑΡΧΟΥ ΟΝΑΣΙ
 ΚΛΗΣΝΙΚΟΚΛΕΥΣΜΑ
 ΤΡΟΣΔΕΝΙΚ...ΤΑΣ
 ΝΙΚΟΣΤΡΑΤΟΥ ΟΝΑ
 35 ΣΙΚΛΗΣΑΓΗΣΙΚΛΕΥΣ
 ΜΑΤΡΟΣΔΕΣΙΜΟΤΕΡΗΣ
 ΤΑΣΑΜΦΙΔΑΜΑΝΤΟΣ
 ΠΥΘΟΚΛΗΣ . ΙΜΟΥΜΑ
 ΤΡΟΣΔΕΑΡΙΣΤΑΝΔΡΑΣ
 40 ΤΑΣΤΙΜΑΙΝΕΤΟΥ
 ΠΟΛΥΜΝΑΣ ΚΑΙ
 ΠΥΘΟΝΙΚΟΣΤΟΙΗΡΟΠΥ
 ΘΟΥΜΑΤΡΟΣΔΕΘΕΥΔΟ
 ΣΙΗΣΤΑΣΠΟΛΥΜΝΑΣ
 45 ΤΟΥΠΟΛΥΜΝΑΣΤΟΣ
 ΗΙΚΟΜΑΧΟΥΜΑΤΡΟΣΔΕ
 ΑΓΕΜΟΝΙΔΟΣΤΑΣΙΩ
 ΠΥΡΟΥ ΠΟΛΥ·ΝΑΣ
 ΤΟΣΝΙΚΟΣΤΡΑΤΟΥ . .
 50 ΤΡΟΣΔΕΝΟΣΣΙΔΟΣ
 ΤΑΣΛΥΑΓΟΡΟΥΠΥΘΟ
- δὲ Ἀμφικρατείας τὰς
 Νικάρχου. Νικάρχος
 Νικάρχου ματὴρ δὲ
 Φανοῦς τὰς Ἀρίστου.
 Νικάρχος Νικάρχου
 ματὴρ δὲ Ἀγησίδος
 τὰς Εὐτυχίδα. Νι-
 κόστρατος Διοκλεῦς
 ματὴρ δὲ Κλυμέ-
 νης τὰς Θρασύανδρου.
 Ξενόμβροτος Ἀρχι-
 (μ)ένεως ματὴρ δὲ
 Μίκης τὰς Ξενομβρό-
 του. Ὀνασικλῆς
 Ἀρχεπόλιος ματὴρ
 δὲ Ἀριστάλας τὰς
 Τεισάρχου. Ὀνασι-
 κλῆς Νικοκλεῦς μα-
 τὴρ δὲ Νικ[οῦς] τὰς
 Νικοστράτου. Ὀνα-
 σικλῆς Ἀγησικλεῦς
 ματὴρ δὲ Σιμοτέρης
 τὰς Ἀμφιδάμαντος.
 Πυθοκλῆς [Σ]ίμου μα-
 τὴρ δὲ Ἀριστάνδρας
 τὰς Τιμαινέτου.
 Πολύμνας[τος] καὶ
 Πυθόνικος τοὶ Ἡροπό-
 θου ματὴρ δὲ Θεοδο-
 σίης τὰς Πολυμνάσ-
 του. Πολύμναστος
 Νηκομάχου ματὴρ δὲ
 Ἀγεμόνιδος τὰς Ζω-
 πύρου. Πολύ[μ]νασ-
 τος Νικοστράτου [μα-
 τὴρ δὲ Νοσσίδος
 τὰς [Ε]παγόρου. Πυθό-

- ΝΙΚΟΣΤΙΜΟΚΛΕΥΣΜ·
 ΤΡΟΣΔΕΝΙΚΟΜΑΧΗΣ
 ΤΑΣΠΥΘΟΝΙΚΟΥ ΠΑΡ
 55 ΜΕΝΙΣΚΟΣΓΥΟ ΙΚΟΥ
 ΜΑΤΡΟΣΔΕΝΙ ΤΑΣ
 ΣΤΡΑΤΙΠΠΟΥ ΠΑΡ
 ΜΕΝΙΣΚΟΣΚΑΛΛΙΣ
 ΤΡΑΤΟΥΜΑΤΡΟΣΔΕΙΙ
 60 ΛΑΙΝΙΔΟΣΤΑΣΠΥΘΟΝ[Ι
 ΚΟΥ ΠΟΛΥ· ΟΣ
 ΑΡΙΣΤΟΙΕ·ΕΥΣΜΑΤΡΟΣ
 ΔΕΜΕΝΙΣΚΗΣΤΑΣΧΑΡΙ
 ΔΑΜΟΥ ΠΑΡΜΕΝΙΣ
 65 ΚΟΣΦΙΛΟΦΡΟΝΟΣΜΑ
 ΤΡΟΣΔΕΛΓΕΜΟΝΙΔΟΣ
 ΤΑΣΠΑΡΜΕΝΙΣΚΟΥ
 ΠΑΡΜΕΝΙΩΝΑΡΙΣΤΑΡΕ
 ΤΟΥΜΑΤΡΟΣΔΕΚΛ·ΙΤ
 70 ΤΟΥΣΤΑΤΑΣΠΑΡΜΕ
 ΩΝΟΣ ΠΟΛΥ
 ΝΑΣΤΟΣΝΟΣΣΥ
 ΥΜΑΤΡΟΣΔΕΣΩ
 ΤΡΑΣΤΑΣΣΩΠΑ
 75 Υ ΠΑΡΜΕΝΙΣ
 ΛΟΦΡΟΝΟΣΜΑΤΡΟΣ
 ΕΙΑΣΤΑΣΙΡ
 Υ ΠΟΛΙΑΡ
 ΑΚΛΕΙΤΟΥΜΑ
 80 ΕΠΑΡΘΕΝΙΔΟΣ
 ΙΑΡΧΟΥΕΠΙ
 ΜΟΙΑΠΟΣΑΤ
 ΟΤΟΥΑΙ
 ΥΓΑΙ

νικος Τιμοκλεὺς μ[α-
 τρὸς δὲ Νικομάχης
 τῆς Πυθονίκου. Παρ-
 μενίσκος (Ε)ῖ(θ) . . . ου
 ματρὸς δὲ (Μ)ῖ[κης] τῆς
 Στρατίππου. Παρ-
 μενίσκος Καλλισ-
 τράτου ματρὸς δὲ (Φ)ι-
 λαινίδος τῆς Πυθονί-
 κου. Πολυ ος
 Ἀριστο[μ]ῆ[ν]εὺς ματρὸς
 δὲ Μενίσκης τῆς Χαρι-
 δάμου. Παρμενίσ-
 κος Φιλόφρονος μα-
 τρὸς δὲ Ἀγεμονίδος
 τῆς Παρμενίσκου.
 Παρμενίων Ἀρισταρέ-
 του ματρὸς δὲ Κλ[ε]ῖτ-
 τοῦς (τα) τῆς Παρμε-
 νί[ωνος]. Πολύ-
 μ]ναστος Νοσσύ-
 λο]ν ματρὸς δὲ Σω-
 πάτ]ρας τῆς Σωπά-
 τρο]ν. Παρμενίσ-
 κος Φι]λόφρονος ματρὸς
 δὲ . .]είας τῆς (Η)ρ[- . .
 . . . ο]ν. Πολίαρ[χος
 Ἡρ]ακλείτου μα-
 τρὸς δ]ῆ Παρθενίδος
 τῆς Πολ]ιάρχου ἐπ(ι)-
 μοι ἀπὸ Σατ-
 ῦρου]ο τὸ ψάφι-
 [σμα-

The lower left hand corner is broken away.

Line 81 possibly ΕΠΤ.

Line 83, the middle stroke of Υ appears clearly, but it may be an accidental mark, in which case we should read ΟΤΟΥ.

IV.

(= Rayet III.)

As there were no traces of letters on the greater part of this column, an impression was only taken of a small part. I cannot tell the exact position of this portion relatively to the lines of cola. III. and V., but it was said to be from the lower part. It contains part of the end of list A, but only a few letters can be read. Probably good results could be obtained from examination of the original.

ΟΙΙ ΧΑΙΡΕΔΑ
Ο ΤΟ Μ
ΤΡΟΣΔΕΜΕΝΙ
ΤΑΣΧΑΙΡΕ ΑΜ
5 ΧΑΡΜΥΛΟΣΠΥΟΤ
ΣΜΑΤΡΟΣ
ΙΑΣΤΑΣ
ΙΕΥΣ
ΜΟΣΘΕΜΙΣΤΟΚ
10 ΜΑΤΡΟΣΔΕ ·· ΕΙΝ ··
Α ΤΙΑ ΠΥΘ
ΗΣΚΑΛΛΙ·ΡΑΤΟΥ
ΜΑΤ ΝΛΙ
ΤΑΣ Α
15 ΛΙΚΡ ΟΥ

----- Χαιρέδα[μ-
ο[s Εύπ]δ[λιος?] μ[α-
τρὸς δὲ Μενί[τοῦς
τᾶς Χαιρε[δ]άμ[ου].
Χαρμύλος Πυ(θ) ---
-- s ματρὸς [δὲ --
ίας τᾶς -----
(ν)ευs. [Χαιρέδα-
μος Θεμιστοκ[λεὺς
ματρὸς δὲ [Κλ]ει(ν) ··
τ]α[s ·· ·]τία. Πυθ[ο-
κλ]ῆς Καλλ[κ]ράτου
ματ[ρὸς δὲ -----
τᾶς [- ····. Κα]λ-
λικρ[άτης] ---- -]ου

V.

(= Rayet II.)

ΙΑΜΟ
ΛΑ ΟΛΙΔ
10 Δ ·· ΟΥ ΜΑΤΡΟΣ
ΦΙΛΙΑΔΟΣΤΑΣΑΠΟ
5 ΔΩΡΟΥ ΑΠΟΛΛΟ
ΡΟΣΚΑΛΙΣΧΡΟΣΤΟΙ
ΠΟΛΙΟΣΜΑΤΡΟΣΔ
ΠΑ ΕΝΙΔΟΣΤΑΣΔ
ΟΔΟΤΟΥ ΑΠΟΛΛΟ
10 ΔΩΡΟΣΑ ΛΟΔΩΡΟΥ
ΜΑΤΡΟΣΔΕΜΕΝΙΤΟΥΣ
ΤΑΣΜΥΡΜΑΚΟΣ Α

----- 'Αγέπ]ολιs --
· οδ[··]ου ματρὸς [δὲ
Φιλιάδος τᾶς 'Απολλο-
δώρου. 'Απολλ[α]δα-
ρος κα[ί] (Α)ίσχρος τοῖ [Ἀγε-
πώλιος ματρὸς δ[ὲ
Π(α)[ρθ]ενίδος τᾶς Δ[ι-
οδότου. 'Απολλ[α]-
δώρος 'Α[πολ]λοδώρου
ματρὸς δὲ Μενιτοῦς
τᾶς Μύρμακος. 'Α-

ΠΟΛΛΟΔΩΡΟΣ ΑΠΟΛ
 ΟΔ ΟΥΜΑΤΡΟΣ ΔΕ
 15 ΦΙΛΙΑΔΟΣ ΤΑΣΜΟΣ ΧΙΩ
 ΝΟΣ ΑΓΗΣΙΚΛΗΣ ΦΑΙ
 ΝΥΛΟΥΜΑΤΡΟΣ ΔΕ ΦΙ
 ΙΝΝΑΣ ΤΑΣ ΑΓΗΣΙ
 ΛΕΥΣ ΑΡΙΣΤΟΦΑ
 20 ΝΗΣΝΙΚΟΣ ΤΡΑΤΟΥ
 ΜΑΤΡΟΣ ΔΕ ΑΡΙΣΤΑΝ
 ΔΡΑΣΤΑΣ ΑΡΙΣΤΙΝΑ
 ΤΑΡΧΟΣ ΕΥΚΡΑ
 ΤΕΥΣΜΑΤΡΟΣ ΔΕ ΛΥ
 25 ΚΛ . . . ΤΑΣ ΑΡΙΣΤΑΡ
 ΑΝΔΡΟΣ ΘΕΝΗΣ
 ΑΤΑΙ . . ΜΑΤΡΟΣ ΔΕ
 ΤΙΜΟΥΣΤΑΣ ΤΙΜΟ
 ΚΛΕΥΣ ΑΓΕΠΟΛΙΣ Α
 30 ΡΑΤΙΟΝ ΤΡΟΣ ΔΕ ΝΙ
 ΚΟΔΙΚΑΣ ΤΑΣ ΑΓΕ
 ΛΙΑ . Ι . . ΚΑΛ . . ΠΠΙΔΑ
 ΜΑΤΡΟΣ ΔΕ ΔΙ ΟΥΣΤΑΣ
 . ΓΟΙ . ΙΑ ΚΑΛΛΙΠ .
 35 ΑΣΚΑΙΝΙΚΑΓΟΡΑΣ
 ΑΡΑΤ . . ΝΚΑΙ ΔΙΟΓΕΝΗ
 Ι . ΙΑ . Ι . ΝΟΣΜΑΤΡΟΣ
 ΔΕ ΝΙ . . ΙΑ ΔΟΣΤΑΣ ΝΙ
 ΚΑΓΟΡΑ ΑΡΙΣΤΙ
 40 ΠΡΑΞΙΔΑΜ ΝΤΟΣ ΜΑ
 ΤΡΟΣ ΔΕ ΑΝΑΞΙΠΟΛΗΣ
 ΣΑΡΙΣΤΟΚΛΕΙΔΑ
 ΑΣΚΑΙΘΕΥΓΕ
 ΗΣ ΑΡΙΣΤΙΩΝΟΣ ΜΑΤΡΟΣ
 45 ΔΕ ΦΙΛΙΑΔΟΣ ΤΑΣ ΘΕΥΓΕΝΕ
 ΓΛΑΥΚΙΠΠΟΣ ΤΙΜΟ . Α
 ΙΟΥΜΑΤΡΟΣ ΔΕ ΤΙΜΟΥΣ
 ΤΑΣ ΓΛΑΥΚΙΠΠΟΥ Γ .
 . ΑΣΤΙΣ ΑΓΗΣΙΝΙΚΟΥ ΜΑ

πολλόδωρος Ἀπόλ-
 λ]οδ[ω]ρου μητρὸς δὲ
 Φιλιάδος τῆς Μοσχίω-
 νος. Ἀγησικλῆς Φαι-
 νύλου μητρὸς δὲ Φι-
 λ]ίννας τῆς Ἀγησ[κ]-
 λεύς. Ἀριστοφά-
 νης Νικοστράτου
 μητρὸς δὲ Ἀριστάν-
 δρας τῆς Ἀρι(σ)τίνα.
 Ἀρίσ]ταρχος Εὐκρά-
 τευς μητρὸς δὲ Λυ-
 κ(α)[ίθης] τῆς Ἀριστάρ-
 χου]. Ἀνδροσθένης
 Ἑκ]αταί[ου] μητρὸς δὲ
 Τιμοῦς τῆς Τιμο-
 κλεύς. Ἀγέπολις Ἀ-
 ρατῆ(ω)ν]ος μητρὸς δὲ Νι-
 κοδίκας τῆς Ἀγε[π]ολίος.
 Ἀρ]α[τ]ί[ων]? Καλ[λι]ππίδα
 μητρὸς δὲ Δί[κ]ου τῆς
 - - - α. Καλλιπ[πί-
 δ]ας καὶ Νικαγόρας,
 Ἀ]ρατ[ί]ων καὶ Διογένης
 το]ι Ἀρατ[ί]ωνος μητρὸς
 δὲ Νε[κ]μάδος? τῆς Νι-
 καγόρα. Ἀριστί[ων]
 Πραξιδάμ]ωντος μη-
 τρὸς δὲ Ἀναξίπολης
 τῆς Ἀριστοκλείδα.
 Ἀριστ[όλ]ας καὶ Θευγέ-
 ν]ης Ἀριστίωνος μητρὸς
 δὲ Φιλιάδος τῆς Θευγένε[υς].
 Γλαύκιππος Τιμ[ό]δ[ά]-
 μ]ου μητρὸς δὲ Τιμοῦς
 τῆς Γλαυκίππου. Γ[έ-
 ρ]αστις Ἀγησινίκου μη-

50 ΤΡΟΣΔΕΛΑΜΠΙΟΥΤΑΣ
 ΝΙΚΑΡΧΟΥΓΝΩΣΙΔΙ
 ΚΟΣΝΙΚΟΣΤΡΑΤΟΥΜΑ
 ΤΡΟΣΔΕΑΡΙΣΤΟΔΙΚΗΣ
 ΤΑΣΓΝΩΣΙΔΙΚΟΥ ΓΕ
 55 ΡΑΣΤΙΣΦΑΙΝΥΛΟΥΜΑ
 ΤΡΟΣΔΕΦΙΛΙΝΝΑΣΤΑΣ
 ΑΓ . . . ΙΚΛΕΥΣ

- Empty space.

ΔΙΔΥΜΑΡΧΟΣΣΩΣΤΡΑ
 ΤΟΥΜΑΤΡΟΣΔΕΣΙ
 60 ΜΟΥΤΑΣΔΙΔΥΜΑΡ
 ΧΟΥΔΑΜΟΣΤΡΑΤΟΣ
 ΘΕΥΔΩΡΟΥΜΑΤΡΟΣΔ
 ΙΜΟΥΣΤΑΣΔΑΜΟΣ
 ΤΡΑΤΟΥ ΔΙΟΚΛΗΣ
 65 ΤΑΧΙΠΠΟΥΜΑΤΡΟΣ
 ΔΕΓΝΑΘΥΛΛΙΔΟΣΤΑΣ
 ΘΕΥΚΛΕΥΣ ΔΙΟΚΛΗΣ
 ΑΜΦΙΔΑΜΑΝΤΟΣ ΜΑ
 ΤΡΟΣΔΕΑΛΙΗΣΤΑΣ
 70 ΣΩΚΛΕΥΣ ΔΟΡΚΥ
 ΛΟΣΔΙΑΓΟΡΑΜΑΤΡΟΣ
 ΔΕΔΟΡΚΑΔΟΣΤΑΣ
 ΜΙΠΠΟΥ ΔΑΜΟΣ
 ΘΕΝΗΣΦΙΛΙΝΟΥΜΑ
 75 ΤΡΟΣΔΕΚΛΗΝΟΥΣ
 ΤΑΣΙΩΠΥΡΙΩΝΟΣ
 ΟΡΑΣΚΑΙΦΙΑΙΤ
 ΠΟΣΤΟΙΝΙΚΑΓΟΡΑΜΑ
 ΟΣΔΕΕΚΑΤΑΙΑΣΤ
 80 Α Π Ο Υ

τρὸς δὲ Λαμπίου τῆς
 Νικάρχου. Γνωσίδι-
 κος Νικοστράτου μα-
 τρὸς δὲ Ἀριστοδίκης
 τῆς Γνωσιδίκου. Γέ-
 ραστις Φαινύλου μα-
 τρὸς δὲ Φιλίννας τῆς
 Ἀγ[ησ]κλεῦς.

Διδύμαρχος Σωστρά-
 του ματρὸς δὲ Σί-
 μου τῆς Διδυμάρ-
 χου. Δαμόστρατος
 Θεωδῶρου ματρὸς δὲ
 Τ[η]μοῦς τῆς Δαμοσ-
 τράτου. Διοκλῆς
 Ταχίππου ματρὸς
 δὲ Γναβυλλίδος τῆς
 Θεοκλεῦς. Διοκλῆς
 Ἀμφιδάμαντος μα-
 τρὸς δὲ Ἀλῆς τῆς
 Σωκλεῦς, Δορκύ-
 λος Διαγόρα ματρὸς
 δὲ Δορκάδος τῆς [Χαρ-
 μίππου. Δαμοσ-
 θένης Φιλίνου μα-
 τρὸς δὲ Κληνοῦς
 τῆς Ζωπυρίωνος.
 Νικαγ[όρας καὶ Φίλιπ-
 πος τοὶ Νικαγόρα μα-
 τρ]ὸς δὲ Ἐκαταίας τ[ῆς
 Φι]λ[ίπ]που.

Not too much reliance should be placed on my readings of lines 30-40, which are in parts almost illegible: in line 32 perhaps ΑΓΑΣΙ[as].

VI.

(= Rayet V.)

Two lines illegible and
perhaps erased.

Θ ΕΥ Δ Ω Ρ Ο Σ Τ Α Χ Ι
 Π Ο Υ Μ Α Τ Ρ Ο Σ Δ Ε Λ Γ Η
 Σ Ι Δ Ο Σ Τ Α Σ Μ Α Κ Α Ρ Ι
 Ν Ο Υ Θ ΕΥ Δ Ο Τ Ο Σ Δ Ι
 5 Α Γ Ο Ρ Α Μ Α Τ Ρ Ο Σ Δ Ε Ν Ι
 Κ Ο Μ Α Χ Ι Δ Ο Σ Τ Α Σ Α Ρ Ι Σ
 Τ Ο Φ Α Ν ΕΥ Σ Θ ΕΥ Δ Ο
 Τ Ο Σ Κ Α Λ Λ Ι Σ Τ Ρ Α Τ Ο Υ
 Μ Α Τ Ρ Ο Σ Δ Ε Ν Ι Κ Α Τ Ι Ο Υ
 10 Τ Α Σ Κ Α Λ Λ Ι Σ Τ Ρ Α Τ Ο Υ
 Θ ΕΥ Δ Ο Τ Ο Σ Κ Α Λ Λ Ι Σ
 Τ Ρ Α Τ Ο Υ Κ Α Θ Υ Ο Θ Ε Σ Ι
 Α Ν Δ Ε Η Ρ Α Κ Λ Ε Ι Τ Ο Υ Μ
 Τ Ρ Ο Σ Δ Ε Ν Ι Κ Α Τ Ι Ο Υ
 15 Τ Α Σ Θ ΕΥ Δ Ο Τ Ο Υ Θ Ε
 Μ Ι Σ Τ Ο Κ Λ Η Σ Τ Η Μ Ε Ν Ο Υ
 Μ Α Τ Ρ Ο Σ Δ Ε Κ Ο Ρ Ι Τ Τ Α
 Δ Ο Σ Τ Α Σ Θ Ε Μ Ι Σ Τ Ο
 Κ Λ ΕΥ Σ Θ ΕΥ Γ Ε Ν Η Σ
 20 Α Ν Τ Ι Δ Α Μ Α Ν Τ Ο Σ Μ Α
 Τ Ρ Ο Σ Δ Ε Θ ΕΥ Δ Ο Σ Ι Η Σ
 Τ Α Σ Θ ΕΥ Γ Ε Ν ΕΥ Σ
 Θ ΕΥ Τ Ι Μ Ι Δ Α Σ Ο Ν Α Σ Ι
 Κ Λ ΕΥ Σ Μ Α Τ Ρ Ο Σ Δ Ε
 25 Ι Λ Ε Ι Τ Ι Ο Υ Τ Α Σ · ΕΥ Τ Ι
 Ι Δ Α

Empty space.

Κ Λ Η Ν Α Γ Ο Ρ Α Σ Α Ρ Ι Σ
 Τ Ω Ν Υ Μ Ο Υ Μ Α Τ Ρ Ο Σ
 Δ Ε Γ Ν Α Θ Υ Λ Λ Ι Δ Ο Σ
 30 Τ Α Σ Κ Λ Η Ν Α Γ Ο Ρ Α
 Κ · Λ Ι Σ Τ Ρ Α Τ Ο Σ Θ ΕΥ Δ Ο
 Τ Ο Υ Μ Α Τ Ρ Ο Σ Δ Ε Α Ρ Ι Σ

 Θεόδωρος Ταχί[π-
 που ματρός δὲ Ἀγη-
 σίδος τᾶς Μακαρί-
 νου· Θεύδοτος Δι-
 αγόρα ματρός δὲ Νι-
 κομαχίδος τᾶς Ἀρι-
 τοφάνους. Θεύδο-
 τος Καλλιστράτου
 ματρός δὲ Νικατίου
 τᾶς Καλλιστράτου.
 Θεύδοτος Καλλισ-
 τράτου καθ' ὕθεσί-
 αν δὲ Ἡρακλείτου μ[α-
 τρός δὲ Νικατίου
 τᾶς Θευδότης. Θε-
 μιστοκλῆς Τημένου
 ματρός δὲ Κοριττά-
 dos τᾶς Θεμιστο-
 κλεῦς. Θευγένης
 Ἀντιδάμαντος μα-
 τρός δὲ Θευδοσίης
 τᾶς Θευγένους.
 Θευτιμίδας Ὀνασι-
 κλεῦς ματρός δὲ
 (Κ)λειτίου τᾶς [Θ]ευτι-
 μίδα.

Κληναγόρας Ἀρι-
 τωνύμου ματρός
 δὲ Γναθυλίδος
 τᾶς Κληναγόρας.
 Κ[α]λλίστρατος Θευδó-
 του ματρός δὲ Ἀρι-

ΤΟΥΣΤΑΣΔΑΜΑΤΡ·
 ΟΥΟΝΕΠΟΙΗΣΑΤΟΠΑ
 35 ΡΑΛΘΗΝΑΓΟΡΑΤΟΥΦ·
 ΛΩΝΙΔΑΚΑΘΥΟΘΕΣΙ
 ΑΝΔΕΤΑΝΕΠΙΧΡΕΟΦΥ
 ΛΑΚΩΝΜΕΤΕΣΤΙΔΕ
 ΜΟΙΚΑΙΝΙΣΥΡΙΑΔΑΝ
 40 ΚΑΛΛΙΠΠΙΔΑΣΕΚΑ-
 ΔΩΡΟΥΜΑΤΡΟΣΔΙ
 ΚΑΤΑΙΑΣΤΑΣΕΥΤ
 ΧΙΔΑ ΚΛΕΙΝΟΣΑ
 ΣΤΑΡΧΟΥΜΑΤΡΟΣ
 45 ΔΕΙΩΠΥΡΙΔΟΣΤ/
 ΕΥΚΛΕΙΤΙΔΑ
 ΜΕΝΟΙΤΑΣΑΛΣΙΑΔΑΜ
 ΜΑΤΡΟΣΔΕΜΙΝΝΑΡΙΟ·
 ΤΑΣΜΕΝΟΙΓΑ
 50 ΛΥΚΑΙΘΟΣΕΥΚΡΑ
 ΤΕΥΣΜΑΤΡΟΣΔΕΤΙ
 ΜΟΥΣΤΑΣΦΙΛΙΠΠΟΥ
 ΛΥΚΑΙΘΟΣΕΥΚΡΑΤΕ
 ΜΑΤΡΟΣΔΕΛΥΚΔΙΘΙ
 55 ΤΑΣΑΡΙΣΤΑΡΧΟΥ
 ΛΑΜΠΙΑΣΞΕΝΟ[ΜΒ
 Τ]ΟΥΜΑΤΡΟΣΔΕΝΙΚΟΜΑ
 ΧΗΣΤΑΣΜΕΛΑΝΙΠΠΟΥ

Empty space.

ΜΑΚΑΡΙΝΟΣΤ ΠΠΟΥ
 60 ΜΑΤΡΟΣΔΕΜΕΝΙΣΚΗΣ
 ΤΑΣΝΑΥΚΛΕΥΣΚΑΤΑΘΥ
 ΓΑΤΡΟΠΟΙΙΑΝΔΕΛΙΣΧΙ
 ΝΑΤΟΥΤΙΜΟΚΛΕΙΔΑ
 ΜΝΑΣΙΜΗΔΗΣ·ΝΑΣΙΘΕ
 65 ΟΥΜΑΤΡΟΣΔΕΑΡΙΣΤΗΣ
 ΤΑΣΑΡΙΣΤΟΚΡΑΤΕΥΣ

Line 54: the Δ and Θ are quite distinct.

τοὺς τὰς Δαματρί-
 ου ὃν ἐποίησατο πα-
 ρὰ Ἀθηναγόρα τοῦ Φί-
 λωνίδα καθ' ὁδοῦ-
 αν δὲ τὰν ἐπὶ χρεοφυ-
 λάκων· μέτεστι δὲ
 μοι καὶ Νισυριαδᾶν.
 Καλλιππίδας Ἐκατο-
 δώρου ματρὸς δ' ἔ' Ε-
 καταίας τὰς Εὐτ[υ-
 χίδα. Κλείνος Ἀρι-
 στάρχου ματρὸς
 δὲ Ζωπυρίδος τ[ᾶς
 Εὐκλειτίδα.
 Μενόιτας Ἀ[γ]ασιδάμου
 ματρὸς δὲ Μινναρίου(ν)
 τὰς Με(ν)οί(τ)α.
 Λύκαιθος Εὐκρά-
 τευς ματρὸς δὲ Τι-
 μοῦς τὰς Φιλίππου.
 Λύκαιθος Εὐκράτης
 ματρὸς δὲ Λυκ(α)ίθ[η]ς
 τὰς Ἀριστάρχου.
 Λαμπίας Ξενομβ[ρ]ο-
 του ματρὸς δὲ Νικομά-
 χης τὰς Μελανίππου.

Μακαρίνος Τ[αχί]ππου
 ματρὸς δὲ Μενίσκης
 τὰς Ναυκλεὺς κατὰ θυ-
 γατροποιᾶν δὲ Αἰσχί-
 να τοῦ Τιμοκλείδα.
 Μνασιμήδης [Μ]νασιθέ-
 ου ματρὸς δὲ Ἀρίστης
 τὰς Ἀριστοκράτους.

VII.

	Ο		
	Ι Α Π Ο	-----	
	Ο Σ Τ Α Σ	-----	-os tās
	Empty Space.	-----	
	ΙΑΙΡΥΛΟΥ		Σίμαλος] (Χ)αιρόλου
5	Σ Δ Ε Π Λ Α Τ Ι Α		ματρὸς δὲ Πλατιά-
	Σ Τ Α Σ Σ Ι Μ Α Λ Ο Υ		δος tās Σιμάλου.
	Σ Ω Σ Τ Ρ Α Τ Ο Σ Δ Ι Δ Υ		Σώστρατες Διδυ-
	Μ Α Ρ Χ Ο Υ Μ Α Τ Ρ Ο Σ Δ Ε Τ Ι		μάρχου ματρὸς δὲ Τι-
	Μ Ο Υ Σ Τ Α Σ Φ Ι Α Ω Ν Ι Δ Α		μοὺς tās Φιλωνίδα.
	Empty.		
10	Τ Ι Μ Ε Α Σ Χ Ρ Η Σ Τ Ι Ω Ν Ο Σ		Τιμέας Χρηστίωνος
	Μ Α Τ Ρ Ο Σ Δ Ε Π Ο Λ Υ Σ Τ Ρ Α		ματρὸς δὲ Πολυστρά-
	Τ Η Σ Τ Α Σ Π Ο Λ Υ Α Ι Ν Ο Υ		της tās Πολυαίνου.
	Τ Ι Μ Ε Α Σ Τ Ι Μ Ε Α Μ Α Τ Ρ Ο Σ		Τιμέας Τιμέα ματρὸς
	Δ Ε Φ Ι Λ Ι Α Δ Ο Σ Τ Α Σ Φ Ι Λ Ι		δὲ Φιλιάδος tās Φιλί-
15	Σ Κ Ο Υ Τ Ι Μ Α Ι Ν Ε Τ Ο Σ		σκου. Τιμαίνετος
	Α Ρ Ι Σ Τ Ο Γ Ε Ν Ε Υ Σ Μ Α		Ἀριστογένους μα-
	Τ Ρ Ο Σ Δ Ε Α Ν Λ Ε Ι Σ Τ Ρ Α		τρὸς δὲ Ἀναξιστρά-
	Τ Η Σ Τ Α Σ Κ Λ Ε Ω Ν Υ Μ Ο Υ		της tās Κλεωνύμου.
	Τ Α Χ Ι Π Π Ο Σ Θ Ε Υ Δ Ω Ρ Ο Υ		Τάχιππος Θευδώρα
20	Μ Α Τ Ρ Ο Σ Δ Ε Π Α Ρ Θ Ε Ν Ι		ματρὸς δὲ Παρθενί-
	Δ Ο Σ Τ Α Σ Θ Ε Υ Δ Ω Ρ Ο Υ		δος tās Θευδώρα.
	Τ Α Χ Ι Π Π Ο Σ Τ Α Χ Ι Π Π Ο Υ		Τάχιππος Ταχίππου
	Μ Α Τ Ρ Ο Σ Δ Ε Α Γ Η Σ Ι Δ . .		ματρὸς δὲ Ἀγησίδ[ος
	Τ Α Σ Μ Α Κ Α Ρ Ι Ν Ο Υ Τ Α		tās Μακαρίνου. Τά-
25	Χ Ι Π Π Ο Σ Α Ρ Ι Σ Τ Ω Ν Ο Σ		χιππος Ἀρίστωνος
	Μ Α Τ Ρ Ο Σ Δ Ε Γ Ν Α Θ . Ι Λ Ι		ματρὸς δὲ Γναθ[υλ]λί-
	Δ Ο Σ Τ Α Σ Τ Α Χ Ι Π Π Ο Υ		δος tās Ταχίππου.
	Τ Ι Μ Α Χ Ι Δ Α Σ Π Α Υ Σ Α		Τιμαχίδας Πασα-
	Ν Ι Α Μ Α Τ Ρ Ο Σ Δ Ε Λ Υ Κ Ο Υ Ρ		νία ματρὸς δὲ Λυκουρ-
30	Γ Ι Δ Ο Σ Τ Α Σ Λ Υ Κ Ω Ν Ο Σ		γίδος tās Λύκανος.
	Τ Ι Μ Ο Ξ Ε Ν Ο Σ Χ Ρ Η Σ Τ Ι Ω		Τιμόξενος Χρηστίω-
	Ν Ο Σ Μ Α Τ Ρ Ο Σ Δ Ε Π Ο Λ Υ		νος ματρὸς δὲ Πολυ-

ΣΤΡΑΤΗΣΤΑΣΠΟΛΥΑΙ
 ΝΟΥ ΤΕΛΕΣΙΠΠΟΣ
 35 ΝΙΚΑΝΟΡΟΣΜΑΤΡΟΣ
 ΔΕΜΕΝΙΣΚΗΣΤΑΣΑΣ
 ΤΥΝΟΜΟΥΟΝΕΠΟΙΗΣΑ
 ΤΟΠΑΡΑΤΕΙΣΑΡΧΟΥ
 ΤΟΥΤΕΙΣΙΚΡΑΤΕΥΣΚΑ
 40 ΘΥΟΘΕΣΙΑΝΤΑΝΕΠΙ
 ΧΡΕΟΦΥΛΑΚΩΝ ΤΙ
 ΕΑΣΑΡΙΣΤΟΓΕΝΕΥΣ
 ΜΑΤΡΟΣΔΕΑΘΗΝΑΙ
 ΔΟΣΤΑΣΜΑΚΑΡΙΝΟΥ
 45 ΤΕΛΕΣΙΠΠΟΣΑΡΙΣΤΟ
 ΚΡΙΤΟΥΜΑΤΡΟΣΔΕΑΡΙ
 ΣΤΑΝ ΑΣΤΑΣΤΕΛΕ
 ΣΙΠΠ· ΤΙΣΙΑ·
 ΑΡΙ· ΥΜΟΥΜΑΤΡΟ
 50 Ε· ΣΟΥΤΑΣΙΩΙ
 ΤΗΜΕΝΟΣΙΩ
 ΥΜΑΤΡΟΣΔΕΝΙΚΟ
 ΥΙΟΣΤΑΣΥΟΝΩΝΟΣ
 ΙΩΝΑΞΤΙΜΟΚΛΕΥ
 55 ΤΡΟΣΔΕΘΕΥΔΟΣΙ
 ΤΑΣΑΠΟΛΛΟΔΩΡΟΥ
 ΟΚΛΗΣΤΙΜΩΝΑ
 ΟΣΜΑΤΡΟΣΔΕΚΡΑ
 ΝΙΟΥΤΑΣΗΡΑΚΛΕΙ
 60 Υ ΠΥΘΩΝΠΥ
 ΚΛΕΥΣΚΑΘΥΟΘΕΣΙ
 ΔΕΓΛΑΥΚΙΠΠΟΥΤΟΥ
 ΙΟΔΑΜΟΥΜΑΤΡΟΣ
 ΔΙΗΣΤΑΣΕΚΑΤΑΙΟΥ
 Empty.
 65 ΙΝΥΛΟΣΓΕΡΑΣΤΙΟΣ
 ΜΑΤΡΟΣΔΕΧΑΡΜΥ
 ΛΙΟΣΤΑΣΦΑΙΝΥΛΟΥ
 ΦΙΛΙΠΠΟΣΦΙΛΩΝΟΣ

στράτης τᾶς Πολυαί-
 νου. Τελέσιππος
 Νικάνορος ματρός
 δὲ Μενίσκης τᾶς Ἀσ-
 τυνόμου, ὃν ἐποίησα
 το παρὰ Τεισάρχου
 τοῦ Τεισικράτους κα-
 θ' ὁδοσίαν τὴν ἐπὶ
 χρεοφυλάκῳ. Τι-
 σίας Ἀριστογένους
 ματρός δὲ Ἀθηναί-
 δος τᾶς Μακαρίνου.
 Τελέσιππος Ἀριστο-
 κρίτου ματρός δὲ Ἀρι-
 στά[δρ]ος τᾶς Τελε-
 σίππ[ου]. Τισίας
 Ἀρ[σταίχ]μου ματρός
 δὲ [Πι]σ[ί]ου τᾶς Ζωί-
 λου. Τήμενος Ζω-
 ῖλου ματρός δὲ Νικο-
 πόλ[ος]ος τᾶς Κόνωνος.
 Τιμ[ῶνα]ξ Τιμοκλεί[ος]
 ματρός δὲ Θεοδοσί-
 ης τᾶς Ἀπολλοδώρου
 Τιμ[οκλῆ]ς Τιμόνα-
 κτος ματρός δὲ Κρα-
 τυνίου τᾶς Ἡρακλεί-
 το[υ]. Πύθων Πυ-
 θοκλεί[ος] καθ' ὁδοσί-
 αν δὲ Γλαυκίππου τοῦ
 Τιμ[οδάμου] ματρός
 δὲ Δίης τᾶς Ἐκαταίου.

Φα[νύλος] Γεράστιος
 ματρός δὲ Χαρμυ-
 λίου τᾶς Φαιτύλου.
 Φίλιππος Φίλωνος

ΜΑΤΡΟΣ ΔΕ ΕΡΜΟΔΙΚΗΣ
70 ΤΑΣ ΜΑΚΑΡΕΩΣ ΦΙ
ΛΩΝ ΦΙΛΙΠΠΟΥ ΜΑ
ΤΡΟΣ ΔΕ ΑΓΗΣΙΔΟΣ
ΤΑΣ ΕΥΑΡ / Ι

ματρὸς δὲ Ἑρμοδίκης
τῆς Μακαρέως. Φί-
λων Φιλίππου μα-
τρὸς δὲ Ἀγησίδος
τῆς Εὐαρ[άτου].

VIII.

ΛΟΥΔΑΜΟΚΡΑΤΗΣΝ·
ΑΡΧΟΥΜΑΤΡΟΣ ΔΕ ΝΙΚΟ
ΜΑΧΗΣ ΤΑΣ ΝΙΚΑ·ΧΟΥ
5 ΔΟΡΚΥΛΟΣΘΕΥ·ΛΕΥΣΜΑ
ΤΡΟΣ ΔΕ ΝΙΚΑΤΙΟΥ ΤΑΣ
ΔΟΡΚΥΛΟΥ ΜΕΤΕΣΤΙΔΕ
ΜΟΙΑΠΟΑΡΙΣΤΟΜΒΡΟΤΟΥ
ΤΟΥ ΑΡΙΣΤΟΜΒΡΟΤΟΥ
10 ΕΚΑΤΟΔΩΡΟΣ ΤΙΜΩΝΑ
ΚΤΟΣ ΜΑΤΡΟΣ ΔΕ ΣΙΜΟ
ΤΑΣ ΕΚΑΤΟΔΩΡΟΥ ΜΕΤΕ
··ΔΕ ΜΟΙΑΠΟΤΙΜΩΝΑ
ΚΤΟΣ ΤΟΥ ΝΙΚΑΡΧΟΥ
15 ΘΕΥΚΛΗΣ ΔΟΡΚΥΛΟΥ ΜΑ
ΤΡΟΣ ΔΕ ΛΑΜΠΙΟΥ ΤΑΣ
ΑΡΙΣΤΙΩΝΟΣ ΛΕΥΚΙΠ
ΠΟΣ ΛΥΚΑΙΘΟΥ ΜΑΤΡΟΣ
ΔΕ ΦΙΛΙΑΔΟΣ ΤΑΣ ΛΑ
20 ΔΑΜΟΥ ΜΙΝΝΙΩΝ
ΔΑΡΔΑΝΟΥ ΜΑΤΡΟΣ ΔΕ
ΑΓΗΣΙΟΥ ΤΑΣ ΦΙΛΙΝΟΥ
ΜΕΤΕΣΤΙΔΕ ΜΟΙΑΠΟ
ΑΡΙΣΤΟΜΒΡΟΤΟΥ ΤΟΥ
25 ΑΡΙΣΤΟΜΒΡΟΤΟΥ Μ
ΧΙ ΛΥΚΑΙΘΟΥ ΜΑΤΡΟΣ
ΔΕ ΦΙΛΙΑΔΟΣ ΤΑΣ ΛΑΚΙ

---- Δαμοκράτης Μικ-
άρχου ματρὸς δὲ Νικο-
μάχης τῆς Νικάρ[χου].
Δορκύλος Θευ[κ]λεὺς μα-
τρὸς δὲ Νικατίου τῆς
Δορκύλου· μέτεστι δέ
μοι ἀπὸ Ἀριστομβρότου
τοῦ Ἀριστομβρότου.
Ἐκατόδωρος Τιμόνα-
κτος ματρὸς δὲ Σίμου
τῆς Ἐκατοδώρας· μέτε[σ-
τι] δέ μοι ἀπὸ Τιμόνα-
κτος τοῦ Νικάρχου.
Θευκλῆς Δορκύλου μα-
τρὸς δὲ Λαμπίου τῆς
Ἀριστίωνος. Λεύκιπ-
πος Λυκαίου ματρὸς
δὲ Φιλιάδος τῆς (Ἀ)λ[κι-
δάμου. Μιννίων
Δαρδάνου ματρὸς δὲ
Ἀγησίου τῆς Φιλίνου
μέτεστι δέ μοι ἀπὸ
Ἀριστομβρότου τοῦ
Ἀριστομβρότου. Μ[σο-
χ[ων] Λυκαίου ματρὸς
δὲ Φιλιάδος τῆς Ἀλκι-

ΔΑΜΟΥ ΜΕΝΑΝΔΡΟΣ
 ΘΕΑΙΤΗΤΟΥΜΑΤΡΟΣ
 30 ΔΕΜΕΝΕΣΤΡΑΤΗΣΤΑΣ
 ΜΕΝΑΝΔΡΟΥ ΝΙΚΑΡ
 ΧΟΣΤΙΜΩΝΑΚΤΟΣΜΑ
 ΤΡΟΣΔΕΣΙΙΟΥΤΑΣΕ
 ΚΑΤΟΔΩΡΟΥΜΕΤΕΣΤΙ
 35 ΔΕΜΟΙΑΠΟΤΙΜΩΝΑ
 ΚΤΟΣΤΟΥΝΙΚΑΡΧΟΥ
 ΝΙΚΑΡΧΟΣΝΙΚΑΡΧΟΥΜΑ
 ΤΡΟΣΔΕΝΙΚΟΜΑΧΗΣΤΑΣ
 ΔΑΜΟΚΡΑΤΕΥΣ ΝΙΚ·
 40 ΜΑΧΟΣΝΙΚΟΜΑΧΟΥΜΕ
 ΤΕΣΤΙΔΕΜΟΙΚΑΤΑΤΟ
 ΥΑΦΙΣΜΑΤΟΓΡΑΦΕΝ
 ΕΠΙ/ ΤΡΑΥΑΚΙΝΘΙ
 ΟΥ
 45 Empty. ΠΑΡΜΕ
 ΝΙΣΚΟΣΜΟΣΧΙΩΝΟΣΜΑ
 ΤΡΟΣΔΕΒΙΤΙΑΔΟΣΤΑΣ
 ΑΡΙΣΤΑΓΟΡΑ ΤΙΜΩ
 ΝΑΞΝΙΚΑΡΧΟΥΜΑΤΡΟΣ
 50 ΔΕΝΙΚΟΜΑΧΗΣΤΑΣΔΑ
 ΜΟΚΡΑΤΕΥΣ ΦΙΛΙ
 ΝΟΣΔΑΡΔΑΝΟΥΜΑ
 ΤΡΟΣΔΕΛΓΗΣΙΟΥΤΑΣ
 ΦΙΛΙΝΟΥΜΕΤΕΣΤΙΔΕ
 55 ΜΟΙΑΠΟΑΡΙΣΤΟΜΒΡΟ
 ΤΟΥΤΟΥΑΡΙΣΤΟΜΒΡΟ
 ΤΟΥ ΦΙΛΙΝΟΣΦΩΚΙ
 ΩΝΟΣΜΑΤΡΟΣΔΕΜΕ
 ΝΙΤΟΥΣΤΑΣΚΛΕΙΤΙΑ
 60 ΜΕΤΕΣΤΙΔΕΜΟΙΚΑΙΑ
 ΠΟΔΑΜΟΦΩΝΤΟΣΤΟΥ
 ΠΥΘΙΩΝΟΣΦΩΚΙΩΝ
 ΦΙΛΙΝΟΥΜΑΤΡΟΣΔΕ
 ΘΕΥΔΩΡΙΔΟΣΤΑΣΘΕΥ

δάμου. Μένανδρος
 Θεαιτήτου ματρὸς
 δὲ Μενεστράτης τῆς
 Μενάνδρου. Νίκαρ-
 χος Τιμώνακτος μα-
 τρὸς δὲ Σ[ῖ]μου τῆς Ἑ-
 κατοδῶρου· μέτεστι
 δέ μοι ἀπὸ Τιμώνα-
 κτος τοῦ Νικάρχου.
 Νίκαρχος Νικάρχου μα-
 τρὸς δὲ Νικομάχης τῆς
 Δαμοκράτους. Νικ[ό]-
 μαχος Νικομάχου μέ-
 τεστι δέ μοι κατὰ τὸ
 ψάφισμα τὸ γραφὲν
 ἐπὶ (Λ)[α](ἐ)ρτα, Ὑακινθί-
 ου.

Παρμε-
 νίσκος Μοσχίωνος μα-
 τρὸς δὲ Βιτιάδος τῆς
 Ἀρισταγόρα. Τιμῶ-
 ναξ Νικάρχου ματρὸς
 δὲ Νικομάχης τῆς Δα-
 μοκράτους. Φιλί-
 νος Δαρδάνου μα-
 τρὸς δὲ Ἀγησίου τῆς
 Φιλίνου· μέτεστι δέ
 μοι ἀπὸ Ἀριστομβρό-
 του τοῦ Ἀριστομβρό-
 του. Φιλίνος Φωκί-
 ωνος ματρὸς δὲ Με-
 νιτοῦς τῆς Κλειτίας·
 μέτεστι δέ μοι καὶ ἀ-
 πὸ Δαμοφώντος τοῦ
 Πυθίωνος. Φωκίων
 Φιλίνου ματρὸς δὲ
 Θεωδωρίδος τῆς Θεω-

65 ΔΩΡΟΥΤΟΥΒΟΤΩΝΟΣ
 ΦΙΛΙΣΚΟΣΦΙΛΙΝΟΥΜΑ
 ΤΡΟΣΔΕΚΟΣΥΜΦΙΔΟΣ
 ΤΑΣΔΑΜΟΣΤΡΑΤΟΥ
 ΦΙΛΙΝΟΣΦΙΛΙΣΚΟΥΜΑ
 70 ΤΡΟΣΔΕΜΙΚΟΤΕΡΗΣΤΑΣ
 ΙΑ ΤΟΥ

δώρου τοῦ Βότῶνος.
 Φιλίσκος Φιλίνου μα-
 τρὸς δὲ Κοσυμφίδος
 τᾶς Δαμοστράτου.
 Φιλῖνος Φιλίσκου μα-
 τρὸς δὲ (Ν)ικοτέρης τᾶς
 Φιλ[ίσ]του.

Empty.

Δ ΛΗΣ ΙΓΕΝ-
 ΜΕΤΕΣΤΙΔΕΜΟΙΚΑΤΑ
 Ι ΟCΙΣΛΣΤΙ·ΑΣ

Δ[αμοκ]λῆς [Καλλ]υγέν[εως]
 μέτεστι δέ μοι κατὰ
 τὰς δο[θ(ε)]ίσ(α)ς τι[μ]ᾶς

75

Illegible.

ΙΤΤΑΡΟΣΑΛ ΑΓ·ΣΜ
 ΟΣΔΕΛΙΣ ΤΑΣ
 ΟΥ ΚΑΛΛΙΓΕΝΗΣΔΑΜ
 ΛΕΥΣΜΑΤΡΟΣΔΕΙΙΣ
 80 ΒΑΣΤΑΣΒΙΤΤΑΡΟΥ

Β[ίτταρος] [Δαμοκ]λ[εῦ]ς μ[α-]
 τρ[ὸς] δὲ (Α)ίσ[χρας] τᾶς [Βιττάρ-]
 ου. Καλλιγένης Δαμ[οκ-]
 λεῦς ματρὸς δὲ (Α)ίσ-
 χ[ι(ρ)]ας τᾶς Βιττάρου.

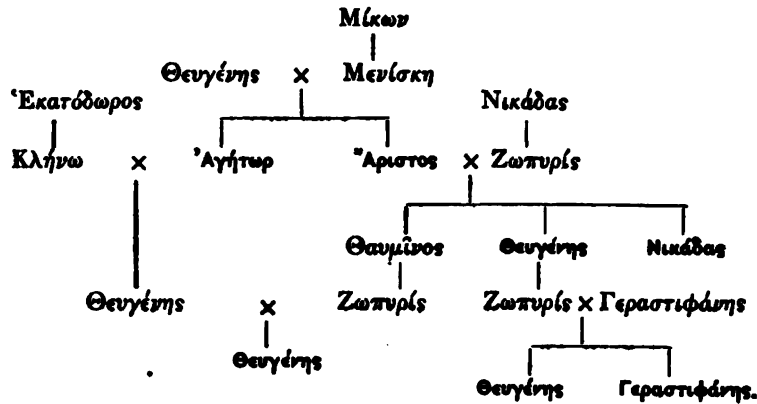
The alphabet finishes with line 71; the following nine lines were added afterwards, and are very irregularly engraved. As the stone is also much corroded here, very little can be read. The readings given in the text are in some cases uncertain.

Alphabet *A* has been transcribed from a complete original. In alphabet *B*, spaces have been left at the end of each letter in order to admit of other names being subsequently added, and in two cases names have been added in these spaces out of their alphabetical order (col. VI. lines 47-49, and col. VII. lines 60-64). Alphabet *C* had apparently no such spaces, but several names have been added at the end of col. VIII. It seems that, for some reason which we cannot tell, at the time when the catalogue was engraved all the members of tribe *A* had registered themselves¹, while several belonging to tribe *B* had not put in an appearance.

¹ If, however, my readings in Col. IV are correct, some late comers were entered at the end of this list also.

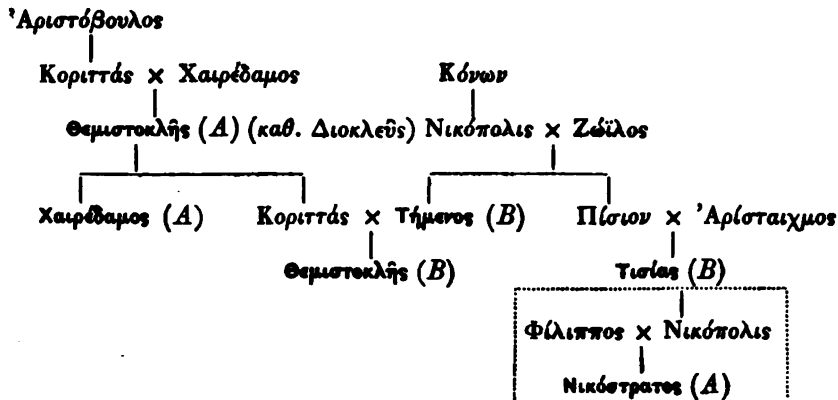
The genealogical schemes here proposed will illustrate the comments which follow. The names of participants in the *sacra* are printed in dark type.

SCHEME I.



All the people mentioned in this scheme belong to alphabet *A*. Θευμίνος 'Αρίστου is taken from No. 10; he is not mentioned in alphabet *A* as one of the participants in the *sacra* (we have all the names beginning with Θ). The scheme of the descendants of 'Αριστος seems almost certainly correct. If it is so, 'Αριστος, his brother 'Αγήτωρ, his sons Θευγένης and Νικάδας, and his great grandsons Θευγένης and Γερασιφάνης were all alive at the date of this list. This is not at all improbable, for, even if the members of the youngest generation were adult (which is by no means certain), Agator and Aristus need not have been more than eighty years of age.

SCHEME II.



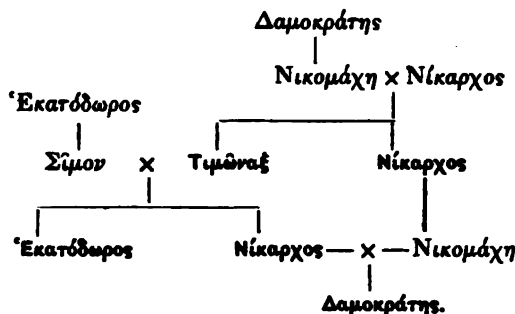
This scheme is intended to illustrate intermarriages between persons of different tribes. It is not *necessary* to suppose that Tisias the father of one Nicopolis is the same as the grandson of another. This would give five generations of people entered on the list: in any case there are three.

Mr. Rayet, in his commentary on this catalogue, drew conclusions as to the existence of matriarchal institutions in Cos, which have been rather widely accepted (*e.g.* quite recently by Toepffer, *Attische Genealogie*, p. 193). I do not think that any conclusion of the kind is justifiable. The name of the mother is added, as it would have been in a similar document drawn up in Attica, to show that the son is γνήσιος ἐκ γαμετῆς (cp. the Decelian phratry-inscription); the son belongs to the tribe of his father and derives his right from him¹ (see Scheme II). This is the general rule throughout. In one case (col. II. line 6) three sons do not mention their father's name at all. I suppose that he had been visited by some sentence of ἀτμία, which did not involve his family. There were, however, exceptional cases where the right was derived from the mother, no doubt when she was the sole representative of her family, and in this connection there are certain peculiarities in alphabet C which must be considered.

Alphabet C is much shorter than A and B. Whereas in A and B relationships can only be occasionally traced, in C, out of seventeen names, thirteen belong to two related groups.

Group 1 consists of Δαμοκράτης, the brothers Ἐκατόδωρος and Νίκαρχος, the brothers Νίκαρχος and Τιμώναξ: they are possibly related thus:—

SCHEME III.



This is the only scheme I can think of which gives only three people named Νίκαρχος.

¹ This cannot be questioned. Ἀναξέρεια Φιλωνία (col. II. line 17) is a Calymnian lady (B. M. 298, line 45).

Group 2 is composed of—

1. Δορκύλος son of Θεουκλῆς.
2. Θεουκλῆς son of Δορκύλος.
3. Μιννίων and Φιλῖνος sons of Δάρδανος.
4. Φωκίων son of Φιλῖνος.
5. Φιλῖνος son of Φωκίων.
6. Φιλίσκος son of Φιλῖνος.
7. Φιλῖνος son of Φιλίσκος.

Of these people, Nos. 1–2 and 3–7, each form a related group (see scheme IV). That the two groups are related together is shown by the fact that both Δορκύλος and the brothers Μιννίων and Φιλῖνος add μέτεστι δέ μοι ἀπὸ Ἀριστομβρότου τοῦ Ἀριστομβρότου.

This statement of title is much commoner in alphabet *C* than in *A* and *B*. The brothers Ἐκατόδαρος and Νικάρχος in group 1 both add μέτεστι δέ μοι ἀπὸ Τιμώνακτος τοῦ Νικάρχου. Φιλῖνος the son of Φωκίων in group 2 adds μέτεστι δέ μοι καὶ ἀπὸ Δαμοφῶντος τοῦ Πυθίωνος.

The peculiarities of alphabet *C* which have to be explained are then the following—

- (1) Tribe *C* is more poorly represented than *A* and *B*.
- (2) Participation in the *sacra* extends to only a few families in it.
- (3) The addition μέτεστι δέ μοι ἀπὸ τοῦ δείνους is more frequent.

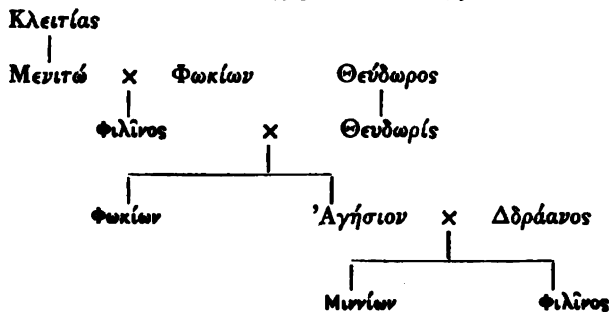
What is the reason of this special statement of title? Of course this is perfectly evident in the case of those οἷς δέδοται ἡ πολιτεία, viz. Νικόμαχος (col. VIII. line 39) and Δαμοκλῆς (col. VIII. ad fin.). Again, in all cases where καὶ is added, there cannot be much doubt as to the significance of the clause. We may take as an instance, Θευγένους Γεραστιφάνους ματρὸς δὲ Ζωπυρίδος τῆς Θευγένους, ἀφ' ἧς καὶ μέτεστ' μοι (col. II. line 30). Here the maternal grandfather belongs to the same tribe (see scheme I): the other son of Gerastiphanes and Zopyris, Gerastiphanes (col. I. line 63), derives no rights from his mother. Zopyris had probably no brothers: her father's right to participate in the *sacra* passed, along with the inheritance, to the son who bore his name (a similar custom still exists in the Greek islands). It is very probable that the extra right of participation derived from the mother, in this and other cases (e. g. col. II. line 25), was not quite identical with that derived from the father, but carried with it certain privileges peculiar to her family. When, in col. VI. line 38, we find the addition μέτεστι δέ μοι καὶ Νισυριαδᾶν, we at once call to mind the provision in the decree (lines 86 f.) τοὶ δὲ ἀρχεῦντες καὶ τοὶ ἐπιμήνιοι διδόντω τὰς μερίδας ἀντεφορῶντες ἐκ τοῦ λευκώματος, and the special portions assigned to certain γένῃ or phratries in the Calendars (see p. 90). The simple

μέτεστί μοι without *καί* occurs in the first two alphabets twice only, col. I. line 11 Ἀρχίας Θευδώρου ματρὸς δὲ Ἀριστοῦ τῆς Ἀρχίας μέτεστί δέ μοι ἀπὸ Ὑψικλεῦς τοῦ Ὑψωνος, and col. I. line 22 Ἀριστόβουλος Ἀριστοβούλου ματρὸς δὲ Ἀναξιπώλης τῆς Σατύρου, μέτεστί δέ μοι ἀπὸ τῆς μάλας Ἀσκληπιάδος τῆς Νικαγόρα. In these cases the meaning must be 'I derive my right *not from my father*, but from the source mentioned.'

In at least one instance of its use in alphabet C, the clause cannot have this significance. Ἐκατόδωρος and Νίκαρχος the sons of Τιμῶναξ, both add μέτεστί δέ μοι ἀπὸ Τιμῶνακος τοῦ Νικάρχου. Τιμῶναξ (see scheme III) must be either their father or one of his ancestors, in which case the right could only have been transmitted through the father. Here then the meaning must be 'I derive not from my mother but from my father,' and this would imply that in alphabet C the right is normally derived from the mother. We must therefore suppose that tribe C was not one of the tribes which participated in the *sacra*, but that certain members of it had, by intermarriage with heiresses of the other tribes, acquired rights of participation. If this be the case, and if scheme III is correct, the rights of this family were derived from Νικομάχη the daughter of Δαμοκράτης, but *both her sons* inherited them. Δαμοκράτης son of Νίκαρχος, who states no special title, may have derived through his mother as well as his father. It is of course possible that the Τιμῶναξ Νικάρχου from whom Νίκαρχος and Ἐκατόδωρος derive their right, is not their father, but a remoter ancestor on the father's side, either the father or son of the original heiress; but in this case why do they, and not their father Τιμῶναξ, add the statement of title?

There is at least some probability that, when Φιλῶνος the son of Φωκίων adds μέτεστί δέ μοι καὶ ἀπὸ Δαμοφῶντος τοῦ Πυθίωνος, he refers to a right derived through his father. The following scheme shows the probable relationship in this family:

SCHEME IV.



(It serves no purpose to introduce in this scheme the other Φιλῖνος and Φιλίσκος.)

The name of the daughter of Φιλῖνος is Ἀγήσιον, and an Ἀγησίας Δαμοφῶντος is mentioned in No. 10. Perhaps this is the Δαμοφῶν from whom Φιλῖνος derives his right, and he was probably an ancestor of Φωκίων and not of Μενιτώ. Φωκίων is one of the Delphian names prevalent in the family (cp. Δέλφης Φιλίου, Πυθίας Φιλίου, in No. 10), and these names are all indirectly derived from Πυθίων the father of Δαμοφῶν. Μιννίων and Φιλῖνος derive their title from Ἀριστόμβροτος Ἀριστομβρότου alone. As their mother Ἀγήσιον had a brother, he is probably also one of their paternal ancestors.

This explanation does not solve all difficulties; my chief object has been to call attention to them. It seems natural that Φωκίων, the son of Φιλῖνος, who certainly derives his title from his father, should add no statement of title, as that of his father had been already explained, and the same may apply to Δαμοκράτης, and to either Φιλίσκος Φιλίου or Φιλῖνος Φιλίσκου, where the father's title had, in the one case, been stated, and, in the other, may have been normal, but what were the special circumstances which compelled Ἐκατόδωρος and Νίκαρχος to state that they derived from their father, who is himself registered?

Another peculiarity must be noticed. Ἀπολλόδωρος, the son of Ἀπολλόδωρος and of Φιλίας daughter of Μοσχίων, is entered in both alphabets *A* and *B* (col. I. line 37 and col. V. line 12). Either it is an error, or the two Apollodori are distinct.

Is it possible to identify the three tribes? The priest and ἱεροποιοί of Apollo in No. 370 belong to tribe *A*. We may then assume that Apollo was the patron of this tribe, and this accords with the precedence given him in the decree (line 4): Heracles must therefore have been the patron of tribe *B*. In the Calymnian catalogue (*Bull. Hell.* viii. p. 29), relating to the sacra of Apollo, the Dymanes have precedence; their connection with Apollo is illustrated also by the legend of the foundation of Halicarnassus, where Apollo was the Ἀρχηγέτης. Ἀνθης ἐκ Τροιζήνης μετέκρησε λαβὼν τὴν Δυμάνων φυλὴν (Steph. Byz. s. v. Ἀλικαρνασσός). In the Coan calendar (No. 39), it is the Hylleis who sacrifice at the Heracleion, and we can thus with fair probability determine the order here as Dymanes, Hylleis, Pamphylæ.

One other question remains. In col. III. lines 43-44 of the decree there seem to be no letters missing between ΚΑΙ and ΑΜΑΤΗ. The ε at the end of the sentence indicates a singular verb such as ἔλαχε; we therefore get καὶ τινὸς ἐ[νά]της καὶ ἀμάτη[s] ἔλαχ[ε]. The vulgar forms in this case are remarkable in a document written throughout in Doric. It is, however, noticeable that many of the feminine names in

the catalogue have η , not α . For the $\epsilon\nu\acute{\alpha}\tau\alpha$ see p. 84, but what is $\delta\mu\acute{\alpha}\tau\eta$? Unfortunately no instances in the catalogue have been preserved where it was necessary to comply with these provisions. Νικόμαχος in col. VIII. line 39 and Δαμοκλῆς in col. VIII. line 72, derive their right from decrees. From the omission of the mother's name in both cases it is certain that citizenship was conferred by the decree, but, as the original nationality of neither is mentioned, it would appear that both were Coan $\nu\acute{o}\theta\alpha\iota$. In this case I presume that, when they were made citizens, they belonged *ipso facto* to their father's $\gamma\acute{\epsilon}\nu\omicron\varsigma$ and tribe. The last lines of col. III are unfortunately destroyed. It is evident that the case of Poliarchus differed from the others, as his mother's name is mentioned.

The date of this inscription is about one generation later than that of No. 10. We find Ἀναξερῆα Φιλωνέα (col. II. line 17) in a Calymnian list which is contemporary with No. 10 (*B. M.* No. 298). She was at that time, probably, unmarried. Other indications point to the same conclusion. With regard to the actual dates to which the present inscription, No. 10, and No. 387 should be assigned, something is said in Appendix C.

369.

Cardamina. In a potter's house. Broken above and below. Width, 36 cm. Letters 9 mill. high: small apices.

L ϚΣΤΟΥΑΠΟΛΛΩΝΟΣΕΝΤΩΙΜ
 ΜΩ ΕΒΔΟΜΑΙΑΙΓΑΤΑΙΑΦΡΟΔΙΤ
 ΧΜΑΝΕΙΚΟΣΙΚΑΙΤΑΙΕΝΑΤΑΙΤΟΥ/
 ΑΙΓΛΑΠΟΤΟΥΙΣΟΥΚΑΙΣΑΛΛΑΙΔΙΑΤ
 5 ΔΙΑΓΡΑΦΟΝΤΩΔΕΤΟΙΝΑΠΟΙΑΙΤΩ
 ΑΜΕΝΩΙΤΑΝΙΕΡΩΣΥΝΑΝΕΝΤΩΙΜΗΝ
 ΩΙΚΑΙΑΛΛΑΣΔΡΑΧΜΑΣΕΙΚΟΣΙΩΣΤΕΟΥ_
 ΦΡΟΔΙΤΑΙΑΙΓΑΟΥΕΤΩΔΕΚΑΙΟΙΕΡΕΥΣΤΟ
 ΛΩΝΟΣΤΑΙΕΙΚΑΔΙΑΙΓΛΑΠΟΔΡΑΧΜΑΝΕΙ
 10 ΟΥΟΝΤΩΔΕΚΑΙΤΟΙΜΕΜΙΣΘΩΜΕΝΟΙΤΟΣΙΕΡΟ
 ΠΟΣΚΑΙΤΟΒΑΛΑΝΕΙΟΝΕΚΑΣΤΟΣΑΥΤΩΝΕΡΙΦ
 ΠΟΔΡΑΧΜΑΝΔΕΚΑΠΕΝΤΕ ΙΓ
 ΑΣΕΝΑΚΡΟΠΟΛΕΙΑ ΟΙ Γ
 / ΙΕΤΩΟΜΟΙΩΣΑΙΔΙΙΙ
 15 Ο - ΛΙΩΝΓΕΡ/

- [----- θυέτω δ
 ἱερεὺς τοῦ Ἀπόλλωνος ἐν τῷ μ[ηνί τῷ Πανά-
 μω[ι τῇ] ἐβδόμῃ αἶγα τῇ Ἀφροδίτῃ ἀπὸ δρα-
 χμῶν εἴκοσι καὶ τῇ ἐνάτῃ τοῦ [αὐτοῦ μηνὸς
 αἶγα ἀπὸ τοῦ Ἰσου καὶ ΣΑΛΛΙΔΙΑΤ -----
 5 διαγραφόντω δὲ τοὶ ναποῖαι τῶ[ι ἀεὶ πρι-
 αμένῳ τὰν ἱερῶσύναν ἐν τῷ μην[ί τῷ Δαλί-?
 φ καὶ ἄλλας δράχμας εἴκοσι ὥστε θύ[εν τῇ Ἀ-
 φροδίτῃ αἶγα· θυέτω δὲ καὶ ὁ ἱερεὺς τῷ Ἀπόλ-
 λωνος τῇ εἰκάδι αἶγα ἀπὸ δραχμῶν εἴ[κοσι·
 10 θυόντω δὲ καὶ τοὶ μεμισθωμένοι τὸς ἱερῶ[ς κά-
 πος καὶ τὸ βαλανεῖον, ἕκαστος αὐτῶν ἔριφ[ον
 ἀ]πὸ δραχμῶν δεκαπέντε· -----
 τ]ᾶς ἐν Ἀκροπόλει -----
 --- ετω ὁμοίως. -----
 15 -----

The fragment contains directions for successive sacrifices, seemingly all to Aphrodite, by (1) the priest of Apollo; (2) the purchaser of the priesthood (of Apollo for the ensuing year?); (3) the tenants of a garden and bath, which were probably situated in the *τέμενος* of the goddess. The priest of Apollo seems to have been the chief priest at Halasarna (cp. Nos. 367 and 370). For *διαγραφόντω* in line 5, cp. No. 28.

The lines are evidently so irregular in length, that we cannot be guided in restoration by the number of letters missing. Of three lines (9-11), where the restoration is certain, line 11 is one letter longer than line 10, and line 10 is one letter longer than line 9. In line 5 τῷ πρι- alone would make a very short line. I consulted the stone more than once for the reading of line 4, but always with the same result. Can ΣΑΛΛΙΔΙΑ be an error for ΣΙΑΛΙΔΙΑ, little pigs?

370.

In the church of Ἅγιοι Ἀνάργυροι. Published by Rayet, No. 9. Letters similar to those of Nos. 367-368.

ΚΛΕΥΣΘΕΝΗΣΙΕΡΩΝΟΣ
 ΕΡΕΥΣΑΠΟΛΛΩΝΟΣ
 ΚΑΙΙΕΡΟΠΟΙΟΙ

5 ΙΕΡΩΝ ΣΤΡΑΤΙΠΠΟΥ
 ΤΙΜΟΚΡΙΤΟΣ ΣΤΡΑΤΙΠΠΟΥ
 ΣΤΡΑΤΙΠΠΟΣ ΙΕΡΩΝΟΣ
 ΦΑΙΝΙΠΠΟΣ ΟΝΑΣΙΚΛΕΥ
 ΣΤΡΑΤΙΠΠΟΣ ΤΙΜΟΚΡΙΤΟ
 10 ΠΥΘΟΝΙΚΟΣ ΤΙΜΟΚΡΙΤΟ
 ΕΚΑΤΑ ΣΤΡΑΤΙΑΙ

Κλευσθένης 'Ιέρωνος
 Γερῆς 'Απόλλωνος
 καὶ ἱεροποιοί,
 'Ιέρων Στρατίππου,
 5 Τιμόκριτος Στρατίππου,
 Στράτιππος 'Ιέρωνος,
 Φαίνιππος 'Ονασικλεῖς,
 Στράτιππος Τιμοκρίτου,
 Πυθόνικος Τιμοκρίτου,
 10 'Εκάτα[ι] Στρατία.

Dedication to Hecate Stratia by the priest and *ἱεροποιοί* of Apollo.

Compare the similar inscription No. 387, which may be from the same place, but has to be classed among those of Antimachia. There, however, the priest and *ἱεροποιοί* are not those of Apollo. Compare also No. 56, from the town, and No. 406, from Isthmus.

371.

Cardamina. At the same place as No. 372. On a block, broken on all sides. Thickness 42 cm. Published by Ross, *Hellenika*, No. 13 = Leake, Nos. 40 and 41; subsequently by Babington, No. 17, and Pantelidis, *Bull. Hell.* v. p. 197.

a.

Θ Ε Υ Φ Α
 [Μ] Ο Ξ
 Υ Σ Α Σ Κ Λ /
 Ν Ν Α Ο Ν Α Σ Κ Λ
 5 Α Ι Τ Ω Ι Δ Α Μ

b.

(Immediately under a.)

ΓΥΜΝΑCΙΑΡ[ΧΟ
CΕΡΑΤΤΙΑCΤΟΝ

c.

Beneath, inside a crown the diameter of which is 25 cm.

ΖΩCΙΜΟC
ΖΩCΙΜΟΥ

a. lines 1-2: I read only ΓΥΦ/
ΣΧ

the Μ is from Pantelidis, but I do not know if his Μοσχίωνος is a conjecture or not.

b. line 1: I did not read the ΧΟ at the end, which I give from Ross and Helpman.

b. line 2: At the end I read CΤ/

a.

Θευφάνης
Μο(σ)χ[ίωνος,
ιερε]ὺς Ἀσκλ(α)[πιοῦ,
τὸ]ν ναὸν Ἀσκλ[απιῶ
5 κ]αὶ τῷ δάμ[φ].

b.

Γυμνασίρχ[α]ς
Σεραπιαστ(ῶ)ν vel -ᾶν.

c.

Ζώσιμος
Ζωσίμου.

These are three separate inscriptions, but they probably do not much differ in date. The writing of *a*. is very careless. It seemed to me that the *sigma* in line 4 had the lunar form. *b*. and *c*. may, I think, be contemporary, notwithstanding the difference of form in the M.

372.

Cardamina. In an old church. Read first by Helpman = Leake 43, and Spratt = Babington 16. Refound and republished by Pantelidia, *Bull. Hell.* v. 198. I could not find it.

ΟΑΛΑΣΑΡΝΙΤΑΝ
[BE] ΑΡΤΕΜΙΝ

Two lines erased, and empty space.

ΣΠΥΘΟΚΛΕΟΥΣΑΠΟΛΛΩΝΙ
ΔΑΜΩΙ.

Form of letter A from Helpman.

Line 1: ΑΣΣ Spratt.

Line 2: BE is read only by Spratt.

Line 4: ΛΙΟΝΩΣ Spratt.

‘Ο δᾶμος] ὁ Ἀλασαρνιτᾶν [τὰν] Ἀρτεμιν.

-----ς Πυθοκλέους Ἀπόλλωνι [καὶ τῷ] δάμῳ.

373.

Recently discovered at Cardamina. From an impression.

ΟΔΑΜΟΣΟΑΛ ΣΑΡ
ΝΙΤΑΝΕΤΙΜΑΣ

ΚΛΑΥΔΙΟ
ΚΑΙΣΑΡΑΔΡΟΥΣΟΝ
5 ΓΕΡΜΑΝΙΚΟΝ
ΔΙΑΝΑΠΟΑΝ
ΝΣΥΝΑΤΤΑΛΟΥ
ΤΟΥΕΥΡΙΠΙΔΟΥ

seemingly something erased before Κλαύδιον in line 3, doubtless ΝΕΡΩΝΑ.

‘Ο δᾱμος δ’ Ἀλ[α]σαρ-
νιτᾶν ἐτίμασ[ε]

[Νέρωνα] Κλαύδι[ν]
Καίσαρα Δροῦσον
5 Γερμανικόν,
διὰ ναποᾶν
τ](ῶ)ν σὺν Ἀττάλου
τοῦ Εὐριπίδου.

In honour of Nero.

The writer apparently intended to give the names of the ναποᾶι in full. For some reason he could not do so; he then added τῶν σὺν in smaller letters, but neglected to substitute the dative for Ἀττάλου.

374.

From Pantelidia, *Bull. Hell.* v. p. 199, No. 2. I could not find it. ‘Stele. Height 38 cm., width 30 cm.’

Ο ΔΑΜΟΣ
Ο ΑΛΑΣΑΡΝΙΤΑΝ
ΤΟΣΑΜΑ
ΜΟΥΣΤΑΣΠΑΜΦΙΑΣ

‘Ο δᾱμος δ’ Ἀλασαρνιτᾶν τὸ σᾶμα [Δη]μοῦς τᾶς Παμφίλῳ.

375.

Cardamina. Church of Asomatos. Rectangular block. Height 48 cm., width 53 cm.

ΝΙΚΟΠΟΛΙΣ
ΚΛΕΥΚΡΙΤΟΥ
ΓΥΝΑ

Νικόπολις Κλευκρίτου γυνά.

376.

Cardamina. Round altar.

ΚΛΕΙΝΙΑ
ΑΓΗΣΙΚΛΕΥΣ

Κλεινία Ἀγησικλεῦς.

377.

From Leake, No. 42 = Ross, No. 178 k. Unknown to me. 'On a large block of marble at Cardamina.'

ΠΑΛΘΑΙΝΙΣ
ΛΕΩΝΙΔΑ

*Παθαίνις
Λεωνίδα.*

ΦΙΛΙΣΤΟΣ
ΕΚΑΤΩΝΥΜΟΥ

*Φίλιστος
Ἐκατωνύμου.*

378.

From Leake, No. 21 = Ross, No. 178 m. Unknown to me. 'On a large block of marble.'

ΛΙΕΜΟΝΙΣ
ΑΓΕΓΩΛΙΟΣ

*Ἀ(γ)εμονίς
Ἀγε(π)ώλιος.*

379.

On a hill above Cardamina. Large rectangular block of white marble. Height 43 cm., width 68 cm., thickness 55 cm. The inscription is at the top.

ΦΙΛΙΣΤΟΣ ΣΙΜΑΛΟΥ
Φίλιστος Σιμέλου.

380.

Cardamina. Small fragment.

ΛΙΗΔΗΜΗ
(Ἀ)λίη Δημ(η)τρίου.

381.

In a church on the road from Cardamina to Pyl.

ΜΑΡΚΩΚΟΙΛΙΩΠΡΩΤΟΝ
 ΠΡΩΙΤΟΚΤΗΤΩΙΚΑΙΤΟΙΛ
 ΚΑΙΤΟΙΣΑΙΕΙΓΕΝΝΗΘΗΣ
 ΚΤΗΤΟΥΓΕΝΕΑΣΕΦΩΟΥΔ
 5 ΝΑΙΔΙΧΑΤΩΝΠΡΟΓΕΓΡΑΜΕΝ
 ΛΝΗΜΑΤΟΥΤΟΟΥΔΕΤΑΠΡΟΓΕ,
 ΕΡΟΙΣΔΑΙΜΟΣΙΝΟΥΤΕΠΩΛΗΣΑΙΟΙ
 ΑΤΑΟΥΔΕΝΑΤΡΟΠΟΝΕΞΑΛΛΟΤΡΙΩΣ
 ΔΕΤΗΝΕΤΙΒΑΛΛΟΥΣΑΝΥΠΕΡΑΥΤΩΝ
 10 ΒΑΛΛΟΝΔΙΑΔΕΞΑΜΕΝΟΙΙΔΕΤΙΣΠΑΡΑ
 ΡΑΤΟΣΕΣΤΩΙΚΑΙΟΙΕΞΑΥΤΟΥ

The upper part of the stone and the left edge are concealed. There are no letters before ΡΑΤΟΣ in line 11. Most of the lines seem to be complete on the left.

My reading of line 1 is from the stone alone, my impression does not include it. The upper part of the letters in this line is concealed. The Ν, which I read, must represent ΚΤ.

It is probable that a line, which bisects line 11, bisects the stone. The restoration is based upon this supposition.

- [- - - - - Πρωτόκτητος κατεσκεύασε
 τοῦτο τὸ μνήμα ἑαυτῷ καὶ τοῖς υἱοῖς αὐτοῦ]
 Μάρκῳ(ι) Κοιλίῳ(ι) Πρωτο(κτ)[ήτῃ καὶ
 Πρω(ι)τοκτῆτῃ καὶ τοῖς [υἱοῖς καὶ ἐγγόνοις αὐτῶν
 καὶ τοῖς αἰεὶ γεννηθησ[ομένοις ἐκ τῆς Πρωτο-
 κτήτου γενεᾶς, ἐφ' ᾧ(ι) οὐδένα ἄλλον αὐτοῖς ἐξεῖ-
 5 ναι δίχα τῶν προγεγραμμέν[ων ἐγκηδεῦσαι εἰς τὸ
 μνήμα τοῦτο, οὐδὲ τὰ προγε[γραμμένα τοῖς νερτ-
 έροις δαίμοσιν οὔτε πωλῆσαι οὔτε ὑποθεῖναι οὔτε
 κ]ατὰ οὐδένα τρόπον ἐξαλλοτριῶσ[αι· ποιησάσθων
 δὲ τὴν ἐπιβάλλουσαν ὑπὲρ αὐτῶν [δαπάναν οἱ τὸ
 10 ἐπ[ι]βαλλον διαδεξάμενοι· (ε)ἰ δέ τις παρα[βαίη, ἐπά-
 ρατος ἔστω(ι) καὶ οἱ ἐξ αὐτοῦ.

For the expression τὰ προγεγραμμένα τοῖς νερτέροις δαίμοσιν, compare No. 319 (lines 15 ff.) ἀσεβήσαντα εἰς τοὺς καταχθονίους θεοὺς τῆς στήλης. Lines 8-10: we expect αἰεὶ οἱ τὸ ἐπιβαλλον διαδ. but there is not room for it. The sense is 'The descendants of Protoctetus, as they succeed to the rights in the tomb assigned to them, are in their own interest to be liable for such expenses (of maintenance, opening and closing the chamber, &c.), as are necessary during their lifetime.'

ANTIMACHIA.

382.

Antimachia. In the old church. Published by Rayet, No. 7; Ross, No. 175; Leake, No. 44; Cauer, *Delectus*, No. 162 = Lüders, *Dionysische Künstler*, No. 45.

ΕΠΙΜ ΑΡΧΟΥΝΙΚΟΦΡΟΝΟΣΜΗΝΟ
ΑΡΤΑΜΙΤΙΟΥΕΔΟΞΕΤΩΙΚΟΙΝΩ
ΤΩΝΣΥΜΠΟΡΕΥΟΜΕΝΩΝΠΑΡΑΔ
ΕΤΙΟΝΧΑΡΜΙΠΠΟΣΠΑΡΜΕΝΙΣ
5 ΑΙΦΙΛΙΣΤΟΣΦΙΛΙΣΤΟΥΚΑΙΛΥΚ/
ΘΟΣΠΑΡΜΕΝΙΣΚΟΥΕΙΠΑΝΕΠΕ
ΔΗΝΙΚΑΓΟΡΑΣΘΕΥΔΩΡΟΥΚΑ
ΛΥΚΑΙΘΟΣΛΕΥΚΙΠΠΟΥΓΕΝΟΡ
ΝΟΙΕΠΙΜΗΝΙΟΙΑΥΤΕΠΑΓΓΕΛ
10 ΤΟΙΤΑΤΕΙΕΡΑΕΞΕΘΥΣΑΝΤΩ
ΔΙΙΚΑΙΑΝΕΝΕΩΣΑΝΤΟΤΑΝΘΥ
ΣΙΑΝΤΟΥΔΙΟΣΚΑΙΤΑΝΥΠΟΔΟΧΑ
ΠΟΗΣΑΝΤΟΤΩΝΔΑΜΟΤΑΝΚΑΙ
ΩΝΑΛΛΩΝΠΑΝΤΩΝΑΞΙΩΣΤΩ
15 ΕΩΝΣΠΟΥΔΑΣΚΑΙΠΡΟΘΥΜΙΑΣ
ΥΘΕΝΕΛΛΕΙΠΟΝΤΕΣΟΠΩΣΟΥΝΚΑ
ΙΜΕΤΑΤΑΥΘΑΙΡΟΥΜΕΝΟΙΕΠΙΜΗΝΙΟΙ
ΥΠΡΟΘΥΜΟΤΕΡΟΣΑΥΤΟΣΠΑΡΕΧ
ΑΙΕΙΔΟΤΕΣΤΑΝΤΩΝΔΑΜΟΤΑΝΕ
20 ΟΙΑΝ ΔΕΔΟΧΘΑΙΝΙΚΑΓΟΡΑΝΜΕ
ΔΙΛΥΚΑΙΘΟΝΕΠΑΙΝΕΣΑΙΕΠΙΤ

ΤΑΙΔΙΡΕΣΕΙΚΑΙΕΥΣΕΒΕΙΑΙΑΝ
 ΧΟΝΤΙΠΟΤΙΤΟΣΘΕΟΣΚΑΙΤ
 ΑΜΟΤΑΣΚΑΙΣΤΕΦΑΝΩΣΔΙ
 25 ΤΟΣΑΠΟΧΡΥΣΩΝΔΕΚΑΤΟ
 ΤΑΜΙΑΙΑΝΑΓΡΑΨΑΝΤΩΝΤΟΔΕ
 ΦΙΣΜΑΕΣΣΤΑΛΛΑΝΛΙΘΙΝΑΝΚ
 ΑΝΑΘΕΝΤΩΝΤΑΡΤΟΝΒΩΜΟΝ
 ΤΟΥΔΙΟΣΤΟΔΕΑΝΔΑΛΩΜΑ
 30 ΝΟΜΕΝΟΝΕΣΤΑΝΣΤΑΛΑΝΤΕ
 ΣΑΝΤΩΝΤΟΙΤΑΜΙΑΙ

Ἐπὶ μ[ον]άρχου Νικόφρονος, μηνῶ[ς]
 Ἀρταμιτίου, ἔδοξε τῷ κοινῶ[ι]
 τῶν συμπορευομένων παρὰ Δ[ί]α
 Ὑγέτιον Χάρμιππος Παρμενίσκου
 5 καὶ Φιλιστος Φιλίστου καὶ Λύκα[ι]-
 θος Παρμενίσκου εἶπαν· ἐπε[ι]-
 δὴ Νικαγόρας Θεοδώρου καὶ
 Λύκαιθος Λευκίππου γενόμε-
 νοι ἐπιμήνιοι αὐτεπάγγελ-
 10 τοι τά τε ἱερὰ ἐξέθυσαν τῶ[ι]
 Διὶ καὶ ἀνενέωσαντο τὰν θυ-
 σίαν τοῦ Διὸς καὶ τὰν ὑποδοχά[ν]
 ἐποίησαντο τῶν δαμοτῶν καὶ
 τῶν ἄλλων πάντων ἀξίως τῶ[ν]
 15 θεῶν, σπουδᾶς καὶ προθυμίας
 οὐθέν ἐλλείποντες· ὅπως οὖν καὶ το-
 ῖ μετὰ ταῦθ' αἰρούμενοι ἐπιμήνιοι [πολ-
 ῶ προθυμότερος αὐτοὺς παρέχ[ωντ]-
 αι, εἰδότες τὰν τῶν δαμοτῶν εὐ-
 20 ν[ο]ϊαν δεδύχθαι Νικαγόραν μὲ[ν]
 καὶ Λύκαιθον ἐπαινέσαι ἐπὶ τῇ
 τῇ αἵρεσει καὶ εὐσεβείᾳ ἃν [ἐ]-
 χοντι ποτὶ τοῦ θεοῦ καὶ τῶ
 δαμότας, καὶ στεφανῶσαι [αὐ-
 25 τοῦ ἀπὸ χρυσῶν δέκα· τῷ δὲ

ταμίαι ἀναγραφάντων τόδε [τὸ ψά-
 φισμα ἐς στάλαν λιθίναν καὶ
 ἀναθέντων παρ τὸν βωμὸν
 τοῦ Διὸς· τὸ δὲ ἀνάλωμα [τὸ γε-
 30 νόμενον ἐς τὰν στάλαν τεῖ-
 σάντων τοὶ ταμίαι.

Decree of a religious society conferring honours on two of its members.

The lines are of unequal length; the stone is perfect, but the left edge is concealed by projecting woodwork. There is ample room for τὸ ψα- at the end of line 26.

383.

In the church of 'Αγία Μαρίνα, at some distance from the village of Antimachia. It is possible that the stone belongs to Halasarna. Published by Dubois, *Bull. Hell.* vii. p. 481, No. 4.

Ι Ε ΛΝΔΙ
 ΙΤΟΚΥΡΩΘΕΝΕΓΓΑΡΙΣΤΟΦΑΝΕΥΣ
 <ΑΤΑΙΚΛΕΙΝΟΣΚΛΗΝΑΓΟΡΑΜΙΚΙΩ
 ΔΑΜΟΥΕΙΓΓΑΝ·ΕΓΓΕΙΔΗΦΙΛΙΓΓΟΣΦΙΛΙΣΤΕΥ
 5 ΙΚΙΑΣΑΡΙΣΤΟΚΛΕΙΔΑΓΕΝΟΜΕΝΟΙΙΕΡΟΤΑΜΙ
 ΟΛΛΑΣΚΑΙΜΕΓΑΛΛΑΣΠΑΡΕΣΧΗΝΤΑΙΧΡΕΙΑΣ
 ΩΙΔΑΜΩΙΤΩΝΤΕΧΡΗΜΑΤΩΝΩΝΩΦΕΙΛΕΑΠΟΛΙ
 ΑΠΟΔΟΘΕΝΤΩΝΕΓΓΙΤΑΣΑΥΤΩΝΑΡΧΑΣΠΡΟΕΝΟΗ
 ΣΑΝΟΠΩΣΔΑΝΕΙΣΘΗΕΓΓΙΥΓΟΘΕΜΑΣΙΝΑΞΙΟΧΡΕΟΙ
 10 ΧΡΗΜΑΤΑΤΕΕΚΤΩΝΙΔΙΩΝΓΡΟΕΙΣΗΝΕΓΚΑΝΟΠΩ
 ΤΑΙΠΟΘΟΔΟΙΕΓΓΛΥΞΗΘΩΝΤΙΤΩΙΔΑΜΩΙΚΑΙΤΑΙΘ·
 ΣΙΑΙΣΥΝΤΕΛΩΝΤΑΙΤΟΙΣΘΕΟΙΣΚΑΙΤΑΙΥΓΟΔΟΧΑ
 ΤΩΝΔΑΜΟΤΑΝΤΑΙΓΙΝΟΜΕΝΑΙΚΑΤΕΝΙΑΥΤΟΝ
 ΤΕΙΕΡΕΥΣΚΑΙΤΟΙΙΕΡΟΠΟΙΟΙΣΥΝΤΕΛΩΝΤΙΤΑ
 15 ΘΥΣΙΑΣΚΑΤΑΤΑΝΙΕΡΑΝΔΙΑΓΡΑΦΑΝΤΟΙΣΤΕ
 ΛΟΙΣΙΕΡΕΥΣΙΚΑΙΙΕΡΕΙΑΙΤΟΙΕΝΤΙΔΑΜΟΤΕ
 ΚΑΙΕΣΤΑ· -· ΑΥΤΟΥΣΕΓΓΕΔΩΚΑΝΟΠΩΣΛ/
 ΤΑΙ Ε

The following readings of Dubois are incorrect—

Line 4: ΦΙΛΙΣΤΟΣΦΙΛΙΣΤΟΥ.

Line 16: ΙΕΡΕΛΙΣ.

Line 17: ΑΓΓΕΔΩ.

Both forms Α and Λ occur. I print all these as Α of which I am certain from examination of the impression. The ο is as a rule circular and somewhat smaller than the other letters, but its size and shape vary throughout.

----- ε - (α)νδι - -
 τὸ ψάφισμ](α) τὸ κυρωθὲν ἐπ' Ἀριστοφάνεως
 δε]κάτῃ· Κλείνος Κληναγόρα, Μικίῳ[ν
 δάμου εἶπαν· ἐπειδὴ Φίλιππος Φιλίστει[ς
 5 καὶ Ν]ικίας Ἀριστοκλείδα γενόμενοι ἱεροταμί[αι
 π]ολλὰς καὶ μεγάλ(α)ς παρέσχονται χρεῖας
 τ]ῷ δάμῳ, τῶν τε χρημάτων ὧν ὤφειλε ἡ πόλι[ς
 ἀποδοθέντων ἐπὶ τῆς αὐτῶν ἀρχῆς προενοή[θη-
 σαν ὅπως δανεισθῇ(ι) ἐπὶ ὑποθέμασιν ἀξιοχρέοι[ς,
 10 χρήματά τε ἐκ τῶν ἰδίων προεισηνεγκαν ὅσα[ς
 ταὶ πόθοδοι ἐπανξήθωντι τῷ δάμῳ καὶ ταὶ θ(ν)-
 σίαι συντελῶνται τοῖς θεοῖς, καὶ τῇ ὑποδοχῇ[ι
 τῶν δαμοτᾶν τῇ γινομένῃ κατ' ἐνιαυτὸν
 δ] τε ἱερεὺς καὶ τοὶ ἱεροποιοὶ συντελῶντι τ(ὰ)[ς
 15 θυσίας κατὰ τὰν ἱερὰν διαγραφάν, τοῖς τε [ἀλ-
 λοῖς ἱερεῦσι καὶ ἱερεῖα τοὶ ἐντι δαμοτε[λεῖς
 καὶ ἐς τα[ύ](τ)[α] αὐτοὺς ἐπέδωκαν ὅπως - - -

This is, no doubt, a decree of a deme.

The city of Cos had owed certain sums to the deme, which were repaid in the year of these two treasurers. They had not only invested this money well, but had (previous to its repayment) given largely to the funds of the deme to meet the cost of sacrifices and of the annual festival (ὑποδοχά) of the deme, and to provide perquisites(?) for such public priests of Cos as voluntarily joined in the demotic festival: for δημοτελῇ in contrast with δημοτικά ἱερά see Hesych. s. v. δημοτελῇ ἱερά.

384.

In the wall of a house in the village of Antimachia. Published by Hauvette-Besnault and Dubois, *Bull. Hell.* v. p. 238, No. 26, and Cauer, *Delectus*, No. 163. The form of pi is π.

Μ ΝΑΡΧΟΥ·Λ·ΝΙΓ Μ ΣΠΑΝΑΜΟΥΑΜΦΕΙΚΑΔΙ
 ΟΞΕΤΟΙΣΦΥΛΕΤΑΙ Ι ΠΕΡΙΚΛΗΣΝΙΚΑΡΧΟΥΑΥ
 Π ΕΙΝΑΣΑΡΧΕΥΕΙΝΤΑΣΤΕΟΥΣΙΑΣΕΞΕΟΥΣΕΤΟΙΣΘΕΟ
 ΜΕΓΑΛΟΜΕΡΩΣΚΑΙΑΞΙΩΣΑΥΤΟΥΤΕΚΑΙΤ·ΝΦΥΛΕΤΑΝ
 5 ΣΑ ΟΣΑΥΤΩΝΚΑΙΤΑΝΥΠΟΔΟΧΑΝΦΙΛΟΔΟΞΩΣΚΑΙΕ
 ΩΣΒΟΥΛΟΜΕΝΟΣΕΝΑΠΟΔ·ΙΚ·ΥΣΘΑΙΤΑΝΠΟΤΑΥΤΟΣΕΥ
 ΝΟ ΟΠΩΣΟΥΝΚΑΙΤΟΙΦΥΛΕΤΑΙΦΑΙΝΩΝΤΑΙΕΠΙΣΑΜ Ο
 ΕΝΟΙΚΑΙΤΙΜΩΝΤΕΣΤΟΣΑΓΑΘΟΣΤΩΝΑΝΔΡΩΝΕΡΙΤΕΤ
 ΙΤΟΣΘΕΟΣΕΥΣΕΒΕΙΑΙΚΑΙΤΑΙΠΟΤΑΥΤΟΣΕΥΝΟΙΑΙΤΕΚΑ
 10 ΟΔΟΞΙΑΙΤΟΙΤΕΛΟΙΡΟΙΤΟΙ·ΕΤΑΤΑΥΤΑΛΙΡΕΥΜΕΝΟΙ
 ΕΥΟΝΤΕΣΘΕΡΕΥΝΤΕΣΤΑΝΠΑΡΑΤΩΝΦΥΛΕΤΑΝΕΡ ΜΑ
 ΝΤΕΚΑΙΕΥΝΟΙΑΝΠΟΛΥΠΡΟΘΥΜΟΤΕΡΟΙΓΙΝΩΝΤΑΙ ΟΥ
 ΥΡΩΘΕΝΤΟΣΤΟ·ΕΤΟΥΥΛΦΙΣΜΑΤΟΣΕΡΛΙΝΕΣΑΙΚΑΙΣΤΕΦ
 ΩΣΑΙΑΥΤΟΝΣΤΕΦΑΝΩΙΧΡΥΣΕΩΙΑΠΟΧΡΥΣΩΝ Δ
 15 ΝΕΚΑΚΑΙΕΥΝΟΙΑΣΤΑΣΕΙΣΑΥΤΟΥΣΑΡΟΔΟΤΩΔΕ ΙΟ
 ΤΑΜΙΑΣΚΑΙΤΟΝΣΤΕΦ····ΤΟΝΚΑΤΑΤΟΝΝΟΜΟΝ Ι
 ΙΕΝΔΕΑΥΤΩΙΚΑΙΕΙΚΑ·ΗΛΗΤΑΙΑΝΑΓΡΑΨΑΝΤΑΤΟΔΕΤΟ
 ΜΑΕΣΣΤΑΛΛΑΝΛΙΘΙΝΑΝΑΘΕΜΕΝΠΑΡΑΤΟΣ·ΩΜΟΣ
 ΟΣΠΑΤΡΙΟΣΨΑΦΟΙΕΠΙΔΙΔΟΥΣΑΙΤΟΝΣΤΕΦΑΝΟΝ Δ
 20 ΝΑΙ ΙΟΥΔΕΜΙΑ

The following readings of the first editors are incorrect—

Line 1: ΤΑΜΙΤΙΟΥ.

Line 3: ΑΡΧΕΥΣΑΣ.

Line 6: ΠΟΤΙΑΥΤΟΣ.

Line 15: ΠΟΤΑΥΤΟΥΣ.

Line 18: ΝΟΜΟΣ.

Line 20: ΝΑΙΔΕ.

The Υ at the end of line 2 is very uncertain.

- 'Επὶ μ[ο]νάρχου [Φ](α)[ι]νί(π)[που], μ[η]νὸς Πανάμου ἀμφεικάδι
 ἔδοξε τοῖς φυλέταις· ἔπε[δ]ή] Περικλῆς Νικάρχου αἵ τὸς
 ὕπ[ο]μ[ε]inas ἀρχεῦειν τὰς τε θυσίας ἐξέθυσσε τοῖς θεαῖς
 μεγαλομερῶς καὶ ἀξίως αὐτοῦ τε καὶ τ[ῶ]ν φυλετῶν, [ποη-
 5 σάμ]εν[ος] αὐτῶν καὶ τὰν ὑποδοχὰν φιλοδόξως καὶ εὐνό-
 ως, βουλόμενος ἐναποδ[ε]ί[κ]ν[υ]σθαι τὰν ποτ' αὐτὸς εὐ-
 νο[ι]αν· ὅπως οὖν καὶ τοὶ φυλέται φαίνωνται ἐπισαμ[αι]ν[ό]-
 μ[ε]νοι καὶ τιμῶντες τὸς ἀγαθὸς τῶν ἀνδρῶν ἐπὶ τε τ[ῇ]
 ποτ' τὸς θεὸς εὐσεβείᾳ καὶ τῇ ποτ' αὐτὸς εὐνοίᾳ τε καὶ
 10 φιλ[ο]δοξίᾳ, τοὶ τε λοιποὶ τοὶ [μ]ετὰ ταῦτα αἰρεῦμενοι [ἀρχ-
 εῦ]οντες θεωρεῖντες τὰν παρὰ τῶν φυλετῶν ἐπ[ισα]μα[σί]α-
 ν τε καὶ εὐνοίαν πολλὸν προθυμότεροι γίνωνται, [δεδ]ό[χ]θ[αι] κ-
 υρωθέντος τοῦ[δ] τοῦ ψαφίσματος ἐπαινέσαι καὶ στεφ[αν]-
 ῶσαι αὐτὸν στεφάνῳ χρυσέῳ ἀπὸ χρυσῶν δ. [ἀρετᾶς
 15 ἔ]νεκα καὶ εὐνοίας τᾶς εἰς αὐτούς· ἀποδότω δὲ [αὐτῶ]ι δ
 ταμίας καὶ τὸν στέφ[αν]ον τὸν κατὰ τὸν νόμον - - - ἡ-
 (μ)εν δὲ αὐτῷ καὶ εἰ κα [δ]ήληται ἀναγράψαντα τῷδε τὸ [ψά-
 φισ]μα ἐς στάλαν λιθίναν ἀναθέμεν παρὰ τὸς [β]ωμὸς
 τ[ῶ]ς πατρίος. Υἱάφοι ἐπιδιδούσαι τὸν στέφανον · · Δ · · ,
 20 ἐ[να]ντία] οὐδεμία.

Decree of a tribe in honour of one of its members, who had held the office of ἀρχεῦων.

In line 3, the letters before ΑΣ were thus read on the impression by Mr. Hicks, who restores ὕπ[ο]μ[ε]inas. The stone is much corroded here, and, as he says, the only letter which is quite certain is the ι. I think his reading of the other letters is very probable. Nothing can be derived from Τ / · ΠΙΚ, which I read on the stone. We expect ἐπαγγεῖλας: cp. No. 382.

Line 15: ἀποδότω κ.τ.λ. In addition to the special crown, the treasurer is to give him the crown bestowed by law on all the ἀρχεῦοντες (cf. No. 44, τοῖδε ἐστεφανώθην ἀρχεῦσαντες). In the next line some word is missing after νόμον.

Line 17: δήληται had been suggested by Cauer.

Line 18: for the βωμοὶ πάτριοι, see No. 150.

In line 20 the number seems to have been given in figures: there is room for two figures between the Ν of στέφανον and what appears to be a Δ; neither of these seems to be a Δ; perhaps HH]Δ · · .

385.

From Dubois, *Bull. Hell.* vii. p. 482, No. 5. The stone is built, face upwards, into the steps leading up to the church. Since Dubois saw it, the letters have been almost entirely effaced, and no revision of the text is possible. It is evident, from the present state of the stone, that the latter lines were very indistinct, even when Dubois copied them, so that I should regard his reading of lines 8 and 9 as doubtful.

[ἀναγραφάντω ἐς στά-]
 λα]ν λιθίναν τῷ ἐκλογεῖς
 τοὶ αἰρεθέντες ἐπὶ τὰν
 συναγωγὰν τῶν χρημά-
 των καὶ ἀναθέντω ἐς τὰν
 5 προστάδα τοῦ ναοῦ, τὸ δὲ
 ἀνάλωμα τὸ γενόμενον
 ἐς τε τὰν στάλ[αν] καὶ τὰν
 ἀναγραφὰν ΕΣΤΩ
 ΤΑΝΕΝΑΤΑΝΠΡΟΣΩΝΤΟΥ
 10 ΘΕΟΥΧΡΗΜΑΤΩΝ

I have a strong suspicion that lines 8 and 9 are misread, and that we should restore—

τ]ε[ι]σ[άν]τω [τοὶ
 ν]α[ποῖ]α[ι δ]πὸ (τ)ῶν τοῦ
 θεοῦ χρημάτων.

(compare No. 367, line 105 ff.), or something similar. If ΕΣΤΩ and ΤΑΝΕΝΑΤΑΝ are right, we must seemingly restore *ἔστω* [ἀν' ἐκδοσ]ταν ἐνάταν (ἀ)πὸ (τ)ῶν, κ.τ.λ., but, even if we were certain that the *ἐνάτα* was a tribal division (see p. 84), we could not explain its mention here. The inscription seems to be part of a decree of a deme or tribe, relating to a compulsory or voluntary subscription by members, and was probably followed by a list of the subscribers. We might suppose that there was a separate list for each *ἐνάτα*, but, as the whole expense of engraving was to be met from the funds of the temple, it would serve no purpose to add that each *ἐνάτα* was to provide from these funds the money for engraving its own list.

386.

At Antimachia. Broken below. Width 41 cm. The letters much resemble those of the calendars (Nos. 37-42), but E here has not the three bars of equal length, and Ω is of the ordinary form.

ΙΤΑΤΑΔΕΤΑΙΙΕ ΛΙΙΕΡΩΞΘΩΤΑΙΔΑΜΑΤΡΙΕΞ
 ΕΝΔΕΤΟΙΣΚΥΡΙΟΙΣΚΑΙΤΑΝΜΗΠΑΡΕΥΞΑΝΓΥΝΑΙΚΩ
 ΤΩΙΧΡΗΣΙΟΝΤΙΕΜΒΛΛΑΞΘΑΙΑΙΚΑΕΝΤΑΙΧΩΡΑΙ
 ΕΩΝΤΙΤΑΞΔΕΛΛΑΧΟΥΞΑΞΟΜΟΞΑΞΑΞΙΕΡΩΞΘΑΙΤΑΙΞ
 5 ΔΕΤΕΛΕΥΜΕΝΑΙΞΚΑΙΤΑΙΞΕΠΙΝΥΜΦΕΥΟΜΕΝΑΙΞΗΜΕΝ
 ΤΑΙΔΗΛΟΜΕΝΑΙΚΑΘΑΠΕΡΚΑΙΠΡΙΝΓΩΛΗΤΑΝΓΕΝΕΞΘΑ
 ΤΑΝΙΕΡΩΞΥΝΑΝΞΥΝΕΤΑΧΘΗΠΕΝΤΟΒΟΛΟΞΑΙΛΟΥΞΑΙΞ
 ΑΠΟΛΕΛΥΞΘΑΙΤΩΝΑΛΛΩΝΑΝΑΛΩΜΑΤΩΝΠΑΝΤΩΝ
 ΠΑΡΑΞΚΕΥΑΞΑΙΔΕΤΑΙΞΤΕΛΕΥΜΕΝΑΙΞΤΑΞΙΕΡΗΞΕΤΑΝΟΜΙ
 10 ΙΟΜΕΝΑΗΜΕΝΔΕΚΑΙΤΩΝΓΕΡΩΝΤΩΝΘΥΟΜΕΝΩΝΤΑΙΞΧΡΗΣΙΟ
 ΞΑΙΞΑΠΟΔΟΜΕΝΤΟΥΜΕΝΕΤΕΛΟΥΗΜΙΩΒΕΛΙΟΝΤΟΥΔΕΤΕΛΕΙΟ
 - ΑΕΛΓΕΡΜΟΥΚΑ Γ ΨΚΑΙΓΕΡΩΝΠΑΝΤΩΝ
 - ΛΙΙΕΡΑΤΑΙΞ

Κα]τὰ τὰδε ταὶ ἱέρει]α)ι ἱερώσθω τῇ Δάματρι· ἐξ[ῆ-
 μ]εν δὲ τοῖς κυρίοις καὶ τῶν μὴ παρευσῶν γυναικῶν
 τῇ χρήζοντι ἐμβάλλεσθαι, αἱ καὶ ἐν τῇ χώρᾳ
 ἔωντι· τὰς δὲ λαχούσας δημοσάσας ἱερώσθαι· ταῖς
 5 δὲ τελευμέναις καὶ ταῖς ἐπινυμφενομέναις ἤμεν
 τῇ δηλομένᾳ, καθάπερ καὶ πρὶν πωλητὰν γενέσθαι
 τὰν ἱερωσύναν συνετάχθη, πεντοβόλος (δ)ι(δ)ούσαις
 ἀπολελύσθαι τῶν ἄλλων ἀναλωμάτων πάντων·
 παρασκευάσαι δὲ ταῖς τελευμέναις τὰς ἱερῆς τὰ νομι-
 10 ζόμενα· ἤμεν δὲ καὶ τῶν γέρων τῶν θυομένων ταῖς χρῆζαί-
 σαις ἀποδόμεν τοῦ μὲν ἐτέλου (sic) ἡμιωβέλιον, τοῦ δὲ τελείου
 ὀβελόν] (τ)[οῦ] (δ)ὲ (δ)γερμοῦ καὶ τῶν - - ω]ν καὶ γέρων πάντων
 ----- τὰ δὲ λοιπὰ ἔστα]ι ἱερά ταῖς - -

The stone is complete at the top, but of course we have here only the supplement of a long document, prescribing the method of election and consecration of the priestesses of Demeter. The priestess was chosen by lot, as in the case of the priest of Apollo and Heracles at

Halasarna. How can we reconcile this with line 5, *καθάπερ καὶ πρὶν πωλητὰν γενέσθαι τὴν ἱερωσίαν συνετάχθη*? An auction being out of the question, we must suppose that the price to be paid was fixed beforehand, and that from those who were ready to purchase at this price one was selected by lot.

Line 5: *ταῖς τελευμέναις*, 'women on their marriage,' initiation being part of the wedding ceremony. The priestess of Demeter officiated at weddings in Boeotia, or Attica (Plut. *Conj. Praec.* ad in.). *ταῖς ἐπινυμφευόμεναις*, 'women on their second marriage.'

Line 10: *θυομένων* does not agree with *τῶν γέρων*; the full phrase would be *τῶν γέρων τῶν θυομένων ἱερείων*. *ταῖς χρηζούσαις* refers to the priestesses, not to the sacrificants.

Line 11: *ἐτέλου*, which is certainly on the stone, requires some correction. I prefer *ἐτείου* to *ἐτέρου*, while *ἀτελοῦς* is out of the question.

In line 12, I had thought of *τὰ* (δ)ὲ (ἀτ)ερ(α) οὐκ ἀ[ποδοτέα, but Γ seems to be certain, and I think I see traces of M.

387.

Now in the central museum at Athens. From Antimachia. Published by Pittakis, *Eph. Arch.* No. 3863. I give it from a copy and impression kindly sent me by Mr. E. A. Gardner. 'Stele, .76 x .35 x .08 m., with moulding at the top.'

Τ Ο Ι Δ Ε Ε Π Α Γ Γ Ε Ι Λ Α Ν Τ Ο Ε Ι Σ Τ Α Ν Κ Α Τ Α
 Σ Κ Ε Υ Α Ν Τ Ο Υ Α Φ Ρ Ο Δ Ι Σ Ι Ο Υ Κ Α Τ Α Τ Ο Υ Α Φ Ι Σ Μ Α
 Τ Ο Κ Υ Ρ Λ Θ Ε Ν Υ Π Τ Ο Δ Α Μ Ο Κ Ρ Ι Τ Ο Υ Τ Ο Υ Δ Α Μ Ο
 Κ Λ Ε Υ Σ Δ Α Μ Ο Κ Ρ Ι Τ Ο Σ Δ Α Μ Ο Κ Λ Ε Υ Σ Φ
 5 Ν Ι Κ Α Ρ Χ Ο Σ Δ Α Μ Ο Κ Λ Ε Υ Σ Φ Ν Ο Σ Σ Υ Λ Ο Σ
 Ν Ο Σ Σ Υ Λ Ο Υ Φ Α Π Ο Λ Λ Ο Δ Λ Ρ Ο Σ Τ Ι Μ Ο Κ Λ Ε Υ Σ Φ
 Α Ρ Ι Σ Τ Ο Σ Δ Α Μ Ο Κ Λ Ε Υ Σ Φ Δ Α Μ Ο Σ Θ Ε Ν Η Σ
 Δ Α Μ Ο Σ Θ Ε Ν Ο Υ Σ Φ Α Ρ Ι Σ Τ Ο Σ Α Ρ Ι Σ Τ Ο Υ Φ
 Α Ρ Ι Σ Τ Ι Λ Η Α Ρ Ι Σ Τ Ι Λ Η Ν Ο Σ Φ Κ Α Ι Υ Π Ε Ρ Τ Α Σ
 10 Γ Υ Ν Α Ι Κ Ο Σ Π Α Α Τ Θ Ι Ο Υ Φ Κ Α Ι Υ Π Ε Ρ Τ Α Σ Θ Υ Γ Α Τ Ρ Ο Σ Κ Λ Ε Ι
 Τ Ι Ο Υ Φ Δ Ο Ρ Κ Υ Λ Ο Σ Θ Ε Υ Κ Λ Ε Υ Σ Φ Α Γ Η Σ Ι Α Σ Ν Ι
 Κ Ο Σ Τ Ρ Α Τ Ο Υ Φ Τ Ε Λ Ε Υ Τ Ι Α Σ Η Ρ Ο Δ Ο Τ Ο Υ Φ
 Α Ρ Ι Σ Τ Ο Δ Α Μ Ο Σ Α Ρ Ι Σ Τ Ο Δ Α Μ Ο Υ Φ Ε Π Ι Γ Η Ρ Ι Σ
 15 Ε Π Ι Χ Α Ρ Μ Ο Υ Φ Α Ν Τ Ι Δ Α Μ Α Σ Ε Π Ι Χ Α Ρ Μ Ο Υ Φ

ΜΟΣΧΙΛΗΝΑΥΚΑΙΘΟΥΦΑΝΔΡΙΑΣΝΙΚΑΡΧΟΥΦ
 ΚΑΛΛΙΚΡΑΤΗΣΠΥΘΟΚΛΕΥΣΦΧΑΡΜΥΛΟΣ
 ΛΕΠΤΙΝΑΦΜΟΣΧΙΛΗΦΙΛΙΣΤΟΥΦΦΙΛΙΣΤΟΣ
 ΦΙΛΙΣΤΟΥΦΠΑΡΜΕΝΙΣΚΟΣΑΙΣΧΥΑΙΝΟΥΦ
 20 ΝΙΚΑΡΧΟΣΠΥΘΟΚΛΕΥΣΣΙΜΙΑΣΕΚΑΤΑΙΟΥΦ
 ΑΡΙΣΤΗΝΥΜΟΣΑΡΙΣΤΑΙΧΜΟΥΦΛΑΜΠΙΑΣ
 ΝΚΟΣΤΡΑΤΟΥΦΚΑΙΥΠΕΡΤΟΥΥΙΟΥΝΙΚΟΣΤΡΑΤΟΥΦ
 ΛΕΥΚΙΠΤΟΣΑΥΚΑΙΘΟΥΦΛΕΠΤΙΝΑΣΣΥΜΜΑ
 ΧΟΥΦΤΕΙΣΑΡΧΟΣΓΕΡΑΣΤΙΟΣΦΦΥΛΟΤΙΜΟΣ
 25 ΒΙΤΗΝΟΣΦΑΓΙΑΣΔΟΡΚΥΛΟΥΦΝΙΚΑΓΟΡΑΣ
 ΘΕΥΔΗΡΟΥΦΚΑΙΥΠΕΡΤΟΥΥΙΟΥΔΑΜΑΤΡΙΟΥΦ
 ΝΕΒΡΟΣΝΕΒΡΟΥΦΤΙΜΑΡΧΟΣΑΘΗΝΑΓΟΡΑΦ
 ΠΡΑΞΙΑΣΝΙΚΑΡΧΟΥΦΑΡΙΣΤΙΠΤΟΣΦΦΙΛΙΓ
 ΓΙΔΑΦΚΛΕΙΤΙΑΣΘΝΑΣΙΚΛΕΥΣΦ
 30 ΑΡΙΣΤΟΒΟΥΛΟΣΑΡΙΣΤΟΥ

The only place where the stone is damaged is at the end of line 28 where part of a Γ has been broken off.

As the figures are the same in each case (Φ has been omitted in line 20 and at the end), in the cursive text I give the names only.

- Τοῖδε ἐπαγγέλαντο εἰς τὰν κατα-
 σκευὴν τοῦ Ἀφροδισίου κατὰ τὸ ψάφισμα
 τὸ κυρωθὲν ὑπὸ Δαμοκρίτου τοῦ Δαμο-
 κλεῦς. Δαμόκριτος Δαμοκλεῦς.
 5 Νίκαρχος Δαμοκλεῦς. Νοσσύλος
 Νοσσύλου. Ἀπολλύδαμος Τιμοκλεῦς.
 Ἀριστος Δαμοκλεῦς. Δαμοσθένης
 Δαμοσθένους. Ἀριστος Ἀρίστου.
 Ἀριστίων Ἀριστίωνος, καὶ ὑπὲρ τῆς
 10 γυναικὸς Πλαθίου, καὶ ὑπὲρ τοῦ υἱοῦ
 Λαϊστράτου, καὶ ὑπὲρ τῆς θυγατρὸς Κλει-
 τίου. Δορκύλος Θεοκλεῦς. Ἀγησίας Νι-
 κοστράτου. Τελευταῖος Ἡροδότου.
 Ἀριστόδαμος Ἀριστοδάμου. Ἐπίγηρις
 15 Ἐπιχάρμου. Ἀντιδάμας Ἐπιχάρμου.

- Μοσχίων Λυκαίθου. Ἀνδρίας Νικάρχου.
 Καλλικράτης Πυθοκλεῦς. Χαρμύλος
 Λεπτίνα. Μοσχίων Φιλίστου. Φώλιος
 Φιλίστου. Παρμενίσκος Αἰσχυλίνου.
 20 Νικάρχος Πυθοκλεῦς. Σιμίας Ἐκαταίου.
 Ἀριστάνυμος Ἀρισταίχμου. Λαμπίας
 Ν(ι)κοστράτου, καὶ ὑπὲρ τοῦ υἱοῦ Νικοστράτου.
 Λεύκιππος Λυκαίθου. Λεπτίνας Συμμά-
 χου. Τέσσαρχος Γεράστιος. Φυλότιμος
 25 Βίτωνος. Ἀγίας Δορκύλου. Νικαγόρας
 Θεωδάρου, καὶ ὑπὲρ τοῦ υἱοῦ Δαματρίου.
 Νέβρος Νέβρου. Τίμαρχος Ἀθηναγόρα.
 Πραξίας Νικάρχου. Ἀρίστιππος Φιλιπ-
 πίδα. Κλειτίας Ὀνασικλεῦς.
 30 Ἀριστόβουλος Ἀρίστου.

List of contributors to a fund for the construction of a temple dedicated to Aphrodite.

For the number of names—forty-two—see No. 401 and the note there. For the date, see Appendix C.

388.

From Ross, *Hellenika*, No. 18. I could not find it.

ΙΕΡΕΥΣ
 ΕΚΑΤΑΙΟΣΕΚΑΤΟΔΩΡΟΥ
 · ΜΕΡΟΓΩΝΟ ·
 ΟΣΣΥΛΟΣ ΠΟΛΥΜΙ ΑΣΤΟ ·
 ΛΙΣΤΟΣΑΡΙΣΤΟΚΛΕΙΔ ·
 · ΕΡΑΣΤΙΣΑΓΗΣΙΝΙΚΟΥ
 ΕΚΑΤΟΔΩΡΟΣΕΚΑΤΑΙΟΥ
 ΑΡΙΣΤΑΙΧΜΟΣΓΟΡΓΙΟ ·
 · ΥΚΡΑΤΗΣ ΑΡΚΕΣ ·
 · ΚΡΑΤΑΙ
 ΣΤΡΑΤΙΑΙ.

The whole has been, no doubt correctly, restored as follows by Rayet, *Inscr. de Cos*, p. 29.

ἱερεὺς
 Ἑκαταῖος Ἑκατοδώρου
 κ](αί) [ἱεροπ(οιο)χί,
 Ν]οσσύλος Πολυμνάστ[υ,
 Φί]λιστος Ἀριστοκλείδα,
 Γ]έραστις Ἀγησινίκου,
 Ἑκατόδωρος Ἑκαταίου,
 Ἀρίσταιχμος Γοργιά[υ,
 Ε]νκράτης Ἀρκεσ[ί]λα,
 Ἑ]κάτα
 Στρατία.

This dedication, like the similar one, No. 370, may belong to Halasarna.

We find the father or son of Νοσσύλος, Πολύμναστος Νοσσόλου in alphabet A of No. 368. Γέραστις Ἀγησινίκου occurs in alphabet B. While in No. 370 the priest and ἱεροποιοί of Apollo seem to belong all to tribe A of No. 368, in the present case we may suppose that there are two ἱεροποιοί from each tribe, and that the tribes are in the same order as in the catalogue.

389.

Antimachia. House of Kephalianos. Cut at the top. Height 16 cm., width 42 cm.

ΦΡΟΝΗΣΙΣΑΓΑΘΟΚΛΕΥΣ
 ΖΩΠΥΡΙΣ ΖΩΠΥΡΟΥ
 ΘΑΛΛΟΥΣΑΕΠΑΦΡΟΔΕΙΤΟΥ
 ΟΝΟΜΑΣΤΗ ΖΗΝΩΝΟΣ
 5 ΣΩΖΟΜΕΝΗΑΡΙΣΤΩΝΟΣ
 ΤΥΧΗΑΡΙΣΤΩΝΟΣ
 ΜΑΚΑΡΙΑΑΡΙΣΤΩΝΟΣ

Φρόνησις Ἀγαθοκλεῦς.
 Ζωπυρίς Ζωπύρου.
 Θάλλουσα Ἐπαφροδείτου.
 Ὀνομάστη Ζήνωνος.
 5 Σωζομένη Ἀρίστωνος.
 Τύχη Ἀρίστωνος.
 Μακαρία Ἀρίστωνος.

390.

Antimachia. Ruined church of St. George. Broken on all sides.

Ν Η Σ Θ Ε Ν Η
 \ Ν Ε Ρ Α Ν Η Θ Ε
 Τ Ο Τ Ο Ν Π Ρ Ο Σ
 Σ Π Ο Ν Η Ρ Ο Υ
 5 Ο Π Α Ρ Α Ν Γ Ι
 Λ Τ Ο Ι Κ Α Ι

391.

From Ross, *Hellenika*, No. 14. Now lost.

Ἐ]νιαυτοῦ πρώτου τῆς
 Γαῖ]ου Καίσαρος, Γερμανικ-
 οῦ υἱοῦ, Γερμανικοῦ Σεβα-
 στοῦ ἐπιφανείας, δαμα-
 5 ρχεύοντος Σέξτου Ποπιλλιά[υ,
 - - - υἱοῦ, Ῥούφου, φιλο-
 καίσαρος - - - -]μου.

The restorations are Ross's with the exception of Γαῖου in line 2. The emperor is Caligula and the praenomen may have been erased. His accession is called an 'epiphany,' because he wished to be regarded as an incarnate god. The same idea is more fully, and more fulsomely, expressed in two inscriptions, Dittenberger, *Sylloge*, No. 279 (Cyzicus), and *Papers of American Institute*, i. p. 133 (Assos).

392.

Antimachia. In a church. Published by Rayet, N^o. 8. The first line on a projecting cornice. The letters Α Ρ Ω as given by Rayet, ✕ with a cross-bar. In line 2 Α ✕ Ρ Α Ρ Ι Σ in line 5 Α ✕ Ρ in line 7 Α ✕ Ρ. The form of the stone and of the letters so closely resemble those of the honorary inscriptions from the gymnasium in the town, that, were its present situation not so far distant, I should suppose that it came from thence.

- - - - -
 [- - - ἐτείμασεν κατ' ἀνδριάν-]
 I -τος ἀνάστασιν, καὶ ταῖς λοιπαῖς

- τειμαῖς πάσαις Αὐρ. Ἀρίσταιχνον
 Νικομάχου, γυμνασιάρχῃ-
 σαντος αὐτοῦ ἐξάκις ἐκ τῶν
 5 ἰδίων, μετὰ καὶ τῶν υἱῶν αὐτοῦ
 Αὐρ. Ἀρισταίχνου τοῦ Ἀρισταί-
 χνου καὶ Αὐρ. Τροφίμου τοῦ Ἀρισ-
 ταίχνου καὶ Αὐρ. Νεικομάχου
 τοῦ Ἀρισταίχνου καὶ Αὐρ. Ἑρα-
 10 κλείτου τοῦ Ἀρισταίχνου καὶ
 Αὐρ. Εὐόδου τοῦ Ἀρισταίχνου,
 καὶ ταῖς λοιπαῖς τειμαῖς,
 —τὸν ἀνδριάντα ἀνέστησεν
 ἐκ τῶν ἰδίων—ἀρετᾶς ἕνεκα
 15 καὶ εὐνοίας τᾶς ἐς αὐτόν.

In honour of a gymnasiarch. Cp. Nos. 107-113. We may, probably, conclude that the office was filled first by the father, and then by the five sons in succession, the father meeting the expenses.

393.

From Ross, who published it, *Inscr. In.* No. 308, imperfectly; and afterwards *Hellenika*, No. 15, from his own copy.

Ὁ δᾶμος ὁ Ἀντιμαχιδᾶν
 καὶ Αἰγυλίων καὶ Ἀρχιαδᾶν
 καθιέρωσεν Τιβέριον Κλαύδιον
 Γερ]μανικὸν Καίσαρα Σεβαστόν.

In honour of Claudius.

394.

From Ross, No. 307.

Ὁ δᾶμος ὁ Ἀντιμαχιδᾶν καὶ Αἰγυλίων κ[αὶ
 Ἀρχι[α]δᾶν ἐτίμησε ἀνδριάντος ἀναστά-
 σει καὶ ταῖς λοιπαῖς τειμαῖς Αὐρήλιον Ῥοῦφον.

395.

From Ross, *Hellenika*, No. 17. Now lost. 'Fragment of a stele.'

ΤΕΦΑΝ	Σ]τεφαν[η-
ΟΡΟΥΚ/	φ]όρου κ[α]
ΡΧΕΡΕΥ	α]ρχ(ι)ερέα[s
ΙΟΠΛΙΟΨ	(Π)οπλί(ο)υ
ΡΕΒΙΟΥΦ	Τ]ρεβίου Φ[ι-
ΡΩΤΟ	λέ]ρωτα[s.

The restoration is Ross's.

396.

Church of Christos, near Antimachia. Height 7½ cm., length 50 cm.

Θ]ΕΟΙΣΣΕΒΑΣΤΟΙΣΚ[α]ι - - -

397.

From Ross, *Hellenika*, No. 16. Now lost.

ΑΥΡΗΛΙΟΨ	Αύρηλ[ι]α[υ
ΣΩΣΙΜΟΥ	(Ζ)ωσίμου
ΤΟΥΑΡΙΣΤ	του 'Αριστ-
ΤΕΑ	τέα.

398.

Circular altar. Published by Leake, No. 22 = Ross, No. 178 d. A former inscription has been erased.

ΑΓΑΘΩΝ	'Αγάθων
ΕΛΛΑΝΙΚΟΥ	'Ελλανίκου
ΕΚΑΤΑΙΑΣ	'Εκαταίας
ΕΚΑΤΟΔΩΡΟΥ	'Εκατοδώρου
ΚΛΕΟΝΙΚΗΣ	Κλεονίκης
ΑΝΤΙΔΗΜΟΥ	'Αντιδήμου.

399.

Antimachia. Fragment of stele.

ΑΘΗΝΙΩΝ
ΑΘΗΝΙΩΝΟΣ

'Αθηνίων 'Αθηνίωνος.

400.

From Leake, No. 23. 'Built into the walls of a church near the castle of Antimachia.' Unknown to me.

ΑΑ · · ΝΩ
ΑΡΧΙΔΑΜΟΥΑα[μπ]ῶ
(Α)ρχιδάμου.ΘΕΥΔΩΡΟΣ
ΣΩΣΤΑΤΟΥ(Θ)εύδωρος
Σωστ[ρ]άτου.

Cp. Λάμπιον 'Αρχιδάμου (368, III. 9).

ISTHMUS.

Large numbers of inscribed marbles have been and still continue to be found at Kephalos, but they usually go to the lime-kiln. Almost all the inscriptions seen and copied by earlier visitors have disappeared. Probably some of them are built into the walls of the new church: the architect of this building made, as I hear, copies of thirty or forty inscriptions, before utilising the marbles. I do not know where he or his copies are now to be found. The inhabitants of this isolated village are distinguished from the other Coans by their strength, industry, independence and virtue, but they are all exceedingly illiterate, and there is no one who respects or protects the memorials of their past.

401.

British Museum, No. 338. From Kephalos. Part of a stele of blue marble; the right side nearly perfect.

Line 5 ad in.: possibly ΑΤΑΙ; the stone is chipped.

Line 17 ad in.: \ΑΙ

Line 19: I read ΝΤΑΙ·ΚΑ, but I assume this to be wrong.

	- - - - - ω	
	- - - - - 'Ασ]κλαπιῶ[ι	
	- - - - Τῆ αὐτῇ ἀμ]έρῃ· 'Υγι-	
	ία 'Ο]μονοία δὲν	
5 'Εκ]άτῃ ἐμ πόλει	
 δὲν] ἐπίποκον τέλε[ον vel τελέ[αν	
 'Α]σκλαπιῶ ἐν 'Ισθμῶ[ι	
 Πα]νάμου νευμηνία· 'Α-	
 καὶ 'Ιστία Ταμίῃ πλ(α)-	
10	κοῦντα?, ἀλφι]των ἡμίεκτον κα[ι	
 ταῦτα θύε]ται ἐπὶ τῆς Ἰστίας.	

. . . ρ· Ἀφροδίτῃ Πανδάμῃ ἔρι-
 φον θήλειαν·] ταύταν θύει ἱερε-
 ὺς] Δεκάτῃ Ποτει-
 15 δᾶνι ἔριφον] ἄρσενά. Τῇ αὐτῇ
 ἀμέρῃ· ἔρ]φον ἄρσενά
] καὶ δεκάτῃ Γ
 μὴ ἐλάσσονος
 - - - - - καὶ δεκ]άτῃ· [Ε]κά-
 20 [τῇ - - - - -

This, and the two following, are fragments of a Ritual Calendar. We have here portions of the calendar for Πάναμος and the preceding month, which was Ἱακίνθιος.

The scheme of restoration given above is derived from line 13.

Lines 2-3: seemingly a sacrifice to a triad of goddesses of whom Ἰγλεια and Ὀμόνοια are two, for Ὀμόνοια, cp. No. 61.

Line 6: ἐπίποκον. The word, in the form ἐποκον, is still used by the shepherds in Cos.

Lines 12-14. On the analogy of No. 363, we might restore ἐνάτ]η and ἱερε[ὺς Ἀπόλλωνος, but it would be dangerous to assume that the cultus of Isthmus was related to that of Halasarna.

402.

British Museum, No. 339. From Kephalos. Stele of blue marble, inscribed on two sides.

a. Right edge partially complete.

Lines 1-3: read

ΝΥΪ
 ΣΘΗΛΕΙΑΤΑΥΙ
 ΜΟΝΑΡΧΟΣΤΩΙΑ ΩΙ

Line 8: I cannot see - at the beginning.

- - - - ω - - - - -
 - - - - ου - - - - -
 - - - ἔριφο]ς θήλεια· ταῦ]ταν θύει
 - - - μόναρχος τῇ Ἀ[πόλλ]ω[νι ?
 5 - - - πνον ὥς λα[μ]πρότατον

- - - μον]άρχου. 'Ικάδι· Θεῶν Μα-
 τρὶ δὲς κυέουσα] τελέα· ταύταν θύ-
 ει - - - - -]ς· φερέτω δὲ δ
 - - - - - πέλα]γον? ἐγ δύο
 10 ἡμιέκτων - - - - -]εων - -
 - - - - -

b. The left edge nearly complete. The stone is in very bad condition. My readings differ slightly from Sir Charles Newton's.

	4E	- - -
	ΔΓ/	- - - - -
	Ι Ω	- - - - -
	ΠΛΟ · · Ξ Ι Γ/	- - - - -
5	ΩΔΕΙ · Τ Λ Ι Ρ	Δυ]ωδε[κά]τα· - -
	Η Ε Λ Λ Δ	μ]ῆ ἐλ(άσ)[σονος - -
	Ι Ι - Ε Τ Ο, · · Κ /	θύετα]ί (τ)ε τ(φ) [Ασ]κλ[απιφ
	Ι - Ρ Σ · · Α	ξ]ρο[εν]α α - - - - -
	Α Η · \ Ο Ι Δ - Ι	- - - - -
10	Δ Ι Ξ Τ /	- - - - -
	Ο Ι Σ Α	- - - - -
	Ε Ν Α Τ Α Ι	- - 'Ενάτ(α)· -
	Ρ	

408.

Copied by Sir C. Newton in a church at Kephalos, and quoted by him (*Inscr. Br. Mus.* No. 339).

- - - - - εσεν - - - - -
 - - - - - ε]στῶτας - - - - -
 Τ φ αὐτ]φ ἀμέρα· - - - - -
 - - - - - δειπνὲν (sic) - - - - -
 5 - - - - - κα]ρούκων νε - - - - -
 - - - - - ἐκά]στα φυλά - - - - -
 - - - - - ἐ]πιβαλλε - - - - -
 - - - - - δ]ε τὰν στ - - - - -
 - - - - - as μῆ φρα - - - - -
 10 ἐλευ]θέραις αἰ - - - - -

404.

Recently found near the church of Panagia Palatiané. On two sides of a large marble basin. Height 47 cm. The inscription is at the top, and the marble has seemingly been sawn above, after the inscription had been engraved. It may not, therefore, be complete. In the centre of the upper surface is a hole, 50 x 31 cm., and 12 cm. in depth. The length of the front of the marble, where *a.* is engraved, is 87 cm., the height of the inscription 19 cm. The length of the sides is 52 cm. *b.* is engraved on the left-hand side, the height of the inscription 10 cm. *M* slopes slightly, Υ is very much curved. Slight apices.

a.

ΑΓΗΣΙΚΑΗΣΘΕΥΔΩΡΟΥΔΔΗΤΤ ΕΥΤΕΛΙΑΔΑΣΑΡΙΣΤΙΠΤΙΔΑΔΔΗΤΤ
 ΠΑΡΜΕΝΙΣΚΟΣΑΡΙΣΤΟΓΕΙΘΟΥΣΔΔΗΤΤ ΑΡΧΙΚΑΗΣΤΕΛΕΥΤΙΑ ΔΔΗΤΤ
 ΕΚΑΤΟΔΩΡΟΣ ΑΜΦΙΚΑΟΥΣΔΔΗΤΤ ΔΑΜΟΦΩΝΤΙΜΟΔΑΜΟΥΔΔΗΤΤ
 ΧΑΡΙΚΛΗΣ ΚΑΛ·ΙΚΑ·ΥΣΔΔΗΤΤ ΔΙΟΓΕΝΗΣ ΔΔΙΟΚΛΕΥΣΔΔΗΤΤ
 5 ΑΡΧΙΠΤΟΣ ΔΟΡΚΥΛΙΑΔΑΔΔΗΤΤ ΑΡΙΣΤΟΔΑΜΟΣΑΡΙΣΤΟΚΡΙΤΟΥΔΔΗΤΤ
 ΑΡΙΣΤΟΓΕΝΗΣΕΜΜΕΝΙΑΔΑΔΔΗΤΤ ΜΕΛΑΝΘΟΣΘΡΑΣΥΚΡΙΤΟΥΔΔΗΤΤ
 ΧΑΡΜΙΠΤΟΣ ΕΠΙΓΗΡΙΟΣΔΔΗΤΤ ΒΟΗΘΟΣ ΘΡΑΣΥΚΛΕΙΔΑΔΔΗΤΤ
 ΤΙΜΟΞΕΝΟΣΘΡΑΣΥΚΛΕΙΔΑΔΔΗΤΤ ΑΡΙΣΤΟΓΕΝΗΣΤΥΡΡΙΧΟΥ ΔΔΗΤΤ
 ΤΕΛΕΣΙΠΤΟΣΤΕΛΕΣΑΝΔΡΟΥΔΔΗΤΤ ΚΑΛΛΙΜΑΧΟΣΙΣΤΙΑΙΟΥ ΔΔΗΤΤ
 ΙΟΙΣΤΙΑΙΟΣ ΤΕΙΣΑΡΧΟΥ ΔΔΗΤΤ ΙΩΠΥΡΟΣ ΤΕΙΣΑΡΧΟΥ ΔΔΗΤΤ
 ΑΡΙΣΤΟΣΑΡΙΣΤΟΜΑΧΟΥΔΔΗΤΤ ΠΑΡΜΕΝΙΣΚΟΣΑΡΧΙΑΔΑΜΟΥΤΟΥΧΑΡΜΙΠΤΟΥΔΔΗΤΤ
 ΔΑΜΟΦΩΝΧΑΡΙΝΟΥΔΔΗΤΤΕΥΔΙΚΟΣΕΥΔΙΚΟΥΤΟΥΦΙΛΙΣΚΟΥ ΔΔΗΤΤ ΙΩΠΥΡΙΩΝΑΡΙΣΤΩΝΟΣΔΔΗΤΤ
 ΑΥΚΑΙΘΟΣΑΥΚΑΙΘΟΥΔΔΗΤΤΑΡΙΣΤΩΝΥΜΟΣΑΛΕΞΑΝΔΡΟΥΔΔΗΤΤΑΡΧΙΑΔΑΜΟΣΑΡΙΣΤΟΦΑΝΕΥΣΔΔΗΤΤ

At the end of line 12, a slight chip in the side of the stone, caused by his chisel, has obliged the lapidary to place the two strokes above.

b.

ΘΕΥΔΩΡΟΣΧΑΡΙΣΘΕΝΕΥΣ ΔΔΗΤΓΟΡΓΟΣΤΙΜΑΙΘΟΥΔΔΗΤ
 ΜΑΚΑΡΙΝΟΣΣΩΣΑΝΔΡΙΔΑ ΔΔΗΤΧΑΙΡΕΔΑΜΟΣΧΑΡΜΥΛΟΥΔΔΗ
 ΑΡΧΙΔΑΜΟΣΕΠΙΚΡΑΤΟΥΣΔΔΗΤΕΡΜΙΑΣΕΜΜΕΝΙΔΑΔΔΗΤΤ
 ΘΕΥΔΩΡΟΣΕΜΕΝΙΔΑΔΔΗΤΘΡΑΣΩΝΚΛΕΙΝΟΥΔΔΗΤΤ
 5 ΔΙΟΜΕΔΩΝΓΟΡΓΟΥΔΔΗΤΚΑΛΙΚΑΗΣΤΥΘΟΚΛΕΥΣΔΔΗΤΤ
 ΦΙΛΟΚΛΗΣΤΕΙΣΑΡΧΟΥΔΔΗΤΦΑΙΔΡΟΣΘΕΥΦΑΝΤΟΥΔΔΗΤΤ
 ΘΕΥΔΩΡΟΣΤΑΧΙΓΓΤΟΥΔΔΗΤΘΡΑΣΩΝΝΙΚΟΣΤΡΑΤΟΥΔΔΗΤΤ

The figures ΔΔΗΤ are the same after each name (lines 1 and 2 of b are chipped at the end). I give only the names in the cursive text.

a.

'Αγησικλῆς Θεόδωρου. Εὐτελίδας 'Αριστιππίδα.
 Παρμενίσκος 'Αριστοπαίδου. 'Αρχικλῆς Τελευτία.
 'Εκατόδωρος 'Αμφικλοῦς. Δαμοφῶν Τιμοδάμου.
 Χαρικλῆς Καλ[λ]ικλ[ε]ῖδης. Διογένης (Δ) Διοκλεῖδης.
 5 'Αρχίππος Δορκυλίδας. 'Αριστίδαμος 'Αριστοκρίτου.
 'Αριστογένης 'Εμμενίδα. Μέλανθος Θρασυκλείτου.
 Χάρμιππος 'Επιγῆριος. Βόηθος Θρασυκλείδα.
 Τιμόγενος Θρασυκλείδα. 'Αριστογένης Πυρρίχου.
 Τελέσιππος Τελεσάνδρου. Καλλίμαχος 'Ιστιαίου.
 10 'Ιστιαῖος Τεισάρχου. Ζώπυρος Τεισάρχου.

'Αριστος 'Αριστομέχου. Παρμενίσκος 'Αρχιδάμου τοῦ Χαρίππου.
 Δαμοφῶν Χαρίνου. Εὐδίκος Εὐδίκου τοῦ Φιλίσκου. Ζωπυρίων 'Αρίστωνος.
 Λύκαιθος Λυκαίου. 'Αριστάνυμος Αλεξάνδρου. 'Αρχίδαμος 'Αριστοφάνους.

b.

- Θεόδωρος Χαρισθένης. Γόργος Τιμαίθου.
 Μακαρίνος Σωσανδρίδα. Χαιρέδαμος Χαρμύλου.
 Ἀρχίδαμος Ἐπικράτους. Ἑρμίας Ἐμμενίδα.
 Θεόδωρος Ἐμ(μ)ενίδα. Θράσων Κλείνου.
 5 Διομέδων Γόργου. Καλλικλῆς Πυθοκλεῦς.
 Φιλοκλῆς Τεισάρχου. Φαῖδρος Θεοφάντου.
 Θεόδωρος Ταχίππου. Θράσων Νικοστράτου.

It is at least a curious coincidence, that here, as in the list from Antimachia (No. 387), we have in all forty-two subscribers. Here all are, it seems, independent householders, while there in several cases a father subscribes for his son also, and Ἀριστίων (line 9) for his wife, son and daughter; but, supposing this list to be complete, the whole amount required has in each case been divided into forty-two equal parts. There are certain little peculiarities in the two lists which make me think that this is not accidental.

Col. b. of the present inscription contains fourteen names. There seems to have been some reason which prevented the lapidary from using the space below *a*, and the crowding in the last three lines of *a* seems to indicate that he was obliged to get twenty-eight names into the space at his disposal.

In No. 387 the twenty-eighth name is Λαμπίας Νικοστράτου (line 22). The name of his son Νικόστρατος follows, but the *καὶ ὑπὲρ τοῦ υἱοῦ Νικοστράτου* is written very closely, as if there were some special reason that it should not intrude upon the next line. It would seem that the original *intention* there was that the forty-two equal contributions should be divided into two groups of twenty-eight and fourteen respectively, as in the present case. One of the contributions in the second and smaller group was not forthcoming, and Λαμπίας Νικοστράτου, who belonged to the first and larger group, added his son's name to make up the amount. I can suggest no reason for this division, and it is impossible in the present case to break up *a* into two unrelated groups of fourteen each, as in that case the division comes between the two brothers Βόηθος and Τιμόξενος (lines 7-8). We may, however, conjecture that the subscriptions here were, like those of No. 387, intended to serve some religious purpose. It is just possible that

in both cases those *called upon* to contribute were the priests and *ιεροποιοί* of six successive years. In Nos. 370 and 388 we found a priest and six *ιεροποιοί*. Some such hypothesis would account for the fact that many of the contributors here and in No. 387 are nearly related.

405.

Now built into the new church. Partly published by Rayet, p. 51. More completely, but somewhat inaccurately, by Dubois, *Bull. Hell.* vii. p. 484, No. 9.

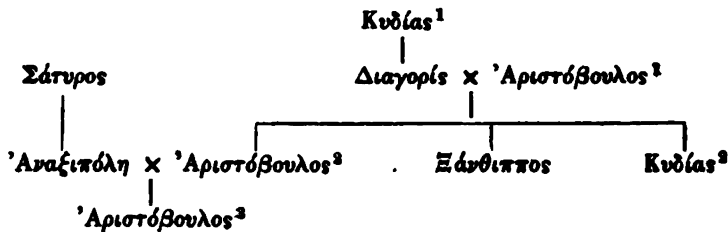
	ΙΟΒΟΥΛΟΣΑ	'Αριστ]όβουλος 'Α[ρι-
	ΟΒΟΥΛΟΥΜΑΤΡΟ	στ]οβούλου ματρῶς
	ΕΔΙΑΓΟΡΙΔΟΣΤΑ	δ]ε Διαγορίδος τᾶς
	ΔΙΑΠΑΡΑΓΙΝΟΜ	Κ]υδία, παραγινόμε-
5	ΟΣΔΕΑΠΟΠΛΑΤ	εν]ος δὲ ἀπὸ Πλατ-
	ΑΣΤΑΣΠΑΣΙΑ	ίν]ας τᾶς Πασία.
	ΝΘΙΠΠΟΣΑΡΙΣΤΟ	Ξά]νθιππος 'Αριστο-
	ΥΛΟΥΜΑΤΡΟΣΔΕ	βο]ύλου ματρὸς δὲ
	ΙΑΓΟΡΙΔΟΣΤΑΣ	Δ]ιαγορίδος τᾶς
10	ΙΑΠΑΡΑΓΙΝΟΜΕ	Κυδ]ία, παραγινόμε-
	ΣΑΠΟΠΛΑΤΙΝΝ	νο]ς ἀπὸ Πλατίν-
	ΑΣΠΑΣΙΑ Α	ας τ]ᾶς Πασία. 'Α[ρ-
	ΟΒΟΥΛΟΣΑΡΙΣΤΟ	ιστ]όβουλος 'Αριστο-
	ΛΟΥΜΑΤΡΟΣΔΕΑΝ	βού]λου ματρὸς δὲ 'Αν-
15	ΠΟΛΗΣΤΑΣΣΑΤΥΡΟ	αξι]πύλης τᾶς Σατύρα]υ,
	ΑΡΑΓΙΝΟΜΕΝΟΣΑΠ	π]αραγινόμενος ἀπ[ὸ
	ΛΑΤΙΝΝΑΣΤΑΣΠΑ	Π]λατίννας τᾶς Πα-
	Ι ΕΥΞΙΦΑΝΗ	σι](α). Εὐξιφάνη]ς
	ΚΛΕΥΣΜΑΤΡΟΣΔ	- - κλεῦς ματρὸς δ]ε
20	ΚΥΛΛΑΣΤΑΣΕΥΞ	Δερ]κύλλας τᾶς Εὐξ[ι-
	ΕΥΣΜΑΡΑΓΙΝΟΜ	φάν]εως, (π)αραγινόμε-
	ΑΠΟΙΩΒΙΗΣΤΑ	ενος] ἀπὸ Ζωβίης τᾶς
	ΙΑΙΠΠΟΥ Κ	'Αγ]λ)αίππου. Κ(υ)-
	ΣΑΡΙΣΤΟΒΟΥΛΟ	δία]ς 'Αριστοβούλο]υ
25	ΙΤΡΟΣΔΕΔΙΑΓ	μ](α)τρὸς δὲ Διαγ-
	ΟΣΤΑΣΚΥΔΙ	ορίδ]ος τᾶς Κυδῆ]α,

ΠΑΓΙΝΟΜΕΝΟ	πα]ραγινόμενα[ς ἀπὸ
ΑΤΙΝΝΑΣΤ/	Πλ]ατίννας τ[ᾶς
ΙΑ ΚΑ	Πασ]ία. Καλ-
30 ΙΝΑΞ Δ Α Μ Α Τ Ρ Ι	λι] (ἀ)ναξ Δαματρί[ου
ΤΡΟΣΔΕΝΙΚΟ	μα] πρὸς δὲ Νικα[πῶ-
ΟΣΤΑΣΚΑΛ	λι]ος τᾶς Καλ[λιά-
ΚΤΟΣΠΑΡ	να]κτος, παρ[αγινό-
ΝΟΣΔΕ	με]νος δὲ [ἀπὸ - - -

Fragment of a list of names.

The letters are similar to those of the Halasarna catalogue (No. 368), and, as Mr. Rayet remarked, Aristoboulos, son of Aristoboulos and of Anaxipole daughter of Satyros, is mentioned there also (col. I line 22).

Can παραγινόμενος ἀπὸ mean 'descended from' as Mr. Rayet assumed? I can find in the dictionaries no such use of the word, although παράδοσις, παραγωγή, παραδοχή, may seem to favour it. It is evident that in this case those who add παραγινόμενος ἀπὸ Πλατίννας τᾶς Πασία, refer to a female ancestor on their father's side, perhaps his mother, e. g. :—



Ἀριστόβουλος³ may be the son of Ἀριστόβουλος¹ by a second marriage, but in either case his right to appear in this list is derived through his father.

Probably παραγινόμενος ἀπὸ Πλατίννας simply means 'having a right to present himself at the sacrifice or feast of the γένος through descent from Platinna.' This answers to the regular use of παραγ. e. g. *Od.* xvii. 173: καὶ σφιν παραγίγνετο δαιτί.

Mr. Rayet had only a part of the catalogue, and he supposed that it comprised descendants of Πλάτιννα only. There is no evidence that she is related to Ζωβίη, and consequently no evidence that all the people in the catalogue belong to a common stock.

406.

From Rayet, No. 11. Round altar. Now lost. Letters, A Γ.

Μόναρχος Ἐκατόδωρος
καὶ ἱεροποιοί,
Τιμόξενος Τιμοξένου,
Λύκαιος Διοφάντου,
5 Θεωδωρίδας Μελάνθου,
Μελανκρίδας Μελάνθου,
Ἐκατόδωρος Κλεαγύρου,
Ἀριστιππίδας Τιμαγύρα,
Μέλανθος Τιμοξένου,
10 Καλλικράτης Τιμαγύρα,
Ἀσκληπιῶ καὶ Ὑγείᾳ.

As Mr. Rayet has remarked, the *ἱεροποιοί* seem to belong all to one family and, as in the inscription of Cardamina, the *μόναρχος* who here takes the place of the priest may be a member of the same family. The phrase *κατὰ πόλιν μοναρχεῦντος* in No. 417 would indicate that he is not the Coan *εponημις*, but an Isthmian functionary with the same title. The number of *ἱεροποιοί* here, eight, is curious. Perhaps together with the *μόναρχος* they formed a college of nine. If this is so, the number nine must originally have had reference to tribal divisions, although here they all belong to one tribe. We cannot be certain that the *μόναρχος* or *ἱεροποιοί* were specially occupied in the service of Asclepius, for in No. 370 a dedication to Hecate is made by the priest of *Αρρολλο* and six *ἱεροποιοί*.

407.

Now at Symi. Published by Rayet, No. 12 = Foucart, *Ass. Rel.* No. 54.

Θιασεῖται
οἱ σὺν Παρμενίσκῳ,
Ἀγαθοστράτων
Μιννίανος
5 Τραλλιανός.

408.

Near the mosque at Kephaloa. Basis broken below. Published by Ross, *Hellenika*, No. 19, and Dubois, *Bull. Hell.* vii. No. 8. The left end of lines 2 and 3 is broken away. There is room for three or four letters, but probably none are missing.

Σ ΑΓΑΘΗΤΥΧΗ. Ζ

ΤΟΝ ΑΠΟ ΤΟΥ ΠΡΟΚΑΘΗΓΕΜΟΝΟΣ ΚΑΙ Ο
 ΡΟΥΘΕΟ ΑΣΚΛΗΠΙΟΥ ΤΗΣ ΑΛΙΒΛ

Ἀγαθῇ(ι) Τύχῃ(ι).

Τὸν ἀπὸ τοῦ προκαθηγεμόνου καὶ σω-
 τῆ(ρο)ς (θ)εο(ῦ) Ἀσκληπιοῦ τῆς - -

There is no doubt about the two Α's in line 3.

409-410.

On the same stone. Now lost.

409 = Rayet, 13 = Leake, 28 = Ross, 303.

410 = Rayet, 14 = Leake, 27 = Ross, 306 = Babington, 11.

409.

Forms of letters, Α Γ. Leake and Ross give Α. Rayet gives Α, which is doubtless right, as he prints Α in No. 410.

Ὁ δᾶμος δ' ἰσθμω-
 τᾶν ἐτίμασεν τιμαῖς
 τρίταις Σάτυρον Θε-
 μιστοκλέους, ἱατρὸν,

5 στεφάνῳ χρυσέῳ
 ἀπὸ χρυσῶν ν. καὶ εἰ-
 κόνι χαλκῇ(ι) ἀρετᾶς
 (ἐ)νεκεν τᾶς κατὰ τὰν τ-
 ἔχναν καὶ εὐνοίας τᾶς
 10 ἐς αὐτόν.

For the history of a physician of the name of Satyrus, see Rayet's commentary. This inscription cannot be so late as his time, the second century, A.D.

410.

Letters A Π. 'Smaller than those of 409.'

Αὐτοκράτορα Καίσαρα Οὐέσπασι-
ανὸν Σεβαστόν, ἀρχιερεῖ(ι), δ(η)μαρχι-
κῆς ἐξουσίας, πατέρα πατρίδος, ὑπα-
τον τὸ πέμπτον,

5

ὁ δᾶμος
ὁ Ἰσθμια(ι)τᾶν καθιέρω(ι)σεν.

The date is the first half of the year 74 A.D. The year of the *tribunicia potestas* is not given, as it coincided with that of the consulship (Cagnat, *Ep. Lat.*, p. 179).

411.

From Rome, *Hellenika*, No. 21. Now lost. Letters, A M.

Ὁ δᾶμος ὁ Ἰσθ[μια]τᾶν καθιέρωσε
Σεβαστὰν θεὰν Δαμάτραν καὶ τὸ
ἔ(ε)ρον.

412.

From Leake, No. 18 = Rome, No. 177. On a large square base. Now lost. The form of σ is seemingly Γ.

Ὁ δᾶμο[ς Σ]εβα(σ)τοῖς θεοῖς τὸ βᾶμα.

413.

From Rayet, No. 15. Now lost.

Ὁ δᾶμος ὁ Ἰσθμιατᾶν
καθιέρω(ι)σεν

Line erased.

Καίσαρα Βρετανικόν.

In honour of Geta.

414.

From Leake, No. 38. Now lost.

ΟΔΑΜΟΣΟΣΟ ΑΚΚΑ · ΙΕΡΩΣΕ
ΣΕΛΑΣ·

‘Ο δᾶμος δ [’Ι]σ(θ)[μιατ]ᾶ(ν) κα[θ]ιέρωσε
Σε(β)ασ[τ] - - - -

Perhaps identical with 411.

415.

In a house in the village. Broken on the left and at the top. Height 42 cm., width 15 cm.

	ΑΥΤΟΚ	Αὐτοκράτορα Καίσαρα
	ΙΤΟΝΑΙ	Τ[έ]τον Αἰ[λί]ον Ἀδριανὸν
	ΑΝΤΩΝΙ	Ἀντων[εῖ]νον Σεβαστὸν
	ΥΣΕΒΗ	Ε]ύσεβῇ, [πατέρα πατρίδος,
5	ΟΝΕΑΥΤ	τ]ὸν ἐαυτ[ῶ]ν εὐεργέτην, ἐ-
	ΠΙΑΡΧΟΝ	πὶ ἀρχον[τος] ? - - - -
	ΤΟΥ	- - - - -
	ΑΜΙΛ·	

In honour of Antoninus Pius.

416.

From Leake, No. 13 = Rom, No. 305 = Babington, No. 15. Now lost. ‘On the plinth of a Doric capital.’ Letter A.

‘Ο δᾶμος δ ἰσθμιατῶν
τὸ σᾶμα Ἀριστοκράτει
β. μνάμας ἔνεκα.

417.

Formerly at Kephala, where it was copied by Helpman, and published by Leake, No. 14. Now at Doughty House, Richmond, where it was seen by Michaelis, who published it in the *Arch. Zeit.* xxxii. p. 59. I have an impression, taken by the kind permission of Sir Francis Cook.

ΣΤΡΑΤΩΝΚΑΙΕΥΤΑΞΙΑΟΙΣΤΡΑΙΩΝΟΣΤΑΝΣΙΑ
ΛΑΝΥΠΕΡΤΟΥΠΑΤΡΟΣΣΤΡΑΤΩΝΟΣΤΟΥΒ
ΠΡΩΤΙΩΓΟΣΑΡΧΙΗΕΡΑΤΕΥΣΑΝΤΟΣΚΑΙΔΑ
ΜΑΡΧΗΣΑΝΤΟΣΚΑΙΠΡΗΓΙΣΤΕΥΣΑΝ
5 ΤΟΣ ΚΑΤΑΠΟΛΙΝΜΟΝΑΡΧΕΥΝ

Στράτων καὶ Εὐταξία οἱ Στρά(τ)ωνος τὰν σ(τ)ά-
λαν ὑπὲρ τοῦ πατρὸς Στράτωνος τοῦ β
Πρωτίω(ν)ος, ἀρχ(ι)ερατεύσαντος καὶ δα-
μαρχήσαντος καὶ πρηγιστεύσαν-

5 τος, κατὰ πόλιν μοναρχεῖν-
[τος τοῦ δεῖνος.

This is Helpman's reading. The letters, which have apices, and are tall and narrow, indicate a date early in the first century, B. C. Michaelis' reading ΠΡΟΤΙΜΩΣ, in line 3, is certainly wrong. I seem to see ΓΡΩΤΙΩ ΟΣ, the seventh letter being illegible. I can therefore only confirm Helpman's reading. In line 5 there is a sensible space, and, I think, a dot, indicating a stop, after ΤΟΣ. I punctuate in accordance with this. For the phrase κατὰ πόλιν μοναρχεῖντος see note to No. 406.

Α πρηγιστής is mentioned in an inscription from the island of Pserimos, *Bull. Hell.* xii. p. 282; he is evidently there a permanent (not an extraordinary) official.

418.

From Ross, No. 304 = Kaibel, *Epigrammata Graeca*, No. 200. Now lost. Ross gives Α and Π.

ἴσ[θμὲ π]αλαι(γ)ενέος νήσσο(σ)υ πέδον, ἀφθι(τ)ε δῆμε
σοὶ μεγάλων δώρων καὶ νέκυς οἶδα χάριν.
εἰκόνι καὶ στεφάνοισιν δειμνήστω[ι τε γανωθεὶς
σῆματι τοῦ πικροῦ ῥύσιν ἔχω θανάτου.

I have added γανωθεὶς merely to complete the verse.

419.

From Ross, No. 174 = Leake, No. 30. See also Ross, *Inscr. Med.* iii. p. 41, and *Hellenika*, p. 97, where he gives his own copy of the first two lines. Republished by Keil, *Allgem. Littztg.* 1849, p. 635 (I have not seen this), and Kaibel, *Ep. Gr.* No. 201. 'On the plinth of a Doric capital.' The stone is now lost. Letters A Z Γ. Kaibel gives it as follows:—

Θευδότα δ [μάτ]ηρ σὲ [τίκε], Στόλε, δάκρυ, ἀ[φν]ως γὰρ
 ἀρπάξας σ' Ἀίδας σὺν ἐμάρανεν ἀκμάν,
 συνέχεται γενέτας δὲ Ποσειδῆπος, κλυτὸν ἔρνος
 ζαλωτὸν πένψας Περσεφόνας θαλάμοις,
 5 γυμνάδος ἀσπηρὸν διέτη πόνον ἐκτελέσαντα
 ἀρτίχουν γονέων ἐλπίδα γηραλέην.

Helpman's copy gives *Φερσεφόνας*. The restoration of line 1 is very pretty, and should not be disturbed; but I doubt the name Στόλος, and all the copies give traces of O or Θ before ΕΣΤΟΛΕ. I suspect that the name to be restored is Θέστολε. This name, although unknown, should be perhaps substituted for Θεστάλος in *Apollod.* ii. 7, 8.

420.

Built into a house in the village. Broken on the left. Height 12 cm., length 63 cm. Fine white marble. Large and finely engraved letters of the fourth century.

ΚΑΛΛΙΣΤΡΑΤΕ ΠΑΙΔΙ ΤΕ ΚΑΙ ΣΟΙ
 ΤΙΣ ΕΡΙΞΕΤΟ ΣΟΙ ΔΕΜΑΣ ΔΩΤΩΝ

- - - Καλλίστρατε παιδί τε καὶ σοί
 - - - τίς ἐρίξετό σοι δέμας δωτῶν;

Probably the oldest extant inscription from Cos.

421.

From Leake, No. 16. Now lost. Form of α, Α.

Φιλείνου
 τοῦ
 Ἀπολλοδώρου.

422.

From Leake, No. 20. Unknown to me. 'On a small piece of marble, among some ruins on the island, Palaionisi.'

ΕΙΡΗΝΗ	
ΑΙΣΕΠ	<i>Εἰρηναῖς</i>
ΑΦΤΟΔ	<i>Ἐπαφ(ρ)οδείτου.</i>
ΕΙΤΟΥ	

423.

From Leake, No. 17. On the base of a column. Now lost.

ΜΤΑΙΚΛΩΔΙΟΥΚΑΠΙΤΩΥ
ΚΛΑΥΔΙΑΝΟΥ

Leake restores in line 1 *Καπίτω[ρος]*. If Μ at the beginning is right, it must represent *Ἐπι]* Μ. Cp. No. 326.

424.

In the wall of a house in the village. Underneath the relief of a vase. Published by Leake, No. 19—Ross 178 l.

ΕΚΑΤΟΔΩΡΟΣ
ΠΕΡΙΓΕΝΟΥ,

Ἐκατόδωρος
Περγένου[s].

425.

From Leake, No. 15 = Ross, No. 171 c. On a round altar. Now lost.

Ἐ(ρ)μᾶ τοῦ Ἀγῆ-
σάνδρου
Ἀρωματίνης
τῆς Δαμοφώντος.

The name *Ἀρωματίνη* is very improbable.

426.

From Leake, No. 29 = Ross, No. 178 i = Babington, No. 13.

N[κ]ομάχη
· · *ανδρίδα.*

427.

From Leake, No. 37 = Ross, No. 171 b. Round altar.

Ῥοδοκλείας
τῆς Πρωτέας
Μιλησίας.

428.

From a copy communicated to me. Block of marble. Length 67 cm., height 47 cm.

ΑΡΑΤΙΟΝ ΜΕΝΟΙΤΑΜΥΑ

Ἀράτιον Μενόιτα Μυλ[ασίς].

429.

From a copy communicated to me.

ΗΡΑΚΛΕΙΤΟΣ
ΝΙΚΑΓΟΡΑ

Ἡράκλειτος
Νικαγόρα.

430.

Round altar in the church of the Παλαιανή. Published by Leake, No. 39.

ΤΙΜΟΚ · · ΙΔΑΣ
ΜΕΛ Δ

This is my copy, which gives the letters in their right position. When Helpman read it, the marble was perhaps in better condition. He gives:—

ΤΙΜΟΚΑΙΔΑΖ
ΜΕΔ ΠΙΔΑ

*Τιμοκ[λε]ίδας
Μελ[αγκ]ρίδα.*

431.

High narrow stele. Height 117 cm., width 31 cm.

ΑΙΑΣΙΑΔΑΣΚΑΛ
ΛΙΑ

*Ἀ(γ)ασιάδας Καλ-
λία.*

432.

In the steps of the new church. Partly concealed.

ΑΝΑΞΙΑ	<i>Ἀναξ[α]ος</i>
ΑΛΕΞΑΝΔ	<i>Ἀλεξάνδ[ρ]ου.</i>

433.

In a house in the village.

ΙΛΟΤΙΚΙΑΣΙΟΥ	<i>Ἰλοτικίας Ἰου-</i>
ΚΟΥΝΔΑΣ	<i>κούνδας.</i>

434.

Rectangular altar. Height 70 cm., width 30 cm. From a copy communicated to me.

ΑΘΗΝΑΙΣ
ΚΑΛΛΙΠΡΙΔΑ
ΧΡΗΣΤΗΧΑΙΡΕ

Ἀθηναῖς
Καλλιπριδα
χρηστὴ χαῖρε.

435.

From Babington, No. 18.

- - σανδ - -
- - πλεο - -
- - σσω - -
- - τινου - -

436.

In the same house as No. 415. Height 8 cm., width 28 cm.

ΙΙΟΤ Λ
ΟΜΑΧΟΥΕΡΓΕ
.

437.

From Babington, No. 14.

ερ . . .
ἀγροῦ τ . .
Διονύσω(ι) κ
ἄνδρες αν . .
Τελευτίαν.

COAN COINS

WITH NAMES OF MAGISTRATES.

THE order in which the types are arranged is approximately chronological: the classification of the earlier dated coins differs slightly from that given by Mr. Head in his *Historia Numorum*.

Period I comprises all the types which can be safely attributed to a date earlier than 330 B.C. Nos. 4^b and 15^b formed part of a hoard found in Chios, which contained also coins of the Carian dynasts Maussollos and Pixodarus, and, as the condition of all the coins in this hoard showed that they had not been in circulation, the date of their concealment was probably not very long after the death of Pixodarus, or *circa* 330 B.C. (*Zeitschr. für Num.* xiv. p. 150). The O on the coins of this period is usually of the same height as the other letters: ε is always thus.

In Period II, which may be taken to extend over the latter part of the fourth and the whole of the third century B.C., I have placed all the other silver issues of Rhodian standard, and those bronze types which the character of the letters and the coincidence of names show to be contemporary. Mr. Head classes the drachms of types *h*, *i*, with types *a*, *b*, and *c*, which also have a bearded head: the name Λύκων (No. 60) occurs on a tetradrachm of type *b*, but, on the other hand, a number of names (Ἀνάξανδρος, Ἀρχίδαμος, Ἐμπρέπων, Μοσχίων, Πολύαρχος) are found also on silver or bronze coins with the beardless head. I have therefore thought it better to assign to these drachms the place they here occupy. It is evident, from the correspondence of the names Πραξιδναξ (types *a* and *k*) and Φιλίσκος (types *b* and *l*), that tetradrachms at least of the earlier bearded type were still coined after the bronze types with the beardless head had been introduced. If we possessed a more extensive series of the earlier issues, we should perhaps be able to fix three periods; (1) tetradrachms

of types *a* or *b*, didrachms and drachms of types *c* and *c'*; (2) tetradrachms of types *a* or *b*, didrachms and drachms of types *e, f, g, h, i*; (3) tetradrachms of type *d*, didrachms and drachms of types *e, f, g, h, i*. It may, however, be noted that, at present, none of the tolerably numerous names on the didrachms (types *e, f, g*) coincide with names on the tetradrachms with bearded head.

Under Period III I have placed (type *ae*) certain of the bronze coins of Alexander's type which have letters of a later form and names corresponding to those on other coins of this period.

The half-drachms of type *z* present considerable difficulties. The specimens which have been correctly struck have, in most cases, the letters Δ and Ρ (Δ on the obverse beside the head, Ρ on the reverse outside the incuse square or *vice versa*): one (No. 159) has Η on the reverse. Some of these coins have only a simple name (Nos. 153, 155, 169), others have a name with ΠΡΟΣΤΑ (No. 173), or ΠΡΟΣΤ (Nos. 162, 172, 174, 181), which seemingly stands for *προστέτης*. The majority have two names, and, as one is occasionally in the genitive (No. 175), we might be induced to suppose that the second is the name of the magistrate's father; but, on looking through the list, we find that this is out of the question, the same name being as a rule bracketed with more than one other. The letters were carelessly engraved, and are very difficult to read: abbreviations are evidently used, ΕΥΔΑΜ (No. 172) and ΕΥΔΟΥ (No. 173) both standing for *Εὐδάμου*. I believe, without disputing the readings of the names which I print, that the following list represents what was intended to appear on the coins: the order (right or left) in which the two names occur in each case is evidently immaterial:—

- 150. Ἀγησι.—Ἀριστο.
- 151, 161. Ἀγησία.—Θευφάμ.
- 152. Ἀλκίδα.—(Δε)νί(α)s
- 154. Ἀριστομ.—λοχος
- 156, 171. Γενοκ.—Παρμε.
- 157, 168. Δεινίας.—Νικοστ.
- 158, 175, 176, 177. Ἐκαταῖος.—Τιμοξεν.
- 159, 160. Εὐαρατ.—Ἡλιοδω.
- 163, 171 *b*. λοχος.—Παρμε.
- 164. Νίκαρχος.—Ἀσκληπ.
- 166. Νικομη.—Ἀριστο.
- 165, 167. Νικομη.—Θευφάμ.
- 179. Τισαρχ.—Ἀλκίδα.
- 180. Τι(σ)α(ρ)χ.—(Ἀγ)ησ(ι)as
- 182. Φιλοφρ.—Μένων

If we suppose that these are in each case the names of the magistrates of two successive years or shorter periods, the following order will be found to cover thirteen out of the fifteen pairs:—

Γενοκ(λῆς)
 Παρμε(ν) - - -
 Ἀγησιλόχος
 Ἀριστομ - - - -
 Νικομή(δης)
 Θευφάμ(ιδας)
 Ἀγησία(ς)
 Τίσαρχ(ος)
 Ἀλκίδα(μος)
 Δεινίας
 Νικόστ(ρατος).

I assume that both Ἀγησι- and -λόχος stand for Ἀγησιλόχος.

BM. = British Museum. Im. = Dr. Imhoof-Blumer's collection. (Im) = communicated by Dr. Imhoof-Blumer. P. = my own collection. The Berlin and Hunterian coins are read by me from impressions. The readings of the others are those communicated to me by Mr. Head, M. Babelon and Dr. Imhoof.

PERIOD I.

Circ. B.C. 400–300.

a. Head of bearded Heracles with lion's scalp, to right. | Crab, club, and Magistrate's name in dotted square.

ΚΩΙΟΝ

- | | |
|---------------|----------------|
| 1. ΑΛΚΙΜΑΧΟΞ | BM. |
| 2. ΔΙΩΝ | BM. Paris. Im. |
| 3. ΠΡΑΞΙΑΝΑΞ | BM. |
| 4. ΦΙΛΕΩΝΙΔΑΞ | BM. |

b. Id., to left. | Id.

- | | |
|-----------------------|---|
| 4 ^b . ΔΙΩΝ | Löbbecke (<i>Zeitschr. für Num.</i>
xiv. p. 155). |
| 5. ΘΕΟΔΟΤΟΞ | Berlin. |
| 6. ΑΥΚΩΝ | Hague (Im). |
| 7. ΠΕΡΕΙΩ | Waddington. |
| 8. ΦΙΛΙΣΚΟΞ | P. |

Rhodian Tetradrachms.

Above crab an object of this shape  (periwinkle or snail shell).

c. Head of bearded Heracles with
lion's scalp, to right.

Veiled head of Demeter to
left, and name.

ΚΛΙΟΝ

- | | |
|-----------|-------------|
| 9. Α | Paris. |
| 10. ΑΓ | Leake. |
| 11. ΒΙΤΩΝ | BM. Paris. |
| 12. ΑΕ? | BM. |
| 13. ΜΑ | Im. P. |
| 14. ΦΙ | BM. Berlin. |
| 15. ΦΙΑ | BM. Im. |

} Rhodian
Didrachms.

c².

Id.

Id.

15^b. ΙΦ

Löbbecke (*Zeitschr. für Num.*
xiv. p. 155).

} Rhodian
Drachm.

PERIOD II.

Circ. B.C. 300-200.

d. Head of young Heracles with
lion's scalp, to right.

Crab, bow in case, and name.

ΚΛΙΟΝ.

- | | |
|----------------|----------------|
| 16. ΓΝΛΣΙΔΙΚΟΣ | Berlin. |
| 17. ΚΛΕΙΝΟΣ | Paris. Hunter. |
| 18. ΑΕΛΔΑΜΑΣ | P. |
| 19. ΜΟΣΧΙΛΝ | BM. |
| 20. ΜΙΚΛΝ | Berlin. P. |
| 21. ΝΙΚΑΓΟΡΑΣ | Hunter. |
| 22. ΞΑΝΘΙΓΓΟΣ | Paris. Im. |
| 23. ΤΙΜΟΛΥΚΟΣ | BM. |

} Rhodian
Tetradrachms.

e. Head of young Heracles with lion's scalp, to right. | Crab, club, and name.
ΚΛΙΟΝ

- | | |
|--|---|
| 24. ΑΝΑΣΤΑΝΔΡΟΣ | Im. |
| 25. ΑΡΙΣΤΙΛΗΝ | BM. Paris. P. |
| 25 ^b . ΑΡΙΣΤΙΛΗΝ | BM. Paris. |
| 26. ΑΡΧΙΔΑΜΟΣ | BM. Im. |
| 27. ΒΙΩΝ | P. |
| 28. ΔΗΜΗΤΡΙΟΣ | BM. P. |
| 29. ΕΜΠΡΕΠΛΗΝ | BM. Paris. Hunter. Im. P. |
| 30. ΙΛΙΛΟΣ | BM. Berlin. P. |
| 31. ΚΑΛΛΙΣΤΡΑΤΟΣ | BM. |
| 32. ΚΛΕΙΝΟΣ | BM. Paris. Hunter. Im. |
| 33. ΚΟΔΡΟΣ | Pantelidis (<i>Bull. Hell.</i> xi. p. 78). |
| 34. Μ]ΕΝΛΗΝ | Hunter. |
| (small between claws of crab. Cp. Nos. 8, 68, 69.) | |
| 35. ΝΙΚΛΗΝ | BM. Paris. P. |
| 36. ΞΕΝΟΜΒΡΟΤΟΣ | BM. Paris. |
| 37. ΠΟΛΥΑΡΧΟΣ | BM. Paris. P. |
| 38. ΠΟΛΥΑΧΟΣ | Berlin. |
| 39. ΣΤΕΦΑΝΟΣ | BM. |
| 40. ΘΛΕΦΟΣ | Berlin. Lambros. |
| 41. ΦΙΛΙΣΤΟΣ | BM. P. |
| 42. ΦΙΛΛΗΝ | BM. Lambros. |
| 43. Χ]ΑΡΙΔΑΜΟΣ? | Berlin. |

Rhodian Didrachms.

f. Id. | Crab, bow in case, and name.
ΚΛΙΟΝ

44. ΧΑΡΜΙΠΡΟΣ Berlin.

g. Head of young Heracles, facing. | Crab, club, and name.
ΚΛΙΟΝ

- | | |
|---------------|----------------|
| 45. ΒΡΥΛΞΙΣ | P. |
| 46. ΔΑΜΟΞΕΝΟΣ | BM. Berlin. P. |
| 47. ΕΥΔΗΡΟΣ | BM. |
| 48. ΙΛΙΛΟΣ | BM. |
| 49. ΜΙΚΛΗΝ | BM. Im. |

h. Head of bearded Heracles, to right.	Crab, club, and name. ΚΩΙΟΝ
50. ΑΝΑΞΑΝΔΡΟΣ	BM. Berlin. Hunter. P.
51. ΑΡΧΙΔΑΜΟΣ	BM.
52. ΑΣΤΥΝΟΜ[ος	Im.
53. ΒΑΤΙΩΝ	BM. Berlin.
54. ΕΜΠΡΕΨΩΝ	BM. Hunter. P.
55. ΙΑΤΡΟΚΛΗΣ	BM.
56. ΙΔΟΜΕΝΕΥΣ	BM. Im.
57. ΙΠΠΟΛΟΧΟΣ	Paris.
58. ΚΡΙΤΟΒΟ[υλος	Karlsruhe (Im).
59. ΛΑΕΡΤΑΣ	BM.
60. ΛΥΚΩΝ	BM. Lambros.
61. ΜΝΑΣΙΜΑΧΟΣ	Berlin. Im.
62. ΜΟΣΧΙΩΝ	Berlin.
63. ΞΑΙΓΡΕΤΟΣ	BM. P.
64. ΠΟΛΥΑΡΧΟΣ	BM. Hunter.
65. ΠΥΘΙΩΝ	BM.
66. ΠΥΘΩ	Market (Im).
67. ΦΙΑΙΝΟ[ς	BM.
i. Id. Crab, above it a snail, beneath it name (cp. Nos. 8, 34.) ΚΩΙΟΝ	
68. ΑΜΦΙΔΑΜΑΣ	Berlin. Im.
69. ΣΩΣΙΣΤΡΑΤΟΣ	BM. P.
j. Head of young Heracles, to right.	
Crab, club, and name. ΚΩΙΟΝ	
70. ΑΡΙΣΤΩΝ	Hunter.

Rhodian Drachms.

Rhodian
½ drachm.
(21 grs.)

k. Head of youthful Heracles, facing.	Club, bow in case, and name. ΚΛΙΟΝ
--	---------------------------------------

Usually countermarked with a crab.

71. ΑΝΑΞΑΝ[δρος	BM.	} Bronze, diam. 17-16 mill.
72. ΑΡΙΣΤΙΛΗΝ	BM.	
73. ΑΡΧΛΗΝ	BM. P.	
74. ΔΙΑΓΟ[ρας	(Mi. S. 93.)	
75. Δ]ΙΟΜΕΔΩΝ	P.	
76. Έκα]ΤΑΙ[ος ?	P.	
77. ΗΡΟΔΟΤΟΣ	BM.	
78. ΘΕΥΔΟΤΟΣ	BM. Berlin. Im. P.	
79. ΘΕΥΦΙΛΗΤΟΣ	BM. Berlin. P.	
80. ΛΑΜΠΙΑΣ	BM. Berlin. P.	
81. ΠΑΡΜΕΝΙΣ[κος	BM. P.	
82. ΠΡΑΞΙΑΝΑΞ	P.	
83. Πρ]ΑΤΑΓΟΡΑΣ	P.	
84. ΠΡΛΤΑΓΟΡΑΣ	Market (Im).	
85. ΤΕΛΕΣΦΟΡΟ[ς	P.	
86. ΦΙΛΙΝΟΣ	BM. Berlin. Im. P.	

l. Head of young Heracles, to left.	Crab, club, and name. ΚΛΙΟΝ
--	--------------------------------

87. ΑΓΟΡΑΚΡΙ[τος	P.	} Bronze, diam. 15-13 mill.
88. ΒΙΣΧΡΙΛΗΝ	P.	
89. ΑΝΑΞΑΝ[δρος	Paris.	
90. ΑΡΑΤΟΣ	Paris.	
91. Α]ΡΙΣΤΟΓΕΝ[ης	Berlin.	
92. ΑΡΧΕΠΟΛ[ις	Paris. Berlin. P.	
93. ΕΛΛΑΝΙΚΟΣ	Berlin. P.	
94. ΗΡΟΔΟΤΟ[ς	P.	

l. (continued). Head of young
Heracles, to left.

Crab, club, and name.
ΚΛΙΟΝ

95. ΙΠΠΑΡΧΟΣ	Market (Im).
96. ΜΙΚΥΘΟΣ	Im.
97. ΠΑΡΜΕΝΙΣΚ[ος	Im. P.
98. ΠΑΥΣΙΜΑΧ[ος	Berlin.
99. ΣΑΤΥΡΟΣ	P.
100. Σ]ΙΜΟΣ	P.
100 ^b . Τ]ΕΙΣΙ[ας	Berlin.
101. ΤΡΙΣΙΛΟΣ	Paris.
102. Φ]ΙΛΙΣΚΟΣ	P.
103. ΦΙΛΟΚΛΗ[ς	P.
104. Χ]ΙΡΙΠΡΟΣ	P.

Bronze, diam. 15-13 mill.

m.

Id.

Crab and name.
ΚΛΙΟΝ

105. ΘΑΥΜ[ίος	(Mi. S. 92.)
106. ΚΑΦΙΣΙ[ος	Berlin.
107. Παρ]ΜΕΝΙΣΚο[ς	Berlin.

n. Veiled head of Demeter,
to right.

Crab (with or without club),
and name.
ΚΛΙΟΝ

108. ΑΝΑΞΑΝ[δρος	(Mi. 37.)
109. ΔΑΜΛΗ	Im.
110. ΔΡΑΚΛΗ	Berlin.
111. Ξ]ΑΙΓΡΕ[τος	P.
112. Μ](α)ΥΣΙΜΑΧο(s)	(Mi. S. 85.)
(club)	
113. ΦΙΛΟΚΛΗ[ς	P.
(club)	
114. ΦΙΛΟΝΙΔΑΣ	Im.
115. ΦΡΑΣΙΜΗΔ[ης	P.

Bronze, diam.
13-12 mill.

o. Head of young Heracles, to right.		Crab and name.
		ΚΛΙ
116. ΔΑΜΛΝ	BM.	} Bronze, diam. 11-12 mill.
117. Διο]ΜΕΔΛ[ν	Im.	
118. ΗΡΟΔ[στος (crab and fish)	Paris.	
119. ΘΕ]ΥΤΙΜΙΔΑ[s ?	Berlin.	
120. ΜΕΝΕΣ - - -	P.	
121. Ο]ΝΑΣΙ[κλῆς	P.	
122. Π]ΟΛΥΜ[ναστος	BM.	
123. ΡΥΡΡΙ[χος (crab and club)	Paris.	
p. Head of Apollo (or Medusa), facing.		Club, bow in case, and name.
		ΚΛΙΟΝ
124. 'Αρ]ΧΙΔΑΜΟΣ	Berlin.	} Bronze, diam. 11-12 mill.
125. ΔΙΑΓΟ[ρας	Im.	
126. ΕΠΙΔΑΥΡ[ος	Paris. P.	
127. ΘΕΥΓΕΝΗΣ	Berlin. P.	

The smaller bronze issues of the older periods have no names. The types in my own collection are:—

(1) (Cp. Mi. 36.) Veiled head of Demeter, to right.		Crab and Club. ΚΛΙ
Diam. 10-11 mill.		
(2) Bearded head of Heracles, to right.		Crab. ΚΛΙ
Diam. 9 mill.		

PERIOD III.

Circ. B.C. 200-88.

q. Tetradrachms of Alexander's type, with crab, club, and name in front of Zeus.

127 ^a . ΣΩΣΤΡΑΤΟΣ	BM.
127 ^b . Χ = Χαρ.	(<i>Num. Chron.</i> 1883, p. 5.)
127 ^c . - - - ΔΗΣ?	(Müller, No. 1153.)

There is a half-drachm of Alexander's type, with a crab in front of Zeus, and ΛΑ under the seat, at Marischal College, Aberdeen. It may not be Coan. Cp. Müller, No. 829.

- | | | | | |
|------------------|---|----------------------------------|---------------------------------------|--|
| 7 ^a . | Head of Aphrodite, to right. | | Asclepius standing and name.
ΚΛΙΩΝ | |
| 128. | ΝΙΚΟΣΤΡΑΤΟΣ | Hunter. | } | Attic Tetra-
drachm. |
| 7. | Crowned head of Asclepius,
to right. | | | Coiled serpent, star, and name.
ΚΛΙΩΝ |
| 129. | ΑΙΣΧΥΛΟΣ | Berlin. | } | Id.
Attic
½ Drachms. |
| 130. | ΝΙΚΑΡΧΟΣ | (Mi. S. 50.) | | |
| 131. | ΠΥΘΟΚΑΗΣ | BM. Venice (Im). | | |
| 132. | ΕΥΚΑΡΠΟΣ Α | Im. | | |
| 8. | Id. | | Serpent-staff, and name.
ΚΛΙ | |
| 133. | ΑΓΗΣΙΑΣ Κ | BM. Im. | } | Attic
Tetrobola. |
| 134. | ΔΙ[Ο]ΓΕΝΗΣ Κ | Im. (<i>Monn. Gr.</i> No. 105). | | |
| t. | Veiled female head,
to right. | | Crab, star, and name.
ΚΛΙΩΝ | |
| 135. | ΧΑΡΜΥΛΟΣ | P. | } | Silver, diam.
12 mill.,
wt. 17.5 gr. |

u.	Head of young Heracles, to right.		Club, bow in case, and name. ΚΛΙΟΝ
136.	ΘΕΣΣΑ[λῶς (star below)	Im.	Id. ΚΛΙΟΝ } Silver, diam. 11 mill. wt. of No. 138, 11.5 gr.
137.	ΑΓΗΣΙΑΣ Κ	Market (Im).	
138.	ΕΚΑΤΟΔΛ[ροσ (serpent below)	P.	
v.	Id.		Crab, club, and name, in shallow incuse square. ΚΛΙΟΝ
139.	ΑΡΑΤΟΣ Δ	Im.	Attic Tetrobols, diam. 15 mill.
140.	ΑΡΙΣΤΑΙΣ	Paris. Hunter.	
141.	ΑΡΧΙΑΣ Κ	BM. Paris.	
142.	ΔΙΟΤΙΜΟΣ	Im.	
143.	ΕΥΔΑΜΟΣ	Paris.	
144.	Α]ΕΥΚΙΡΡΟΥ vel ΣΥΚΙΡΡΟΥ	Berlin.	
v ¹ .	Id.		Id. ΚΛΙΟΝ
145.	ΦΙΛΙΡΡΟΣ	Im.	Club and name in incuse square. ΚΛΙΟΝ
w.	Id.		
146.	ΔΟΥΟΣ	Im.	Crab and name in incuse square. ΚΛΙ
x.	Id.		
147.	Φ]ΙΛΙΝ[ος?	Berlin.	
148.	ΑΛΠ?	Berlin.	Silver, diam. 11 mill.

y. Head of Asclepius, to right.

Serpent coiled and name in
incuse square.

ΚΛΙΩΝ

149. ΑΝΘΕΣ Α BM. Im. Paris.

s. Id.
with Δ or PId.
With Δ or P outside the square.
ΚΛΝ ΚΛΙ or ΚΛ150. ΑΓΗΣΙ
ΑΡΙΞΙΟ } Berlin.151. ΑΓΗΣΙΑ
ΘΕΥΦΑΜ } BM. Berlin.152. ΑΛΚΙΔΑ
ΑΣΙΝΙΟΣ } Paris.153. ΑΝΔΡΟΣ
(star) } BM. Berlin.154. ΑΡΙΣΤΟΜ
ΛΟΧΟΣ } BM.

155. ΑΡΙΣΤΟ (Mi. S. 25.)

156. ΓΕΝΟΚ
ΠΑΡΙΕΟ } P.157. ΔΕΙΝΙΑΣ
ΝΙΚΟΣΤ } BM.158. ΕΚΑΤΑΙ
ΤΙΜΟΞ
(star) } BM.159. ΕΥΑΡΑΤ } BM. H on reverse side, outside square.
ΗΛΙΟΔΛ } Im.160. ΗΛΙΟΔΛ
ΕΥΑΡΑΤ } BM. Paris. P.161. ΙΑΗ
ΘΕΥΦ vel } BM. Berlin.
ΑΜ
ΑΓΗΣΙΑ }

Attic & Drachma.

162.	ΚΛΕΛ ΠΡΟΣ	} BM.
163.	ΛΟΧΟΣ ΠΑΡΜΕ	} Paris.
164.	ΝΙΚΑΡΧΟΣ ΑΣΚΛΗΠ	} BM.
165.	ΝΙΚΟΔΗ ΘΕΥΦΑΜΙ	} Paris.
166.	ΝΙΚΟΜΗ ΑΡΙΣΤΟ	} BM. Berlin.
167.	ΝΙΚΟΜΗ ΘΕΥΦΑΝ	} BM.
168.	ΝΙΚΟΣΤΡ ΑΚΙΝΙΑΣ	} BM. Paris.
169.	ΝΙΚΛΝ	BM.
170.	ΠΑΡΜ ΑΓΗΣΙ	} Paris.
171.	ΠΑΡΜΕ ΓΕΝΟΚ	} BM. Paris. Berlin.
171 ^b .	ΠΑΡΜΕ ΛΟΧΟΣ	} Aberdeen.
172.	ΠΡΟΣΤ ΕΥΔΑΜ	} BM.
173.	ΠΡΟΣΤΑ ΕΥΔΟΥ	} BM. Berlin.
174.	ΠΡΟΣΤ ΝΙΚΙΑΣ	} BM. Paris.
175.	ΤΙΜΟΞΑΝ ΕΚΑΤΑΙΟΥ	} BM.
176.	ΤΙΜΟΞΕΝ ΕΚΑΤΑΙΟΣ	} Paris.
177.	ΤΙΜΟΞ ΕΚΑΙΤ	} Im.
178.	ΤΙΜΟΞ ΕΚΑΤΑΙ (star)	} Berlin.

Attic 4 Drachma.

179.	ΤΙΣΑΧ ΑΛΚΙΔΑ	BM.	} Attic ½ Drachma.
180.	ΤΙΣΥΑΣ ΥΙΗΣΑΣ	(Mi. S. 44.)	
181.	ΦΙΛΙΛΝ ΠΡΟΣΤ	BM.	
182.	ΦΙΛΟΦΡ ΜΕΝΛΝ	BM. Berlin. Hunter.	

aa. Head of Asclepius, to right. | Serpent-staff and name.
ΚΩΙΩΝ

183.	ΑΓΗΣΙΑΣ	BM. Paris. Im. P.	} Bronze, diam. 20-22 mill.
184.	ΑΓΛΑΟΣ	BM. Paris. Berlin. Im. P.	
185.	ΑΜΜΗ	Paris.	
186.	ΔΙΟΦΑΝ(τος)	Paris. P.	
187.	ΚΛΕΥΜΑ(χος)	BM. Paris. Berlin. P.	
188.	ΚΛΕΥΦ	Paris.	
189.	ΝΙΚΑ[ρχος	Paris. Leake.	
190.	ΝΙΚΙΑΣ?	(Mi. S. 80.)	
191.	ΝΙΚΟΜΗ(δης)	Paris. Berlin. P.	
192.	ΠΟΛΥΔΑ(μος)	BM.	
193.	ΠΟΛΥΚΑ	Paris.	
194.	ΠΟΛΥΧΑ(ρμος)	BM. Hunter. P.	
195.	ΣΑΤΥΡΟΣ	BM. Berlin.	
196.	ΣΩΠΑΤΡΟΣ	Paris.	
197.	ΦΙΛΙΝΟΣ	Paris.	
198.	ΧΑΡΙΔΑ(μος)	BM. Paris. P.	

ab. Crowned head of Asclepius, to right. | Coiled Serpent and name.
ΚΩΙΩΝ

199.	ΕΥΑΡΑΤΟΣ ΔΙ	BM. Paris. Berlin. P.	} Bronze, diam. 22 mill.
	Id. ΕΙ	Im.	
200.	ΠΥΘΟΚΛΗΣ	BM. Paris. Berlin. P.	

ac. Veiled female head. | Crab and name.
ΚΩΙΩΝ

201. ΠΡΟΞΕΝΟΣ (Mi. S. 86.)

} Bronze.
Size 6.

ad. Head of young Heracles. | Veiled female head and name.
ΚΩΙΩΝ

202. ΠΥΘΥΩ (Mi. 44, S. 88.)

} Bronze.
Size 4

Others of the same type with ΚΩΙΩΝ have no names.

ae. Head of young Heracles, facing. | Club, bow in case, and name.
ΚΩΙΩΝ

Resembling type *k* but later letters.

203. Ψ[γ]ΗΣ[ί]ας	P.
204. ΑΓΛΑΟΣ	BM. Berlin. Im. P.
205. ΑΡΙΣΤΟ[βουλος]	Paris.
206. ΔΙΟΜΕ — — —	BM. Paris. Berlin.
207. ΕΥΚΡΑ[της]	BM. Berlin.
208. ΕΥΚΡΑ[της]	Hunter.
209. ΕΥΦΙΑΗ[τος]	P.
210. ΚΛΕΙΝ/	Berlin.
211. Μην]ΟΦΑΝ[τος]	BM.
212. Ν]ΙΚΟΜΗ[δης]	Berlin. Hunter.
213. ΤΕΙΣΑΡΧΟΣ	Im.
214. ΣΩΠΑΤΡΟΣ	BM. Paris. Berlin. Im.

} Bronze, diam. 17-16 mill.

af. Id. and name. | Id. with ΑΛΕΞΑΝ.
ΚΩΙΩΝ

215. ΜΗΝΟΦΑΝΤΟΥ (Mi. S. 105.)

ag. Head of young Heracles,
to right.

Bow in case, and name.
ΚΩΙΩΝ

216. ΑΓΛΑΟΣ Berlin.
217. ΕΥΚΡΑ[της Im.
218. ΠΟΛΥΚΛ P.

} Bronze,
diam.
11 mill.

PERIOD IV.

Circ. B.C. 88-50.

ah. Head of Apollo, to right.

Lyre, and name.
ΚΩΙΩΝ

219. ΑΡΑΤΟΣ (Mi. 23.)
220. ΑΡΙΣΤΑΙΟΣ Paris.
221. ΑΡΙΣΤΟΒΟΥΛΟΣ Paris.
222. ΘΡΑΣΥΑΝΔΡΟΣ Karlsruhe (Im).
223. Α]ΕΥΚΙΠΠΟ[ς Berlin.
224. ΝΙΚΩ Paris. P.
225. ΣΑΡΜΕΝ Paris.
226. - - - ΚΡΩΝ Im.
227. - ΥΗΛΩ - (Mi. S. 53.)

} Silver, diam. 12 mill.

ai. Head of Apollo, to right.

Lyre in crown, and name.
ΚΩΙΩΝ

228. ΑΛΚΙΔΑ(μος) BM. Paris. Berlin. Im. P.
229. ΑΡΙΣΤΟ(βουλος) Berlin. Im. P.
230. ΕΜΜΕΝ(idas) Paris. BM. P.
231. ΕΥΚΡΑΤ(ης) BM. Paris. Berlin. Im. P.
232. ΙΗΝΩΝ. (Mi. S. 96.)

} Bronze, diam.
24-25 mill.

aj. Id.

Id.

233. ΑΙΤΗΣΙΑ (Mi. S. 67.)

} Size 3.

NICIAS.

<i>ak.</i>	Head of Nicias. ΝΙΚΙΑΣ		Head of Asclepius and name of magistrate. ΚΩΙΩΝ
234. ANTIOXOΣ	Paris.	P.	} Diam. 30 mill.
235. ΔΙΟΦΑΝΤΟΣ	Paris.	Berlin.	
236. ΕΙΡΗΝΑΙΟΣ	Berlin.	Aberdeen.	
237. ΕΥΚΑΡΠΟΣ	BM.	Berlin.	
238. ΚΑΛΛΙΠΠΙΔΗΣ	BM.	Paris. Berlin. Im.	
239. ΠΟΛΥΧΑΡΗΣ	Paris.		
240. ΧΑΡΜΥΛΟΣ	BM.	Im.	

AUGUSTUS.

<i>al.</i>	Head of Augustus.		Temple, and name.
	ΣΕΒΑΣΤΟΣ		ΚΩΙΩΝ
241. ΑΙΝΕΙΑΣ	(Mi. S. 121.)		} Size 6.
<i>am.</i>	Id.		Head of Asclepius, and name.
			ΚΩΙΩΝ
242. ΝΙΚΑΓΟΡΑΣ ΔΑ	BM.	Paris. Berlin. Im. P.	} Diam. 20 mill.
243. ΧΑΡΜΥΛΟΣ Β	BM.	Paris. Berlin. Im. P.	
<i>an.</i>	Id.		Female head, to right, and name.
			ΚΩΙΩΝ
244. ΣΟΦΟΚΛΗΣ ΤΙΜΟΞΕΝΟΥ ΕΙΡΑΝΑ	BM.	Par. Berl Im. P.	} Diam. 20 mill.
<i>ao.</i>	Id.		Serpent-staff, and name.
			ΚΩΙΩΝ
245. ΠΥΘΟΝΙΚΟΣ ΤΙΜΟΞΕΝΟΥ	BM.	Berlin. P.	

- | | | | |
|------------|-------------------|-----------|--|
| <i>ap.</i> | Head of Augustus. | | Serpent-staff, club, and name. |
| | ΣΕΒΑΣΤΟΣ | | ΚΩΙΩΝ |
| 246. | ΣΟΦΟΚΛΗΣ | BM. | Paris. Berlin. Im. P. |
| <i>aq.</i> | Id. | | Head of young Heracles,
to right, and name. |
| | | | ΚΩΙΩΝ |
| 247. | ΝΙΚΑΓΟΡΑΣ | (Mi. 85.) | |
| 248. | ΠΥΘΟΝΙΚΟΣ | BM. | Paris. Berlin. P |
| 249. | ΧΑΡΜΥ[λος | BM.? | Im. |
- Diam. 15 mill.

CALIGULA.

- | | | | |
|------|--------------------------|-----|---------------------------|
| | Head, to right. | | Coiled serpent, and name. |
| | - - - ΟΣ ΓΑΙΟΣ ΚΑΙ - - - | | ΚΩΙΩΝ |
| 250. | ΤΩ ΟΠΤΙΜΟΣ ΕΥΔΑΜΟΣ Β | BM. | Paris. Berlin. |

SEPTIMIUS SEVERUS.

- | | | | |
|------|-----------------------|--------|---|
| | Head, to right. | | Asclepius, to left, holding serpent-staff,
ΑΡΧΗC and name. |
| | ΑΥ ΚΑ ΣΕΠ ΣΕΟΥΗΡΟΣ ΠΕ | | ΚΩΙΩΝ |
| 251. | ΜΕΝΕΚΡΑΤΟΥC | Paris. | Berlin. |

CARACALLA.

- | | | | |
|------|-------------------|--------|----------------------------------|
| | Head, to right. | | Victory to left, ΑΡΧΗC and name. |
| | ΑΥ Κ ΜΑΡ ΑΥΡΗ ΑΝΤ | | ΚΩΙΩΝ |
| 252. | ΜΕΝΕΚΡΑΤΟΥC | Paris. | P. |

GETA.

- | | | | |
|------|------------------------|-----|----------------------------------|
| | Head, to right. | | Victory to left, ΑΡΧΗC and name. |
| | ΑΥ ΚΑΙ ΠΟΠ ΣΕΠΤΙ ΓΕΤΑC | | |
| 253. | ΜΕΝΕΚΡΑΤΟΥC | BM. | |

Diam. 24-28 mill.

APPENDIX A.

COAN NAMES FROM VARIOUS SOURCES.

THIS list does not, of course, pretend to be complete. The names of Coans who dedicated *phiae* at Delos have been kindly communicated by M. Homolle. The references are to the numbers which the Delian inscriptions will bear in the final publication.

'Αβριάδας, monarch, in whose year Hippocrates was born.

'Αγέπολις, father of Philinus the athlete (Paus. vi. 17. 2).

'Αγητορίδας 'Ανταγόρα (Herodot. ix. 76).

'Αγλαόστρατος, possibly a Coan (Ross, *Inscr. In.* No. 182).

'Αγρων (Anton. Lib. 15).

Αἰνείος, a physician, contemporary of Hippocrates (his tomb and portrait, *Arch. Dell.* 1889, p. 151).

Αἰφικιανός, a physician, tutor of Galen, probably a Coan. The name is written 'Ιφικιανός, 'Εφικιανός, Φικιανός, and Φηκιανός in the MSS. of Galen, while Αἰφικιανός should be read in an inscription from Pserimos (*Bull. Hell.* xii. p. 282). Cp. Coan Αἰφίκιος.

'Αλθαιμένης, architheorus in 203 B.C. (lxxxvii. 37).

'Αμύντας. (1) Possibly a Coan (Theocr. vii. 2). (2) 'Cous Amyntas' (Hor. *Epid.* 12, 18).

'Αμφιμένης, a rival or critic of Pindar (Diog. Laert. ii. 5).

'Αναξίβιος, at Delos before 269 B.C. (xxxiv. 33).

'Αναξικλῆς, father of a pancratiast (*C. I. A.* ii. 967).

'Αναξώ (Theocr. ii. 66).

'Ανταγόρας. (1) A Coan who wrestled with Heracles (Plut. *Qu. Graec.* 58). (2) Father of 'Αγητορίδας (Herodot. ix. 76).

'Αντιγένης (Theocr. vii. 4).

'Αντίπατρος Διοδώρου (*B. M.* No. 260).

- Ἀντίφος, Coan leader in the Iliad.
 Ἀπελλῆς, the painter, probably not a native of Cos.
 Ἀπολλωνίδης, a physician at the court of Artaxerxes I (Ctesias).
 Ἀπολλώνιος, a pupil of Hippocrates II (Galen).
 Ἀρατος, architheorus before 279 B.C. (xix. 66).
 Ἀριστεύς, possibly a Coan (Ross, *Inscr. In.* No. 182).
 Ἀριστόδαμος Ἀγλαοστράτου, possibly a Coan (*ibid.*).
 Ἀρίστων. (1) A contemporary of Strabo, pupil and heir of Ariston of Alexandria the peripatetic philosopher (Strabo 14, p. 658). (2) A physician (Galen).
 Ἀριστωνυμίδας, victor in the pentathlon at Olympia in the 177th Olympiad (Phleg. Trall. fr. 12).
 Ἀρχε - - -, at Delos before 240 B.C. (xlix. 19).
 Βαϊκύλος (*C. I. A.* ii. No. 3124).
 Βιττίς, the mistress of Philetas.
 Βιττώ (Kaibel, *Ep. Gr.* 232).
 Βρασίλας (Theocr. vii. 11).
 Γνωσίδικος, ancestor of Hippocrates.
 Γοργίας. (1) Son of Thessalus, grandson of Hippocrates (Suidas s. v. Θεσσαλός). (2) A physician who practised at Alexandria.
 Δαμοκράτης Τιμοκλέους (*B. M.* No. 162).
 Δαμόχαρις (*Anth. Pal.* vii. 588).
 Δάρδανος, ancestor of Hippocrates (Tzetzes).
 Δέξιππος or Διώξιππος, physician, scholar of Hippocrates, and contemporary of Hecatomnus (Suidas).
 Δημήτριος Μενεκράτου (*C. I. G.* 2919b).
 Διαγόρας (*B. M.* No. 299).
 Διδύμαρχος. (1) (Hippocr. *Prorrh.* 34). (2) Architheorus before 250 B.C. (xlv. 43).
 Διδώρος (*B. M.* No. 260).
 Διοκλῆς. (1) At Delos before 279 B.C. (xix. 69). (2) (*B. M.* No. 299). (3) (*C. I. A.* ii. No. 963).
 Διομέδων. (1) A partisan of Perseus (Polyb. xxx. 7. 10). (2) Son of Σμένδρων, architheorus before 180 B.C. (lxxxvii. 109).
 Διώξιππος, see Δέξιππος.
 Δράκων, descendant of Hippocrates.
 Δρομέας (Clearchus ap. Ath. x. p. 452 f.).
 Εἰθемеα (*sic*) (Hyginus Astr. 2. 16): probably Ἐχεμήλα. (See App. K.)
 Εἰρηναῖος (Kaibel, *Ep. Gr.* 273).
 Ἐκατόδωρος, father of Χαϊρέστρατος, q. v.
 Ἐλαφος, ancestor of Hippocrates.
 Ἐπαίνετος, (Ross, *Inscr. In.* No. 94).

Ἐπικλῆς, author of a glossary to Hippocrates; perhaps a Coan (Erotian).

Ἐπίχαρμος, the poet.

Ἐρασίστρατος, the physician, according to Stephanus (*s. v.* Κῶς) a Coan.

Ἐρμῶναξ, monarch (*B. M.* No. 299).

Εὐάρατος (Josephus, *Bell. Jud.* i. 26. 5).

Εὐβουλος (Theocr. ii. 66).

Εὐδαμος, victor at Olympia in the stadion in the 172nd Olympiad (Eusebius).

Εὐέλθων, architheorus before 180 B.C. (lxxxvii. 31).

Εὐήμερος, the rationalist (Athen. xiv. p. 658 e).

Εὐκλείδης, at Delos before 250 B.C. (xlvi. 44).

Εὐκριτος (Theocr. vii. 1).

Εὐρύπυλος.

Ἐχεμήλα, see Ethemea.

Ζωπυρίων, architheorus before 250 B.C. (xlvi. 43).

Ἡλοθάλης, father of Epicharmus.

Ἡρακλείδης, father of Hippocrates.

Θεόκριτος, the poet.

Θεόμνηστος, a musician, contemporary of Strabo and opponent of Nicias (Strabo, xiv. p. 658).

Θεσσαλός. (1) A king of Cos (Homer). (2) A physician, son of Hippocratea. (3) Tib. Cl. Thessalus, author of an epigram (*Arch. Zeit.* xxvi. p. 90).

Θεύδαρος. (1) Ancestor of Hippocrates (Tzetzes). (2) Father of Νικαγόρας, q. v.

Θευχαρίδης or Θευμαρίδης (Theocr. ii. 69).

Θευφαιίδης, father of Χαρμίνος, q. v.

Θρασύκριτος, father of Τελευτίας, q. v.

Θυμβραῖος, descendant of Hippocrates (Suidas *s. v.* Ἴπποκράτης).

Ἴππαρχος, at Delos before 250 B.C. (xlvi. 45).

Ἴπποκράτης, physician.

Ἴππόκριτος. (1) A partisan of Perseus (Polyb. xxx. 7. 10). (2) At Delos before 180 B.C. (lxxxvii. 38).

Ἴππόλοχος, ancestor of Hippocrates (Tzetzes, *Hipp. Epist.* 27).

Κάδμος (Herodot. vii. 163).

Καλλίγνωτος, a physician (*Anth. Pal.* xi. 382).

Κάνδαλος, founder of Cos (Diod. v. 57).

Κλεαρίστα (Theocr. ii. 73).

Κλεινίας, a Coan in the Egyptian service, B.C. 350 (Diod. xvi. 48).

Κλεομυττάδης, ancestor of Hippocrates (Tzetzes).

Κλευμήδης (*B. M.* No. 299).

- Κλεύφαντος (*B. M.* No. 299).
 Κλυτία (*Theocr.* vii. 5).
 Κρίσαμης. (1) A Coan, of whom a strange story is told by Hesychius and Photius. (2) Ancestor of Hippocrates (*Tzetzes*).
 Κριτόβουλος Πλάτωνος (*Arrian, Ind.* 18. 7).
 Κριτόδαμος, a physician who attended Alexander (*Arrian, Anab.* vi. 11).
 Κυδροκλῆς (*C. I. A.* ii. 3124).
 Λαέρτας, architheorus before 250 B.C. (xlvi. 42).
 Λυκόστρατος, ὁ μόναρχος παρὰ Ἐπιχάρμῃ (*Hesychius*: see *Lorenz, Epicharmus*, p. 289).
 Λυκοπεύς (*Theocr.* vii. 1).
 Λυσίμαχος, a physician (*Erotian*).
 Μακαρεύς. (1) Historian, author of 'Coaca.' (2) Architheorus before 180 B.C. (lxxvii. 35).
 Μελιξίω (*Theocr.* ii. 146).
 Μενεκράτης (*C. I. G.* 2919 b).
 Μέροψ.
 Νέανδρος, king of Cos (*Diod.* v. 81).
 Νέβρος, ancestor of Hippocrates.
 Νικαγόρας Θευδώρου, architheorus in 189 B.C. (lxxvii. 38).
 Νικάδας Νικάδα (*C. I. A.* iii. 2536).
 Νικάνωρ, commentator on Theocritus' seventh Idyll.
 Νίκαρχος, father of Praxagoras.
 Νικίας, grammarian, friend of Cicero.
 Νικομήδης. (1) A Coan in the service of Antiochus (*Polyb.* x. 29. 6). (2) Νεικομήδης, a rhapsodist, buried at Athens (*C. I. A.* iii. 1349 = *Kaibel, Ep. Gr.* 101).
 Ξενόδικος, victor at Olympia in 4th century B.C. (*Paus.* vi. 14. 12).
 Ξενόκριτος, a physician (*Erotian*).
 Ξερόμβροτος, victor at Olympia (*Paus.* vi. 14. 12).
 Ξενοφῶν. (1) A physician, pupil of Praxagoras. (2) Pupil of Erasistratus.
 Ὀνασικλῆς (*C. I. A.* ii. 967).
 Παμφίλη, inventress of silk at Cos (*Arist. H. A.* v. 19, *Plin. N. H.* xi. 76).
 Πανσίμαχος (*B. M.* No. 299).
 Περικλῆς, father of Simichidas, q. v.
 Πλατέας, father of Παμφίλη, q. v.
 Πλάτων, father of Κριτόβουλος (*Arrian, Ind.* 18. 7).
 Πλειστίας, naval commander in the service of Demetrius Poliorcetes, B.C. 307 (*Diod.* xx. 50).
 Πλειστόνικος, a physician, pupil of Praxagoras.

- Ποδαλείριος*, brother of Hippocrates I (Steph. Byz. s. v. Κῶς).
Πόλυβος, son-in-law and scholar of Hippocrates (Galen).
Πολύκλειτος, architheorus before 279 B.C. (xix. 15).
Πόμπις, architheorus before 180 B.C. (lxxxvii. 162).
Πραξαγόρας. (1) Son of Nicarchus, a celebrated physician.
 (2) Father of Theocritus.
Πραξιάναξ, father of Hippocrates VII (Suidas).
Πραξιθέα, mother of Hippocrates.
Πραξιτέλης (*Anth. Pal.* xii. 56).
Πρῶτος Πυθίωνος (*Bull. Hell.* vi. p. 331).
Πυθίων, *ibid.*
Σάτυρος, a physician, teacher of Galen.
Σιμαίθα (Theocritus ii).
Σιμιχίδας, an Orchomenian, who settled in Cos (Theocr. vii. 21).
Σίμος. (1) A physician (Strabo, p. 657). (2) Architheorus before 279 B.C. (xix. 14).
Σίσυφος, historian (Joan. Antioch. fr. 24).
Σκύθης, father of Cadmus (Herodot. vii. 163).
Σμένδρων, father of Διομέδων, q. v.
Στέφανος Κυδροκλέους (*C. I. A.* ii. 3124).
Σωκράτης, author of Θεῶν ἐπικλήσεις.
Σωρανός, a physician (see Littré's *Hippocrates*, i. p. 33).
Σώσανδρος, brother of Hippocrates.
Σώστρατος. (1) Ancestors of Hippocrates (Tzetzes). (2) A physician who practised in Alexandria.
Τεισίας. (1) Architheorus before 250 B.C. (xlvi. 36). (2) Perhaps a Coan (Ross, *Inscr. In.* No. 182).
Τελευταίος Θρασυκρίτου, architheorus in 250 B.C. (xlvi. 45).
Τήλεφος, father of Philetas, the poet.
Τιμάγητος (Theocr. ii. 8).
Τιμοκλῆς (*B. M.* No. 162).
Υπέρφας. (See App. K.)
Φαιναρέτη, mother of Hippocrates.
Φαινίς (Kaibel, *Ep. Gr.* No. 232).
Φάνιον, the mistress of Meleager.
Φανταγόρας Φανταγόρα (Foucart, *Inscr. de Delphes*, No. 18).
Φάων, a physician (Galen).
Φείδιππος, Coan leader in the Iliad.
Φιλητᾶς. (1) The poet. (2) A physician (Galen).
Φίλινα, mother of Theocritus.
Φιλῖνος. (1) Son of Agepolis, victor at Olympia in Olympiads 129 and 130. (2) A physician. (3) Son of a Diocles (*B. M.* No. 299).

Φιλίστα (Theocr. ii. 145).

Φίλων, architheorus before 250 B.C. (xlv. 39).

Φρασίδαμος (Theocr. vii. 3, 131).

Χαιρέστρατος Ἐκατοδώρου, architheorus before 180 B.C. (lxxxvii. 95).

Χαλκιδόπη, mother of Thessalus by Heracles.

Χαλκῶδων } mythical king of Cos.
Χάλκων }

Χαρμῖνος Θευφαμίδα, on a vase (Heydemann, *Vasensammlung zu Neapel*, No. 1212, and pl. iv).

Χρυσός, ancestor of Hippocrates (Hipp. *Epist.* 27).

APPENDIX B.

THE COAN CALENDAR.

See—

Bischoff, *Leipziger Studien*, vii. p. 381.

Robert, *Hermes*, xxi. p. 170.

Aug. Mommsen, *Bursian's Jahresbericht*, lx. p. 425. (I only saw this after my essay had been written. I am happy to find that the evidence, upon which I rely for the Rhodian Calendar, is the same as that upon which Dr. Mommsen bases his reconstruction.)

It is impossible to reconstruct the Calendar from the materials furnished by Coan inscriptions. The names of eleven months occur on the stones, and to these the month *Kapveios*, from a Calymnian catalogue, the dates of which are Coan (see Appendix H), must be added. The evidences for the order of the months are as follows :

(1) It has been concluded, no doubt rightly, from the fact that in a certain year the Calymnian *Barómuos* corresponded to the Coan *Kapleios* (*B. M.* No. 299 a, line 26), that these two months stood next each other in the Calendar ; either the Calymnian year was, at this particular date, one month behind the Coan year, or *vice versa*, owing to a divergency in the system of intercalation.

(2) From No. 27, we learn that *Barómuos* was earlier in the year than *Γεράστιος* : the priesthood there is sold on the 16th of *Barómuos* ; the price is to be paid in two instalments, the first of which is due on the 30th of *Barómuos*, the second on the 14th of *Γεράστιος*. This looks as if *Γεράστιος* came immediately after *Barómuos*, but of this we cannot be at all certain.

(3) From No. 29, we may conclude, with some approach to certainty, that the months *Ἀλσειος*, *Barómuos*, *Πάναμος*, followed each other in this order, and it may be conjectured that the interval separating *Barómuos* from *Ἀλσειος* was equal to that separating it from *Πάναμος* ; but the three months here need not necessarily be placed in the same year.

(4) From No. 36 *a*, it has already been concluded that Θεωδαίσιος immediately preceded Περαγείννος.

(5) From No. 38, all we learn is that neither Περαγείννος, nor Βαρρόμιος, occupied the last place in the Calendar. The same conclusion with regard to Ἀπραμίτιος may be derived from No. 43. The evidence that it was preceded by Δάλιος rests on M. Rayet's testimony alone.

(6) From No. 367, we get with certainty the order Ὑακίνθιος—Δάλιος—Ἀλσειος. It is not necessary to suppose that the three months fall in the same year, and there is no direct evidence to show by what intervals they are separated.

(7) Finally, from No. 369, we may conclude that Πάναμος was not the last month of the year.

These materials are so inadequate, that, in order to get a basis for the reconstruction of the Coan Calendar, we must turn to the Calendar most nearly allied to it—that of Rhodes.

The Rhodian Calendar. We must start from the British Museum inscription No. 344. It is, I think, certain that the marble, when complete, contained the Calendar for a whole year of thirteen months, or 384 days, in four columns: this is the only restoration which works out, given the necessary assumption that long and short months alternate. It will be found that the Calendar commenced in line 4 of col. I, the first month being a month of 31 days. Col. I, therefore, contained three lines of heading, and 93 days of the Calendar; cols. II and III each contained 96 days; col. IV contained the remaining 99 days, and the lines containing the days of the last month from the 12th onwards are closely packed, the parallelism, which has been observed throughout, here ceasing¹.

We thus get the following places for certain months²:—

6th month, represented by the <i>siglum</i> \tilde{M}	=	Σμύνθιος.
7th " " "		\tilde{A} = Ἀπραμίτιος.
9th " " "		$\tilde{\Lambda}$ = Ὑακίνθιος.
10th " " "		$\tilde{\Omega}$ = Πάναμος.
13th " " "		ΓB = Πάναμος β.

The remarkable fact, affecting as it does the reconstruction of all Doric Calendars, is that Πάναμος, which was the intercalary month, and,

¹ The $\tilde{K}E$ of col. IV is parallel with the $\tilde{I}K$ of col. III.

² I have to thank Mr. Cecil Smith for sending me impressions of the inscription. Mr. Hicks and I are at one in reading the first *siglum* thus. Mr. Smith formerly read it, doubtfully, \tilde{A} as given in the *Inscriptions of the British Museum*. The form of the *siglum* for Πάναμος β. here given is that now read by Mr. Smith on the stone. I think it is doubtless correct.

as such, was inserted at the end of the year, is not itself the twelfth, but the tenth month. It may originally have been the twelfth or sixth month, but there must have been some special reason for not profaning by repetition the two months which followed it in the Calendar as known to us. That one of these was the holy month *Καρνείος* we may be sure. *Καρνείος* in the Calendar of Agrigentum, a Rhodian colony, falls in the *ἕκτη δέμημος* (C. I. G. 5491). The name of the other month, which occupied the 11th or 12th place, remains to be determined.

The other, and, as I think, valuable material for the reconstruction of the Rhodian Calendar is given us by the inscriptions on amphora-handles. I get from Dumont's *Inscriptions céramiques* the following percentages of occurrence for each month. To the right of the percentages thus derived, I give those derived from Mommsen's list of occurrences on Alexandrian handles. The percentage for *Πάναμος β.* here is smaller than I had calculated: the others nearly correspond.

<i>Πάναμος</i>	.	.	14.2	.	.	14.8
<i>Πάναμος β.¹</i>	.	.	14.2	.	.	6.2
<i>Ἀγριάνιος</i>	.	.	14.2	.	.	16.4
<i>Δάλιος</i>	.	.	12.8	.	.	14.6
<i>Ῥακύνθιος</i>	.	.	12.2	.	.	13.2
<i>Ἀρταμέτιος</i>	.	.	12.1	.	.	13.8
<i>Σμύνθιος</i>	.	.	7.8	.	.	6.4
<i>Θεσμοφόριος</i>	.	.	7.5	.	.	5.8
<i>Βαδρόμιος</i>	.	.	5.0	.	.	5.0
<i>Καρνείος</i>	.	.	4.2	.	.	4.4
<i>Πεταγείτννος</i>	.	.	2.1	.	.	0.9
<i>Διόσθνος</i>	.	.	1.8	.	.	1.3
<i>Θενδαίσιος</i>	.	.	0.7	.	.	0.7

This evidence is of no value for the seasons in which the months are to be placed: we do not know whether the dates were affixed at the time when the wine was bottled, or at the time when it was exported. But we must, I think, divide the five months which have very high percentages, and the three months which have very low percentages, into two

¹ *Πάναμος* occurs much more frequently than any other month, i.e. 49 times; *Ἀγριάνιος*, the next in order of frequency, occurring 40 times. This excess is doubtless owing to the fact that some of the *Πάναμος* handles belong to *Πάναμος β.* If we subtract 9 from the 49 of *Πάναμος*, thus reducing its number to that of *Ἀγριάνιος*, if we then add this 9 to the recorded instances of *Πάναμος β.*, and multiply by 19 (the intercalary month occurring seven times only in nineteen years), we find that the percentage of *Πάναμος β.*, thus arrived at, is the same as that of *Πάναμος* and *Ἀγριάνιος*.

groups separated in point of time by the four months the percentages of which are intermediate. The only other evidence for the placing of a Rhodian month is that of an otherwise unknown writer, Theognis. In his treatise "*Περὶ τῶν ἐν Ῥόδῳ θυσίων*," he said that the swallow-song was sung in the month *Βοηδρομιών* (Athen. viii. 360 B). The swallow-song must have been sung when the swallow came, late in February or in March; and *Βοηδρομιών* cannot be the Attic month. We should therefore, if other conditions will allow it, place the Rhodian *Βαδρόμιος* at this season.

The analogy of other Dorian Calendars should be used as sparingly as possible: it is very likely to deceive, *e.g.* the month *Ἀπρεμίσιος* in the Calendars of Corinth and Megara (or rather of their colonies) given on p. 332 certainly came two months earlier than the Rhodian *Ἀπραμίτιος*, the latter corresponding however to the Spartan *Ἀπραμίτιος*. In the following tentative scheme of the Coan and Rhodian Calendars the analogy of other Calendars is employed only in the following instances. *Καρνείος* is placed in the twelfth not the eleventh position, because, in the Calendar of Tauromenium (see below), it is separated from *Πάναμος* by two other months. *Καρνείος* is assumed to correspond to the Attic *Μεταγειτνιών*. This was certainly the case in the Peloponnesus and at Syracuse, and there is no evidence that it was not so elsewhere (*e.g.* Byzantium, see below). *Γεράστιος* is assumed to occupy the same place as at Sparta, i. e. adjacent, and in one year corresponding, to the Attic *Ελαφελολιον* (Thuc. iv. 119). The Rhodian *Θεσμοφόριος* is placed as near the Attic *Πυανοσιών*, in which month the Attic *Θεσμοφόρια* were held, as is possible.

If we now submit ourselves to the evidence from Cos and Rhodes given above, we necessarily get the following order:—

<i>Athens.</i>	<i>Rhodes.</i>	<i>Cos.</i>
<i>Βοηδρομιών</i>	1. <i>Θεσμοφόριος</i>	1. <i>Ἄλσειος</i>
<i>Πυανοσιών</i>	2. <i>Θευδαίσιος</i>	2. <i>Θευδαίσιος</i>
<i>Μαιμακτηριών</i>	3. <i>Πεταγείτνιος</i>	3. <i>Πεταγείτνιος</i>
<i>Ποσειδεών</i>	4. <i>Διόσθιος</i>	4. <i>Καφίσιος</i>
<i>Γαμηλιών</i>	5. <i>Βαδρόμιος</i>	5. <i>Βατρόμιος</i>
<i>Ἀνθιστηριών</i>	6. <i>Σμίνθιος</i>	6. <i>Γεράστιος</i>
<i>Ἐλαφελβολιών</i>	7. <i>Ἀπραμίτιος</i>	7. <i>Ἀπραμίτιος</i>
<i>Μουνιχιών</i>	8. <i>Ἀγριάνιος</i>	8. <i>Ἀγριάνιος</i>
<i>Θαργηλιών</i>	9. <i>Ῥακίτιος</i>	9. <i>Ῥακίτιος</i>
<i>Σκироφοριών</i>	10. <i>Πάναμος</i>	10. <i>Πάναμος</i>
<i>Ἑκατομβαιών</i>	11. <i>Δάλιος</i>	11. <i>Δάλιος</i>
<i>Μεταγειτνιών</i>	12. <i>Καρνείος</i>	12. <i>Καρνείος</i>
	13. <i>Πάναμος β.</i>	13. <i>Πάναμος β.</i>

This order agrees well with the amphora-percentages. It accords with the evidence of No. 27, and of No. 367. From the latter an additional item of support may be derived. The registration commences on the 3rd of Ἰακύνθιος, and the list is closed on the 30th of Ἀλσειος. Two proclamations, enjoining registration, are to be made, the first at the Ἡράκλεια—presumably in Ἰακύνθιος—, the second at the festival of Apollo in the month Δάλιος. If the above scheme is correct, a period of three months intervened between the last proclamation in Δάλιος and the closing of the lists in Ἀλσειος. Consistently with this, it is enacted (line 28) that absentees may register themselves within three months of their arrival in Cos, but not later.

The order does not seem to correspond accurately with the requirements of No. 29, but I now believe that the last lines of this inscription should be restored as follows—

16 καταβολὰς ποιησεῖται] τοῦ εὐρέματος [πέντε?, τὰν μὲν
πράταν ἐν τῷ μηνὶ τῷ] Ἀλσειῷ τῷ ἐ[πὶ τοῦ ἐνεστῶτος
μονάρχου, ἄλλαν δὲ ἐμ μ]ηνὶ Βαδρο[μῖος, ἄλλαν δὲ ἐμ μηνὶ
Ἰακυνθίῳ, ἄλλαν δὲ ἐμ μ]ηνὶ Πα[νάμῳ δευτέρῳ κ.τ.λ.

the payments are made at intervals of four months. I suspect that I am wrong about the last letter in line 16, and that *τεσσάρας* should be substituted for *πέντε*, all the payments thus falling in one year.

The place of *Βατρόμιος* (= Attic Gamelion) is one month too early for the swallow. This can only be remedied, either by transposing *Καρνεῖος* and *Δάλιος*, or by making *Καρνεῖος* correspond with Attic Boedromion. I give below, in discussing No. 38, additional reasons for supposing *Καρνεῖος* to be the last month, while the place here given to *Δάλιος* suits the amphora-percentages best, and, although not corresponding to any of the months in which the great Delian festivals of Apollo are supposed to have been celebrated, it at least coincides with the Delphian Ἀπελλαῖος, and with the Tauromenian Ἀπελλαῖος in so far as it follows Πάναμος. The latter alternative should not I think be adopted, as the correspondence of Carneius and Metageitnion is too well attested. Either of the two changes would have the additional advantage of making Θεσμοφόριος correspond with Attic Pyanopsion. I can think of no other reason which makes the suggested order less than probable.

As illustrating some points in the above and in what follows, and as perhaps useful to readers, I here give a table showing the Calendars of Corinth (Tauromenium—Corcyra) and Megara (Byzantium), revised by the light of the new information contained in the recently published

Inscriptiones Graecae Siciliae et Italiae. To these I add the Cretan Calendar from the *Florentine Hemerologion* (Höckh, *Kreta*, iii. p. 444).

<i>Athens.</i>	<i>Tauromenium.</i>	<i>Corcyra.</i>	<i>Byzantium</i> ⁴ .	<i>Crete</i> ⁷ .
Γαμηλιών	1. Ἀρτεμίσιος	1. Ἀρτεμίσιοι	4. Ἀρτεμίσιος	Θευδαίσιος ⁸
Ἀνθεστηριών	2. Διονύσιος		5. Δύκειος	Πόπτος (sic)
Ἑλαφβολιών	3. Ἑλάφριος ¹		6.	Ἰακίνθιος ⁹
Μουνιχίων	4.		7. Ἰακίνθιος ? ? ⁵	Ἵπερβερεταῖος
Θαργηλιών	5. Πάναμος		8. Ἀγριάνιος	Νεκύσιος
Σκιροφοριών	6. Ἀπελλαῖος		9. Μαλοφόριος	Βασίλειος
Ἑκατομβαιών	7. Ἰώνιος		10.	Θεσμοφόριος
Μεταγεστίνων	8. Καρνείος		11. Καρνείος	Ἑρμαῖος
Βοηδρομιών	9. Λάοντρος (sic)	9. Μαχανεύς ²	12. Μαχανεύς	Ἰμάλιος ¹⁰
Πυανοψιών	10. Ἀπολλώνιος		1. Πεταγιέντιος? ⁶	Μεταγεστίνος ¹¹
Μαιμακτηριών	11. Δυνωδέκατης	11. Δυνωδέκατος	2. Διονύσιος	Ἄγχιος
Ποσειδεών	12. Εὐκλείος	12. Εὐκλείος ³	3. Εὐκλείος	Διόσθιος ¹²

The place of Πάναμος in the Tauromenian Calendar is of some interest. If Δυνωδέκατης were really the 12th month, Πάναμος would be the 6th. It must originally have been so, and, no doubt, in an earlier form of the Rhodian and Coan Calendar it occupied either the 6th or the last place, as it indeed continued to do at Heraclea: hence its use as intercalary month. At Tauromenium Ἀπελλαῖος is the intercalary month. The

¹ Ἑ[λλ]ό[κιος] *Inscr. Gr. Sic. &c.*, p. 103. The uncial text gives € . . O only. I assume that O should be Φ. The month Ἑλάφριος is found at Cnidus (*B. M.* 299b, line 33), and probably at Sparta (*B. M.* 143, line 28).

² I think that *C. I. G.* 1845 allows us to place Μαχανεύς in this place, and not immediately before Δυνωδέκατος.

³ Probably not derived from Artemis Εὐκλεία, but from a Zeus Εὐκλείος common to Corinth and Megara. I should thus restore the gloss of Hesychius εὐλος, which stands out of its alphabetical order after εὐλῆς. Εὐκλείων: Διὸς ἱερὸν ἐν Μεγάροις καὶ ἐν Κορίνθῳ.

⁴ The Byzantine months are taken from the list of Papas, known to me only from Bischoff's references. It is necessary to suppose that the Julian months with which Papas identifies the Byzantine must be taken as representing the places in the Calendar of the latter, not the seasons in which they are severally to be placed.

⁵ Iatheus (Papas).

⁶ Taken from the Calendar of Chalcedon. (See Dittenberger, *Sylloge*, No. 369.)

⁷ The Julian months with which the Cretan are identified here again only indicate the places in the Calendar of the latter. As Καρνείος does not occur in this Calendar, it is impossible to decide with any certainty at what date the year opened.

⁸ ΘΕΟΔΟCΙ ⁹ ΡΑΒΙΝΘΙΟC ¹⁰ ΕΙΜΑΝ ¹¹ ΜΕΤΑΡΧΙΟC

¹² ΔΙΟCΚΟΥΡΟC

system of intercalation, and the order of those months which are common to the two Calendars, must, I think, have been the same at Corinth and Rhodes. I find in the identification of the Corinthian Panamus with Boedromion, in the letter quoted by Demosthenes, *De Corona*, 157, both a proof of this, and of the genuineness of the document (of course one cannot get two good things at once without arguing in a circle). The Πάναμος of this letter is evidently Πάναμος β., which *does* correspond to Boedromion.

Something must be said, in conclusion, with regard to the Calendar Fragment, No. 38. At Cos we find a solemn sacrifice to Zeus Machaneus on the twelfth day of an unknown month. Argive tradition placed the fall of Troy on the 12th day of the Argive month corresponding to the Attic Thargelion (Dinias Argivus, *fr.* 10). It was, according to the poet Lyseas of Argos (Paus. ii. 22. 2), by the shrine of Zeus Machaneus that the Argive leaders met before leaving, and swore that they would not return until they had taken Troy. It is at least probable that the day on which the capture of the city released them from their vow was the festival-day of this very Zeus Machaneus. The Nemean games were celebrated on the 12th day of Panamus (Schol. Pind. *Nem.* p. 426. I assume that it is the *Argive* Panamus). The death of Archemorus, in whose memory these games were said to have been founded, must have occurred, according to tradition, on the very day which saw the Argive army leave for Thebes. May we conjecture that the Trojan expedition and the Theban expedition were said to have left on the same day of the year, and that this day was the festival of Zeus Machaneus, the 12th of Panamus? This month at Argos must then have corresponded more or less with the Macedonian Panemus—the place it occupies at Tauromenium. The Argive historians, Agias and Dercylus, who placed the fall of Troy μηνὸς Πανήμου ὀγδόῃ φθινοῦρος (see Müller, *F. H. G.*, i. p. 569), may have had either the Argive or the Macedonian month in mind. As regards the day, they are in accord with *Attic* (not Argive) tradition¹. There is a reason which makes me think that the Coan month in which the sacrifice to Zeus Machaneus takes place is Panamus—the intercalary month. The sacrifice is fully performed only in the year, ἐφ' οὗ κλέωντι Καρνεῖαι: in other years the festival is shorn of its solemnity; only three sheep being sacrificed without any special

¹ I have not overlooked the evidence for placing the Nemea in or near August (see Droysen, *Hermes*, xiv. p. 1). That an Argive or Corinthian Panamus always fell at this season I cannot believe. The date of this trieteric festival may have been connected with the system of intercalation in some way which we cannot detect.

ceremony. It is difficult to believe that the Carneia were celebrated only in alternate years, and I much doubt if the phrase can bear this sense. Can it mean 'The year in which the Carneian days (the month Carneius) come at the end of the year?' If any tolerable reason could be found for interpreting it so, and if the Calendar is that of the month Panamus, the explanation of the whole is simple. In ordinary years, when the last month of the year is Carneius, the sacrifice is celebrated with full honours in Panamus; in years of thirteen months it is transferred to Πάναμος β., a compendious sacrifice of three sheep taking its place in Panamus. It is true that only by the most violent means can such an interpretation be justified. We should have to suppose a hybrid ionic-doric form κλέωντι.¹ = κλήφοντι = doric κλάοντι = attic κλείουσι; and, to account for its use in this sense, we must postulate the original existence in Cos of some custom akin to the Italian 'clavum pangere,' to indicate the end of a year. Such conjectures are highly improper, but the fact remains that the other interpretation is also very doubtful, as κλέωντι, if from κλέω in the sense of 'announce' or 'summon,' must be a subjunctive, while the indicative is here required. One would, of course, prefer, were it possible, to make the month in which the sacrifice is made to Zeus Machaneus correspond to the month Μαχανεύς, which follows Καρνείος at Coreyra and Byzantium. On the above hypothesis this would only be the case in years of thirteen months.

¹ Compare, perhaps, the enigmatical Coan form τελίωσ, possibly (as Dr. Bechtel suggests) derived from τέληφορ. May Epidaurian έώρη (*Dial.—Inscr.* iii. p. 156) be, after all, derived from ήόρη?

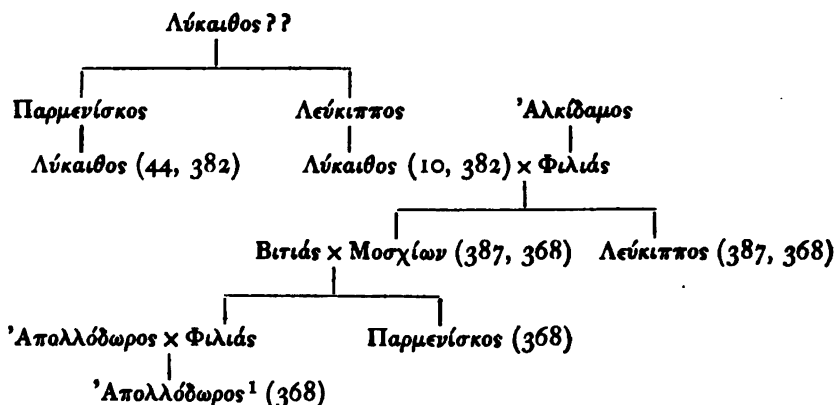
APPENDIX C.

DATES OF NOS. 10, 44, 368, 382, 387.

THE long subscription-list, No. 10, is certainly contemporary with No. 44. This is shown by the coincidence of the names *Λύκαιθος Αλυσία*, *Ἀρισταγόρας Σίμου*, *Ἀρισταγόρας Διοκλεῦς*, *Ἐπίνικος Ἀρισταγόρα*, *Παναμύας Μαιδάρα*. It is also quite certain that No. 368 is about one generation later than No. 10 (see p. 260). No. 10 has been conjecturally referred to the date of the Chremonidean War, B.C. 260–263 (p. 21). Some additional support for this date may perhaps be derived from the following considerations: (1) A decree from Calymna contemporary with No. 10 has been preserved (*B. M.* No. 259. See *App. H.* p. 353), in which mention is made of a naval expedition of the Hierapytnians against Cos. We know that the Hierapytnians were, at one time, in alliance with Antigonos Gonatas (see the treaty published in *Bull. Hell.* xiii. p. 51, and *Mus. Ital.* iii. p. 603). This alliance must date from the Chremonidean War, or from the period of Macedonian naval supremacy which followed the battle of Cos. (2) One of the Coan *architheori* who were at Delos 'before 250 B.C.' is named Laertas. As the name is an uncommon one, he is probably the Laertas during whose monarchship the *πολιτεία* was granted to *Νικόμαχος Νικομάχου* of No. 368 (col. VIII line 43). If we suppose that Laertas was monarch about 250 B.C., this will suit the date of about 230 B.C. to be assigned to No. 368.

The question of the dating of Nos. 382 and 387 is difficult. The characters of No. 387 are quite different both from those of No. 10, and from those of No. 368. No. 387 has the small \wedge above the line, and Ξ . Notwithstanding the Ξ , the characters suggest a date later than No. 10, but little reliance can be placed on palaeography, where we are dealing with a possible difference of less than half a century. The only name which is common to Nos. 387 and 10 is *Τέσσαρχος Γεράστιος*; the names *Ἐπίγηρις Ἐπιχάρμου*, *Μοσχίων Φιλίστου*, *Παρμενίσκος Αισχυλίνου* of 387, compared with *Ἐπίχαρμος Ἐπιγήριος*, *Φιλίστος Μοσχίωνος*, *Αισχυλίνος Παρμενίσκου* of 10, indicate a different generation. We do not expect to find many coincidences between Nos. 368 and 387, as they come from

different demes, but Μοσχίων Λυκαίου and Δορκύλος Θεουκλεῦς occur in both, and the Ἀπολλόδωρος Τιμοκλεῦς of 387 is very probably a brother of the Τιμῶναξ Τιμοκλεῦς μητρός δὲ Θεοδοσίας τῆς Ἀπολλοδώρου of 368. As the above-mentioned Δορκύλος Θεουκλεῦς derives his name from his maternal grandfather (368, VIII. 5), Θεουκλῆς Δορκύλου (*ibid.* VIII. 15) is his son. Δορκύλος was, therefore, at the date of No. 368, a man of mature age. This looks as if No. 387, in which he is also mentioned, were at all events not much later than 368, and we may conjecturally place it a little earlier, or, say, 240 B.C. No. 382 seems to be contemporary with the generations both of No. 387 (Νικαγόρας Θεωδώρου, and Φίλιστος Φιλίστου occurring in both) and of Nos. 10 and 44. Χάρμιππος Παρμενίσκου and Λύκαιθος Παρμενίσκου occur in 382 and 44, Λύκαιθος Λευκίππου in 382 and 10. We thus get the sequence, 10 and 44, 382, 387, 368; all lying within a period of not more than forty years—say 265–225 B.C. The following scheme of genealogy for one group of related persons will suit this dating. None giving a closer relationship between Παρμενίσκος Μοσχίωνος and Παρμενίσκος the father of Λύκαιθος occurs to me.



A Coan *architheorus* Νικαγόρας Θεωδώρου was at Delos in the year 189 B.C. If he is the same as the Νικαγόρας Θεωδώρου of Nos. 387, 382, and if we adhere to the relative dates of the inscriptions as above determined, No. 10 cannot be as early as the Chremonidean War, but must be about half-a-century later. In this case the Ἀλθαιμένης who was *architheorus* in 203 B.C. is the Ἀλθαιμένης whom we find as monarch in No. 45.

¹ I do not here add Φιλιάς Ἀπολλοδώρου and her son Ἀγίπολις (368, V. 2). It would give five generations in No. 368, which is too many. Her father must be the other Ἀπολλόδωρος Ἀπολλοδώρου μητρός δὲ Φιλιάδος τῆς Μοσχίωνος (368, I. 37 or V. 12), her great-grandfather Μοσχίων being related, we cannot tell how, to Ἀλκίδαμος.

APPENDIX D.

SEPULCHRAL INSCRIPTIONS WITH FINES.

THE Greek tomb-stones which ordain penalties for the violation, or illegal use, of tombs have recently been studied by Hirschfeld (*Königsberger Studien*, I) and Treuber (*Beiträge zur Gesch. der Lykier*). Hirschfeld gives a complete list of those known to him. In the following remarks, which are merely intended to call attention to certain points with which his article does not immediately deal, I quote his numbers.

Our No. 319 is the only example from Cos, and they are very rare in Greece and the islands. Nearly all those known come from Lycia, Western Asia Minor and Thrace. Their unequal distribution is of course owing, not to differences in the law, but to differences in sepulchral usage. In countries, such as Lycia, where religion prescribed burial in elaborately constructed house-tombs (cut in the rock or built), the sudden death of a person who had not prepared for himself a tomb had peculiar consequences. His relations or representatives were compelled by their sense of piety to the dead either to buy a tomb, or to beg permission for burial in one belonging to some one else, their choice being limited to a small area; for, if a man were buried far away from his own people, the due sacrifices could not be offered at the tomb. If they could neither buy, nor obtain by request, they would be tempted, if not obliged, to bury their dead, either by force or stealth, in a tomb to which they had no right. Such emergencies must have been not unfrequent, and in these countries tombs required special protection. The penalties in these inscriptions are not directed against violation for purposes of robbery or insult (although they are often applicable to such cases), but against the unauthorised use or alienation of tombs. In many cases (of which No. 319 is one) they are aimed at the heir, as succeeding to the *jus sepulcra*, or at the future owner of the land in which

the tomb is situated; he is forbidden to sell or alienate it, or to give permission for its use. In other cases it is the actual intruder who is threatened, but it is always the same danger which is foreseen and guarded against. The reality of this danger is shewn by the fact, that, notwithstanding the high penalties, the contravention of the penal clauses, with consequent exaction of the fine, was in some cases regarded as a not improbable event. The sum to be exacted is occasionally assigned for a specific purpose, *e.g.* 'Αφροδίτῃ εἰς κόσμον αὐτῆς (H. 180); τῷ θεῷ ἡμῶν Κυμνισσεῖ 'Απόλλωνι εἰς κατασκευὴν φιάλης ἀργυρέας (*Bull. Hell.* xi. p. 279). The necessity which might enjoin such a contravention must have been recognised and respected, for, when we find, in some cases only, clauses which direct that any sale is invalid¹, or that the offender shall, in addition to the fine, be liable to criminal prosecution², or, on every repetition of the offence, to the same penalty as in the first instance³, or that the body which has been illegally deposited in the tomb shall be removed⁴, we must conclude that, where such clauses are not added, the intruder was allowed to remain. In Greece, where different ideas as to a future state prevailed, and where architectural tombs were not a religious necessity, this danger did not exist in the same degree.

These inscriptions should not be regarded as memorial: they may in most cases have served this purpose, as they contained the name of the constructor or owner of the tomb, and of those whom he wished to be buried in it, but in themselves they are rather notices that 'Trespassers will be prosecuted' which it was necessary to put up outside tombs, in order that a trespasser might not plead ignorance. Hirschfeld and Treuber have shewn that one or two of the Lycian examples are anterior to the period of Roman rule, and there appears to have been an old Lycian law which punished by a fixed penalty of a talent the unauthorised use of private tombs. The great majority of these documents are however drawn up under a uniform, *i.e.* Roman law. This is shewn by the amounts of the penalties, which vary throughout on a fixed scale (500 *denarii* or multiples of 500 *denarii*)⁵. Proceedings for violation of

¹ *E.g.* καὶ τὸ πρᾶθὲν ἴστω ἄκυρον (H. 110). The sale was not necessarily void, because a *locus religiosus*, although separately unsaleable, could be included in the sale of a property of which it formed an integral part. See Daniel-Lacombe, *Droit Funéraire à Rome*, p. 86.

² See Hirschfeld, p. 121.

³ *E.g.* οὐδὲν ἔστω μενεῖ τὰ προηλούμενα εἰς τὰ καθωσιωμένα (H. 198).

⁴ *E.g.* τὸ τεθὲν πτώμα βούλομαι ἐξελεχθῆναι (cp. also H. 202).

⁵ The exceptions to this rule are so few that they need scarcely be considered. See the list given by Hirschfeld (p. 139).

sepulchre were taken by the *Actio praetoria de sepulcro violato*. If the owner of the *jus sepulchri* in a tomb (*ad quem pertinet*) did not proceed, or if, as must always have eventually been the case¹, there were no such person, the action became a popular one; that is to say, any individual or any corporation could sue for the recovery of the penalty. Such a procedure, especially if the amount of the penalty could be fixed by the owner, was obviously far the most efficacious method of protecting tombs, but its practice would have led to grave abuses, and many limitations are imposed by the actual procedure founded on it. As we have seen the fines are in almost all cases 500, 1000, 1500, 2000, etc. *denarii*. In each case the fine, if meant to be preventive, must have been the maximum allowed by law. The quanta to which these maxima were proportionate can only have been tariffs paid by the owners of tombs in order to ensure legal protection. The whole procedure must then have been somewhat as follows:—Anyone constructing or acquiring a tomb, and wishing it to be protected by law, registered it, paying a registration-fee in proportion to which the sum recoverable from the violator was fixed. He had to state: (1) for whom the tomb was intended, and what acts would constitute a violation of it; (2) the name of the individual (or corporation) whom he empowered to sue for the recovery of the penalty. His choice in this matter may have been limited by considerations of which we are ignorant, but it is obvious that, supposing it to have been free, he would have selected the most permanent corporations known to him, as he was guarding his eternal rest: as a fact, the fines, in most cases, are made payable to the *fiscus*, or to the native city of the owner. (3) It was also in his power either to exempt the transgressor from criminal proceedings in addition to the exaction of the penalty, or to make him liable to them. From the phraseology of the inscriptions, we gather that such criminal proceedings were of two kinds. A violator of a tomb might be prosecuted for *τυμβωρυχία* = *sepulchri violatio*: anyone who illegally alienated a tomb, or gave permission for burial to unauthorised persons, might be prosecuted for *ἀσέβεια*; at least the latter class of offender is never threatened with criminal proceedings for *τυμβωρυχία*². I presume that *ἀσέβεια* is equivalent to *laesa religio*.

A notice that the tomb was registered, and therefore protected, had to be affixed to it. In many cases a duplicate of the actual deed of registration was engraved at the entrance, but a simple notification, such as

¹ The right to the use of the tomb seldom extends beyond two generations.

² *Ἐν τῷ ἀσέβει καὶ τυμβωρυχίᾳ*, as applied to the future owner in some of the inscriptions from Aphrodisias, need not, I think, imply the contrary.

No. 163 τοῦ μνημείου τούτου ἡ γερουσία κήδεται, or such as No. 319, where the registered amount of the penalty is not stated, was sufficient.

In No. 319 τὰ περὶ τούτων νενομοθετημένα is undoubtedly equivalent to τὰ διατάγματα in H. 173, and refers to the *Actio de sepulcro violato*¹. The construction of the phrase indicates that the addition καὶ ἀσεβήσαντα is merely an amplification of παριδόντα κτλ., and conveys no threat of criminal proceedings.

¹ For this I have the authority of Professor Mommsen, who very kindly replied to my query on this point.



MAP
of
THE ISLAND OF COS.

Scale 1:150,000.
0 1/4 1/2 1 2 3 4
English Miles.
Heights in English Feet.

APPENDIX E.

THE DORIC TRIBES IN COS.

THE Coan tribes were the three Doric tribes, the Hylleis, Dymanes, Pamphyli or, as otherwise written, Pamphyleis. This is their official order (see Nos. 39 and 65). There is no evidence of the existence of other tribes at any period covered by our inscribed texts. We find these three tribes competing, like the Athenian tribes, at the *Dionysia*, in the third century B.C. (No. 45); we find them still existing, with their *φύλαρχοι*, in the second century A.D. (No. 108). That they formed an important element in the constitution, is shewn by the fact that, in early imperial times, one *στρατηγός* from each tribe was elected every year (No. 65). It is possible that in earlier times, either as a result of numerical superiority, or of special privilege, the Hylleis had a larger share of political power than the Dymanes, the Dymanes a larger share than the Pamphyli.

The patron-god of the Hylleis was (of course) Heracles (No. 39), of the Dymanes, Apollo (see p. 259), of the Pamphyli, Demeter (No. 39). There must, I think, be some connection between these three tribal gods and the Coan coin-types, which, until the appearance of Asclepius, relate exclusively to Heracles, Apollo and Demeter. The types connected with Heracles are far the most common. Either the head of Heracles, or the club, or both, occur on all the types of Periods I and II, and on types *u, v, w, x, ad, ae, ag*. The crab, the peculiar symbol of Cos, which is found on the archaic coins as well, must also be connected with Heracles. It played a part—a hostile part certainly—in the Argive legend of Heracles and the Hydra. The version of the story which makes it an ally of the hydra is very old (the crab on the hydra-relief from the Athenian acropolis is of enormous proportions); but the manner in which it is introduced on a Coan coin of imperial times shews that at Cos it

was not the enemy of Heracles. I describe this coin from my own specimen. Cp. Mionnet, iii. p. 407, No. 67.

ΟΔΑΜΟΣ Bearded head to right.

ΚΩΙΩΝ Heracles standing with head inclined to his left, his right hand resting on his hip; in the hollow of his left hand, which is enveloped in the lion's skin, sits a little winged child, and stretches out its arm as if to clutch his shoulder; near his right foot, the crab.

Now, whether the child here be Eros (as the wings indicate), or Thessalos (as has been conjectured), we may be sure that the crab would not have come to bite Heracles while he was minding the baby. The types connected with Apollo are less numerous: we find a head of Apollo on type *p*, the bow in case on types, *d, f, k, p, u, ac*. The head of Demeter occurs only on types *c, u, ac*, and the early small bronze mentioned on p. 311. The comparative frequency of types connected with the three gods thus corresponds with the official order of the three tribes.

There is, perhaps, evidence that, in some of the Cretan towns, one or two of the three tribes had a preponderating position, and enjoyed more than a third share of political power. Aristotle (*Politics*, ii. 7) tells us that the *κόσμοι*, the governing body in Crete, were chosen *ἐκ τινῶν γενῶν*. We learn from the inscriptions that the privilege of providing these chief magistrates was enjoyed in rotation by certain bodies. These bodies are in some cases the Doric tribes—*ἐπὶ τῶν Παμφύλων κοσμιόντων* (Cnossus, *Mon. Ant.* i. p. 49; Oleros, *Mus. Ital.* iii. p. 641), *ἐπὶ τῶν Δυμάνων* (Gortyna, *Mon. Ant.* i. p. 49), *ἐπὶ τῶν Ὑλλέων* (Latus, *Mus. Ital.* iii. p. 647). Elsewhere in place of the tribes we find other bodies—*ἐπὶ τῶν Αἰθαλέων* (Malla, *Mus. Ital.* iii. p. 630; Dreros, *Cauer*, No. 121 Δ), *ἐπὶ τῶν Ἐχανορέων* (Latus, *Mus. Ital.* iii. p. 645), *ἐπὶ τῶν - - - σχέων* (Latus, *ibid.* p. 650), *ἐπὶ τῶν Δεκ - - -* (Gortyna, *ibid.* p. 691). These other bodies were not additional tribes, but were called *σταυροί*; for *ὅς δ' Αἰθαλεὺς σταυρὸς ἐκόσμιον οἱ σὺν Κύλλῳ* in the Gortyna Code (v. 2) is equivalent to *ἐπὶ τῶν Αἰθαλέων κοσμιόντων*. The *σταυροί* or *στρατοί* must be regarded as sections of tribes formed originally for military purposes, just as the *κόσμοι* were, no doubt, originally military officers. It will be observed that at Gortyna the inscriptions give us the name of one tribe, the *Δυμᾶνες*, and of two *σταυροί*, the *Αἰθαλεῖς* and *Δεκ - - εῖς*. It is reasonable to suppose that the *σταυροί* were constitutionally equivalent in power to the tribe. Probably the political organization of the Cretan cities rested originally on the three Doric tribes: each tribe was divided into a certain number of *σταυροί*, the *σταυροί* being subdivided into smaller bodies, each of which was under the command of a *κόσμος*. The numerical strength of the three tribes was originally equal: afterwards

the balance was lost, and, when one tribe had attained such a numerical superiority that each of its *σπυροί* was equal to one of the other tribes, a reform in the constitution, giving this tribe a share in political power proportionate to its numbers, was required. We may therefore suppose that at Gortyna the Dymanes were one of the weaker tribes; the *Αἰθαλεῖς* and the *Δεκ - - - εῖς* being *σπυροί* of one of the stronger tribes. It remains to be seen if further epigraphical evidence will confirm this.

Some similar conditions may have existed in Cos.

APPENDIX F.

CONNECTION OF COS WITH SOUTHERN THESSALY.

THE evidences of this connection are as follows:—

1. *Asclepius-worship*: see below.

2. *Eurypylus*. (Κῶν Εὐρυπύλοιο πόλιν Il. B. 677.) It is difficult to localise precisely the Thessalian Eurypylus. In the Homeric catalogue (l. 734 ff.) his dominions are thus described—

Οἱ τ' ἔχον Ὀρμένιον, οἱ τε κρήνην Ὑπέρειαν,
Οἱ τ' ἔχον Ἀστέριον Τιτάνοιό τε λευκὰ κάρηνα,
Τῶν ἥρχ' Εὐρύπυλος Εὐαίμονος ἀγλαὸς υἱός.

Ormenium, afterwards called Orminium, is stated by Strabo (p. 438) to be near Lake Boeboeis at a distance of a few miles from Iolcus; the fountain Hypereia is in the city of Pherae. On the other hand, Asterion and Mt. Titarus seem to be in quite a different part of Thessaly—northern Thessaliotis (Strabo, *ibid.*, and Leake, *Northern Greece*, iv. p. 323), while Pherae, and the region about Lake Boeboeis are given in the catalogue (l. 711) to Eumelus the son of Admetus. It is indeed difficult to understand how the author of the catalogue could have given to Eurypylus a fountain in Pherae, and the town itself to Eumelus, but it is scarcely allowable to dispute, with Leake, the position assigned by Strabo to the Homeric Ormenium and Hypereia; for Eurypylus and Ormenium are connected with Pherae by the genealogy of the Rhodian Tlepolemidæ given by an old historian, probably Acusilaus (Müller, iv. p. 286), Ὑπερόχου Εὐρύπυλος οὗ Ὀρμενος οὗ Φέρης; and we find Eurypylus and Eumelus coexisting, if not confused, both in Cos (see below, p. 346), and also at Patrae. Here Eurypylus was worshipped in conjunction with Artemis (Paus. vii. 19). Eumelus is the founder of the town (Paus. vii. 18). It is at least probable that Eumelus is a mythical counterpart

of Eurypylus the *ολοπόλος δαίμων* (Pindar, *Pyth.* iv. 50); and it is worthy of remark that Eumelus introduces at Patrae the worship of Demeter, while at Cos the same is told of Eurypylus (Schol. Theocr. vii. 5). The proximity to Patrae of the Achaean town of Pharae (= Pherae) is significant. Other references place Eurypylus a little southward of the region of Iolcus and Pherae. Lycophron (l. 895 ff. see Maas, *G. G. A.* 1890, p. 343) calls him

τὸν δυνάστην τοῦ πετρωθέντος λύκου
ἀποινοδόρπου καὶ πάγων Τυμφρηστίων

Mt. Tymphrestus is the range north of the Spercheios, and the petrified ransom-eating wolf must be placed either in Pthia or near Iolcus, as it was petrified by Thetis because it ate the property of Acastus. In the list of cities which follows occur several Malian towns, Trachis, Irus, Aegoneia, which we must suppose to be included in the dominions of Eurypylus; and elsewhere (Steph. Byz. s.v. Δρυόπη) Dryope is called his daughter.

3. *Thessalus*: in the Homeric catalogue (l. 679) he is son of Heracles, and father of the two Coan leaders Antiphus and Pheidippus: according to Pherecydes, Heracles, when he had killed Eurypylus, took his daughter Chalcioppe to wife, and Thessalus was their son. Thessalus is the name of several members of the Coan Asclepiadae.

4. *Peleus*—*The Abantes*. Peleus is said to have come to Cos in his old age: he was received by an Abant named Molon (Schol. Eur. *Tr.* 1128), and perished miserably (Callimachus *ap.* Schol. Pindar, *Pyth.* iii. 167). Other representatives of the Abantes in Cos are Chalcon, Chalcodon and Chalcioppe. Chalcon is an old King of Cos (Theocr. vii. 5); the Scholiast there calls him son of Eurypylus: Chalcodon is a Coan who wounds Heracles in his battle with Eurypylus: Chalcioppe is the daughter of Eurypylus (cp. Callimachus, *Hymn. in Del.* 161 Χαλκιδόπης ἱερὸν μύχον ἡρώϊν). It would seem that Chalcon and Chalcodon are two forms of the eponymus of Chalcis; for Chalcodon is King of the Euboean Abantes in the Homeric catalogue, and in the genealogy given, from an Attic or Euboean source, by the Scholiast to *Il.* B. 536, Chalcon is father of Abas, whose son is Chalcodon. Chalcodon, no doubt in his capacity of a Euboean ancestor of the Metionidae, had a heroon at Athens (Plut. *Thes.* 27), and his daughter Chalcioppe is there the second wife of Aegeus (see Töpffer, *Attische Genealogie*, p. 163). In spite of these undoubted evidences of a connection of the names with Euboea, we must bear in mind the existence at Pherae of a Χαλκωδόνιον ὄρος, which can scarcely owe its name to the eponymus of the Euboean Chalcis. Triopas, for whose more particular connection with Cos see Theocritus, xvii. 69,

is said by the Scholiast there to be, according to a Cnidian source, son of Abas.

5. *Eumelus*. He is, as we have seen, closely linked with Eurypylus in Thessaly, and possibly at Patrae. The Thessalian Eumelus is King of Pherae and son of Admetus and Alcestis. That the Coan Eumelus is the same person there can be no doubt. His story, as told by Antoninus Liberalis (15) after Boeus, has indeed nothing very characteristic. Eumelus and his children, Byssa, Meropis and Agron, are changed into birds for their impiety to Hermes, Athena and Artemis. Hyginus, however, gives (*Astron.* 16) another remarkable version, in which the name of Merops has been substituted for that of Eumelus. 'Nonnulli etiam dixerunt Meropem quendam fuisse, qui Coon insulam tenuerit regno, et a filiae nomine Coon, et homines ipsos a se Meropas adpellaret. Hunc autem habuisse uxorem quandam nomine Echemelam¹ genere Nympharum procreatam, quae, cum desierit colere Dianam, ab ea sagittis figi coepit, tandemque a Proserpina viva ad inferos abrepta est.' Here we have the essential features of the Admetus legend—neglect of Artemis, vengeance by her, descent alive into hell.

To these testimonies of legend may be added the name Πέλη (*Inscr.* No. 344), which was also the name of a Thessalian city belonging to Eurypylus; and the phratryae or families of the Nestoridae and Phyleomachidae of whom I will speak below. The traces of a connection with Thessaly are unmistakable, and, if we follow these traces backwards, they converge in the district on the shores of the Pagasaeon Gulf, the majority leading to Pherae (Eurypylus, Eumelus, perhaps Chalcodon). The question which must be put, if not answered, is 'Have we here survivals of a pre-Dorian colonization, or did the Dorian settlers bring these non-Doric elements with them?' The first view is both more prevalent, and more consonant with historical probability. 'The history of the Ionian Colonies, with their successive settlements of different races on the same spots, speaks against the notion that the Dorian Colonies were originally founded by the race which subsequently became dominant in them, but was the last to migrate into Greece.' These are Dr. Studniczka's words. In his very interesting book, *Kyrene*, he has discussed the legends of the foundation of Thera, where the Thessalian element is also represented. He concludes that the story given by Herodotus, according to which the Minyae came from Sparta, is to be rejected as a figment which originated after the arrival of the Dorians. The Minyae were there before the Dorians, and came by a different and more direct route. In the case of Cos the position of those who hold this view is still

¹ See p. 362.

stronger. The hostile relations of Heracles and Eurypylus seem to reflect a preexisting Thessalian settlement and a subsequent Dorian conquest. Thessalus, the son of Heracles, is easily disposed of as a very transparent Dorian fiction. Asclepius, the chief god of Cos, and the Asclepiadae, to whom the island owed its renown, came directly from their Thessalian home with the first settlers. The route by which the Thessalians reached Cos would seem to be indicated by the presence here of Euboean Abantes.

This is certainly a view of history for which it would be satisfactory to find confirmation, but there seem to be evidences pointing the other way, which I will try to state clearly.

(I.) It is probable that the apparently significant legend of Heracles' battle with Eurypylus did not originate in Cos, and therefore has no value for the early history of the island. The story is analogous to that of the taking of Oechalia. One Oechalia at least is in the neighbourhood of the Thessalian Kingdom of Eurypylus, and Eurytus, the King of Oechalia who was killed by Heracles, was identified with Eurypylus by Phylarchus (fr. 14 Müller). I desire as far as possible to keep clear of the whirlpool of mythical names; but Clytius (cp. Clytie at Cos) was a son of Eurytus, and a Eurytus was, according to Quintus Smyrnaeus, killed by Eurypylus at Troy (see Roscher's *Lexikon*). Recent research has shewn that at Troy people usually killed their near neighbours and bosom friends, and frequently themselves.

(II.) With regard to the worship of Asclepius: (1) There is of course no evidence that it came *direct* from Thessaly. (2) It is at least as probable that it was brought by the Epidaurian Colonists. That there were relations between the two sanctuaries is shewn by a statement of Pausanias (iii. 23. 6). Epidaurus Limera was founded by Epidaurians of Argolis who were "πλέοντες ἐς Κῶν παρὰ τὸν Ἀσκληπιὸν ἀπὸ τοῦ κοινοῦ." (3) What evidence we have rather tends to shew that the worship of Asclepius at Cos was not of great antiquity, and that it was imported from Cnidus. Types connected with Asclepius only appear on coins of a late date (second century B.C.), while on coins of the Thessalian Cierion and of Epidaurus Asclepius appears at least as early as the fourth century. Names compounded with Ἀσκληπιός are rare. The Asclepiadae are called κτίσται of Cos only in an oration of Aristides (p. 74, Dind.). Hepione, according to the Scholiast to the Iliad (Δ. 195 and Ε. 2), is said by some people to be a daughter of Merops. Such are the slender evidences upon which it has been conjectured that the Asclepiadae found their way into the Homeric poems as representatives of Cos. Legend connects Podalirius and Machaon not with Cos at all, but with the Carian Chersonese, which must be kept quite distinct from Cos.

Podalirius, according to Apollodorus (*excerpt. ap. Immisch. Klaros*, p. 167, cp. Steph. Byz. *s.v. Σύρρα*), coming from Colophon founded Syrna in this Chersonese. Machaon in the *Posthomerica* of Quintus Smyrnaeus (vi. 390) occurs in juxta-position with Nireus of Syme, an island lying close to the Chersonese and immediately accessible from its most flourishing district. They are both killed by Eurypylus (here, of course, the Mysian hero, but this, as Wilamowitz points out, is immaterial). This, although, as I have said, it may be a friendly one, is the only relation of Machaon with Cos. The house of the Nebridae, to which Hippocrates belonged, derive their descent from Podalirius, and it is quite possible that they were immigrants from Cnidus. The Cnidian school of medicine is of greater antiquity than that of Cos, and the Nebridae may have been seceders from it. This, of course, is pure conjecture. It may be the result of chance that we have so few references to Asclepius in the inscriptions dealing with ritual; but it is worthy of remark that the only festival of the god of which we have any account (Hipp. *Ep.* 11) is not stated to have been a public one, but was celebrated by οἱ τῷ θεῷ προσήκοιτες.

(III.) In the ceremony of selecting the ox for Zeus Polieus (No. 37) the tribe of the Pamphyli have precedence: in the division of the carcass certain special portions are assigned to the Nestoridae. The ceremony of selecting the ox for Zeus Machaneus was identical (No. 38): therefore the Pamphyli had precedence in that case also. There certain special privileges are enjoyed by the Phyleomachidae. The Nestoridae certainly considered themselves descendants of Nestor son of Neleus, and it cannot be a mere coincidence that the Phyleomachidae bear the name of Phylomache the wife of Pelias brother of Neleus. The names of these two kindred families or phratryae both stamp them as non-Dorian, and connect them with the very region to which other Thessalian survivals in Cos have been traced back. We might conjecture that they, along with other noble Thessalian houses, were enrolled in the tribe of the Pamphyli by the Dorian conquerors of Cos, but we cannot, on this hypothesis, explain the fact that they have unique privileges in the cultus of Zeus Polieus and Zeus Machaneus, two gods of whom the latter at least was certainly brought by the Dorians from Argolis. This seems to me to be a sufficiently weighty fact.

APPENDIX G.

ANIUS.

THE following unexplained passage is found in Ps-Hippocrates, *Letter 26* (vol. ix. p. 404 of Littré's edition)—

'The Athenians have enslaved Cos, οὔτε συγγενεὴν αἰδεσθέντες ἢ ἔστιν αὐτοῖς ἀπὸ 'Απόλλωνός τε καὶ 'Ποιούς, ἥτις ἐς 'Ανιὸν τε καὶ Σούνιον τοὺς κείνων παῖδας ἰκνέεται' (the MSS. give Αἰνιον which I have corrected). What is the relationship here referred to?

Anius, the son of Apollo or Carystus and Rhoeo, is a being closely connected with Aristaeus, who, according to one version (Bacchylides, ap. *Sc. Ap. Rhod.* ii. 498), is also a son, not of Apollo, but of Carystus. We find him in the Cyclades: (1) at Delos where he is priest of his father Apollo and himself father of the three Oenotropi; (2) at Myconos (Μύκονος, ἀπὸ Μυκόνου, τοῦ 'Ανίου τοῦ Καρύστου καὶ 'Ποιούς τῆς Ζάρηκος); (3) at Andros (Steph. Byz. s. v.). According to the story transmitted by Tzetzes (*ad Lycophr.* 580), Zarex married Rhoeo after her union with Apollo, and she bore him two sons, one of whom was Anius. The name of the other we do not learn: the passage of the Ps-Hippocrates shews that it was Σούνιος, and the legends of Siphnos supply confirmation. Σίφνος, ἀπὸ Σίφνου τοῦ Σουνίου, ὡς Νικόλαος (Steph. Byz.). Apollo at Siphnos was worshipped under the name of Ἐναγρος (Hesych.): a mythical name of Andros, given by Pliny, is Epagris. Epagris is doubtless derived from an Apollo Epagrus. Both the epithets are to be compared with Agreus, another name for Aristaeus (Pindar, *Pyth.* ix. 65)¹.

Except the fact that Merope is said to have been an old name of

¹ The connection of Anius with Aristaeus throws an interesting side-light on the legend of Comatas or Menalcas, as told by Lycus of Rhegium and Theocritus (*Id.* vii. 78 and *Schol.*). Anius was exposed in a chest (λάβραξ); Aristaeus is of course especially connected with bees. We have here the two elements out of which the Comatas story is formed. Another name or epithet of Aristaeus, which has special reference to the bees breeding in the carcasses of the bulls, is doubtless Meliboeus, a name borrowed by Vergil from some lost Greek bucolic poem. Cp. also the legend of Tennes, who, like Anius, is related to Hemitheia.

Siphnos, there is nothing to connect Anius and Sunius with Cos. On the other hand, the legend of the birth of Anius is localised in the Cnidian Chersonese by Diodorus (v. 62). There is reason to believe that the version of the story which he gives is integrally the same as that contained in the *Δηλιακὸς λόγος* attributed to Dinarchus. According to Diodorus, Staphylus had three daughters, Molpadia, Rhoeo, and Parthenos. Rhoeo was beloved by Apollo and gave birth to Anius, who was exposed in a chest and carried to Delos. Of the two sisters, Molpadia was worshipped at Castabus in the Chersonese as Hemithea, Parthenos was worshipped at Bybassus. The oration in question commenced "Ἀπόλλωνος καὶ Ῥοιῶς τῆς Σταφύλου," and dealt especially with the legends of Delos and Leros (Dion. Hal. *Dinarch.*, p. 118, ed. Sylburg). Why Leros? it has been asked. Obviously the Artemis Parthenos of Leros is the same as the Parthenos of Bybassus, and hence the connection.

The participation of Cos in this cycle of legends is not apparent, but it must be remembered that the Asclepius-worship and the Asclepiadae of Cos probably came from the neighbouring Chersonese, and the allusion in this speech may be to a relationship of the Asclepiadae, and not of the Coans, to Athens. As the connection with Athens is only made either through Sunius the eponymus of the Attic deme, or through Zarex a Carystian hero transported to Athens, the ties of kinship between Athens and Cos were scarcely such as the Athenians could have been fairly accused of impiety in transgressing. The passage scarcely tends to confirm the otherwise very probable existence of Ionic elements in the population of Cos.

These legends which cluster round the great name of the Delian Apollo are highly interesting, but they are so as indicative of commercial, rather than of blood-relationship. In the story of the Oenotropi we have, it seems to me, a distinct memory of the existence in very early times of a great emporium at Delos. The Cyclades, the towns of the Cnidian Chersonese, the Attic demes on the East coast, then independent (e.g. Prasiae and Sunion), and Carystus in Euboea belong to this Delian commercial union. We can even trace through the veil of legend the nature of the products which each place sent to the central mart. Where we find Anius with his Dionysiac relations, as at Andros and in Caria, this means that wine was the chief article exported. From Carystus¹ was sent the surplus corn of Euboea and Northern Greece

¹ It is remarkable that at the time of the second Athenian confederacy (*Sandwich marble*), Carystus is the only place not in the Cyclades to which money is advanced by the Delian temple. The sacred funds were evidently only lent to towns, or natives of towns, which were members of the old Amphictyony.

(see the legend of the Hyperboreans, Herod. iv. 33). Prasiae¹ was the port of export for the agricultural products of Attica: the precious metals came from the mines of Laurium (Sunion) and Siphnos. For this reason Siphnus is the son of Sunius, and if, as is probable from a comparison of Tzetzes and Diodorus, Sunius as well as Anius was at home in Caria, we may be sure that from there also gold or silver was sent to Delos.

¹ Delos supplies the link between the Erysichthon of Prasiae and the Erysichthon of Cnidus.

APPENDIX H.

CALYMNA AND COS.

IN the *Bulletin Hellénique*, vol. viii. p. 29, M. Dubois has published an interesting Calymnian inscription¹. It is, no doubt, like our No. 368, a catalogue of those privileged to participate in certain religious ceremonies. Its classification is more elaborate, and the date of birth is given in most cases. It can, I think, be demonstrated that the magistrates by whom the years are dated are not Calymnians, but Coans.

The date of this inscription may be fixed at about thirty years earlier than our No. 10, or at least half a century earlier than No. 368. *Ξενομένης Ἀναξίλων* and *Πλάτων Λεωστράτου* are both entered as *ἀνηβοι*. In the subscription-list, *B. M.* No. 298 (lines 13 and 61), they are entered as contributing for themselves and their sons. This subscription-list is contemporary with No. 10, the same names occurring in both. Among the contributors in No. 10 is *Στασαγορίνος Τιμόξενου*. He is undoubtedly a Calymnian, and son of the *Τιμόξενος Ἀριστοκλέους μητρός δὲ Πραξιοῦς τῆς Στασαγορίνου* who appears as an *ἀνηβος* in the Calymnian catalogue (line 103).

In this catalogue (excluding the names of *eponymi*), and in the subscription-list (*B. M.* 298), about 220 different Calymnian names of men occur. In the Coan inscriptions, Nos. 10, 11, 44, 45, 368, 382, 387, which all fall within the same half-century, about 420 names are preserved. Of these names only fifty-six coincide, that is to say, only one quarter of the Calymnian names occur in Cos also.

Let us now take the names of *eponymi* from the Calymnian catalogue. They are these: Ἀγλαος, Ἀλθαιμένης, Ἀρισταγόρας, Ἀριστοκλείδας, Ἀριστόνους, Ἀριστοφάνης, [Ἀστυ]νομος?, Δαμάτριος, Δίων, Ἐκατόδωρος, Εὐκαρπος, Εὐξίθεμις, Εὐτυχίδας, Ζμένδρων, Ζωπυρίων, Θεόδωρος, Ἴπποκράτης, Λεοντίδης, Λεώκριτος, Μενόιτας, Μοσχίων, Νικαγόρας, Παρμε[νίσκος], Φιλίνος, Χάρμενος — in all twenty-three, excluding the conjectural

¹ I take *B.M.* Nos. 315-320 to be fragments of the same document.

'Αστύνομος and Παρμενίσκος. Of these names only one, 'Αρισταγόρας, occurs among the 220 Calymnian names, while nineteen, or all except 'Αριστόνους, Εύκαρπος, Εύξιθεμς and Λεώκριτος, occur among the 420 Coan names. It is therefore almost a matter of mathematical certainty that these *eponymi* are Coans.

It is much more difficult to decide whether, or not, they are names of Coan monarchs. In No. 45 we have the list of the victors in the Dionysia for the year of the monarch 'Αλθαιμένης. I have conjectured that he belongs to the generation of No. 10, and restored the names accordingly. This agrees with the character of the letters, but it might be possible to put the year of 'Αλθαιμένης back as far as required, for the date of engraving may have been long after the date of the events recorded; the *eponymus* 'Αριστοφάνης of No. 383 must, however, belong to a much later period. These are the only two undoubted names of Coan *eponymi* which occur in the Calymnian list. If we pass to the coin-names, and assume them to be names of monarchs, we find several coincidences. The names 'Αστύνομος, Δαμάτριος (in the vulgar form Δημήτριος), Δίων, Μοσχών, Νικαγόρας, Παρμενίσκος, and Φιλίνος occur on coins of types which may belong to any part of the third century B.C., but, on the other hand, 'Αγλαός, 'Εκατόδωρος and Εύκαρπος occur on coins of decidedly later types; so that here no certain result can be arrived at.

In any case, the fact that the *eponymi* of the Calymnian catalogue are Coans, indicates that the island was at this period (probably early in the third century) a dependency of Cos. Some light is now thrown on one of the most interesting of the Calymnian inscriptions, *B. M.* No. 259, a decree of the Calymnians contemporary, as Sir C. Newton has pointed out, with the two subscription-lists, *B. M.* No. 298 and our No. 10. The person honoured, Λύσανδρος Φολνίκος, is certainly a Calymnian (for Λύσανδρος, cp. *B. M.* 298, line 41; for Φοίνιξ, *ibid.*, lines 16, 27, 30: neither name occurs in Cos at all). As commander of a despatch-vessel, he had taken an important part in a naval engagement with the Hierapytnians. The preamble commences ἐπειδὴ τῷ σύμπαντι δάμῳ πολέμου ἐξενεχθέντος ὑπὸ 'Ιεραπυτνίων. The expression ὁ σύμπας δᾶμος is always used to distinguish a whole *civitas* from the separate demes which compose it. (See No. 9 and the note there.) At the end of the decree (engraved on the right return of the stone) it is enacted that an embassy shall be sent somewhere, to request that the proclamation of the honours conferred by the Calymnians upon their fellow-citizen shall be there made Διουνσίῳ ἐν τῷ πρώτῳ ἀγῶνι. This 'somewhere' can only be Cos: for the proclamation at the Dionysia compare Nos. 13 and 14. The decree is therefore similar to No. 9, and Calymna at this time was in the position of a Coan deme.

Some other suggestions may be made. The Calymnian deeds of enfranchisement (*B. M.* Nos. 306–314, *J. H. S.* ii. p. 362, *Bull. Hell.* viii. p. 43) are sometimes dated by the *στεφανηφόρος*, sometimes by the *μόναρχος*. They all belong to Roman times, when Calymna, which struck no coins, must have been incorporated with Cos. The *στεφανηφόρος* is doubtless a Calymnian functionary, closely connected with the temple of Apollo, in which the deeds were engraved. The *μόναρχος* is the Coan *eponymus*, and there is no evidence that there was ever a distinct *μόναρχος* at Calymna. The names of monarchs, *Διογένης*, *Κλεόνυμος*, *Κλωδιανός*, *Ξενοφῶν* should be therefore referred to Cos, and in *B. M.* 306 *b* and 308 we find the Coan god Asclepius (who has nothing to do with Calymna) holding this office—a remarkable fact, for which compare the Prienian Inscription, *B. M.* No. 403, and Mr. Hicks' note there¹.

The Calymnian religious catalogue classifies according to the three Doric tribes, *Δυμῶνες*, *Ἑλλεῖς*, *Πάμφυλοι*, and according to the three demes of *Πόθαια*, *Πάνορμος*, and *Ὀρκατος*. This we may take to represent the organisation of the island under Coan supremacy. In the decrees of an independent Calymna (*B. M.* 231 *f*) we find other demes mentioned, and we learn the names which the real Calymnian tribes—probably also three in number—bore. They were called *Θευγενῖδαι*, *Κυδρηλείοι*, *Ἰππασί[δαι]*. The second name suggests a connection with the Ionian coast, as a Codride *Κύδρηλος* was the legendary founder of Myus. It seems evident, both from the divergency in this respect, and the no less remarkable divergency in nomenclature, that the *origines* of Calymna were quite distinct from those of Cos.

Finally, it may be supposed that the Calymnians who subscribe in No. 10 are not, as stated in the note on p. 21, *παρόικοι*, but Coan citizens.

¹ The *Μονάρχια*, a festival by which one deed (*J. H. S.* ii. p. 363) is dated, must, it follows, also be Coan.

APPENDIX I.

THEOCRITUS: WAS HE A COAN?

CONSULT

1. Hampel, *Quaestiones Theocriteae*, Kiel, 1881.
2. Wilamowitz, *De Lycophronis Alexandra*, Greifswald, 1883.
3. Rannow, *Studia Theocritea*, Berlin, 1886.
4. Häberlin, *Carmina Figurata Graeca*, ed. alt., Hannover, 1887.
5. Susemihl, *Analecta Alexandrina Chronologica*, i. Greifswald, 1885; ii. *ibid.*, 1888.
6. Gercke, *Alexandrinische Studien* (*Rheinisches Museum*, xlii and xlv).

I much lament that Professor von Wilamowitz-Möllendorf has abandoned for the present, as he tells me, his intention of writing a work on Theocritus, '*Theokritos von Kos*,' which was originally announced as a forthcoming part of the *Philologische Untersuchungen*. He has with perfect kindness communicated to me his views on one or two points, and, had I ventured to further trespass on his generosity, the following remarks might have been better worth reading.

Θεόκριτος Πραξαγόρου καὶ Φιλίνης (οἱ δὲ Σιμίχου) Συρακούσιος, οἱ δὲ φασὶ Κῶνον, μετόκησε δὲ ἐν Συρακούσαις. This is what we find in Suidas (I cite the passage, as given in Hesychius Milesius *ed. Flach*), and it is meagre and unsatisfactory enough. The οἱ δὲ Σιμίχου may be dismissed altogether; it is an inaccurate explanation of the name Σιμιχίδας, by which Theocritus called himself. The names of his parents Πραξαγόρας and Φίλινα must be accepted as beyond dispute: they are confirmed by the epigram prefixed, probably, in antiquity to one of the editions of his poems:

Ἄλλος ὁ Χῖος ἐγὼ δὲ Θεόκριτος, δς τὰδ' ἔγραψα,
εἰς ἀπὸ τῶν πολλῶν εἰμὶ Συρακοσίων
υἱὸς Πραξαγόραο περικλειτῆς τε Φιλίνης¹
μοῦσαν δ' ὀθνεῖν οὔτιν' ἐφελκυσάμην.

¹ Ahrens, from whose edition of Theocritus I cite this, prints Φιλίης: see his note.

We further learn from Suidas that, according to some authorities, Theocritus was a Syracusan, according to others, a Coan. We cannot tell whether the *μετέφησε δὲ ἐν Συρακούσαις* is cited from the authority who originally stated that Theocritus was a Coan, or whether it is an attempt on the part of the lexicographer, or someone else, to reconcile the two conflicting statements. I should incline to the former alternative. Was Theocritus then a Syracusan or a Coan? As several long lists of Coan names of the latter part of the third century have been preserved, I have been disappointed in not finding anything which tells decisively for his Coan origin. The name *Θεόκριτος* or *Θεύκριτος* is by no means common at Cos, as I gather from the epigram above cited that it was in Syracuse (*εἰς ἀπὸ τῶν πολλῶν Συρακούσων* meaning, if it means anything, 'one of the many Syracusan Theocriti'). The name of Theocritus' father, Praxagoras, is not found on the stones at all, so that the only Coan Praxagoras known is the celebrated physician of that name, whom some have identified with Theocritus' father, his date allowing this. The name of Theocritus' mother, *Φλίυνα*, does however occur more than once, and I therefore assume that she was a Coan¹. We have valuable testimony to the effect that her second husband, Theocritus' step-father, was also a Coan. The Scholiast to Idyll vii. 21 has the following note in explanation of the name *Σιμιχίδας*: *φασὶ δὲ αὐτὸν τοιούτως² ἀπὸ πατρῷ³ κληθῆναι, Σιμιχίδου τοῦ Περικλέους τῶν Ὀρχομενίων, οἵτινες πολιτείας παρὰ Κόῳις τετυχήκασι*. This note is probably to be referred to Nicanor of Cos, who wrote a commentary on this Idyll, to which we doubtless owe all the specifically Coan information which the Scholia contain⁴. It is at least

¹ It is merely an assumption: the name is not peculiar to Cos.

² *Τὸν τοιούτον* Codd.

³ The Ambrosian MS., and others, have *πατρίου*. *Πατρῷ* is a conjecture of Hauser's.

⁴ It must be noted that the Scholion, as it stands, *οἱ δὲ ἕτερόν τινα τῶν σὺν αὐτῷ, καὶ οὐ Θεόκριτον διὰ τὸ 'Σιμιχίδα μὲν Ἐρωτες ἐπέπταρον'* φασὶ δὲ κ.τ.λ., implies that Nicanor had identified the Simichidas of the poem with some other person, not Theocritus himself; but, in this case, if Nicanor knew the name of this other person's step-father, why did he not know the name of the other person himself? We must suppose that Nicanor knew Theocritus to be a Syracusan, but regarded the Simichidas of the poem as a Coan: in the Coan archives he had found a childless Simichidas, whose date would not suit that of the poem. To explain the Simichidas of the poem, he gave this Simichidas an imaginary step-son, who bore his name—all which is possible, but most unlikely; for Theocritus himself testifies to his connection with Orchomenus in Idyll xvi. I may, supposing, as I do, that the note refers to Theocritus, hazard a conjecture that Nicanor read not *Σιμιχίδας* but *Σαμιχίδας*, and that this is right. (*Σάμχος* is a common Orchomenian name.) The name *Σικελίδας*, which Theocritus gave to Asclepiades of Samos, might then be explained. Theocritus was the stepson of *Σαμιχίδας* or of *Σάμχος*. Asclepiades

a justifiable surmise, that the Orchomenians, of whom Pericles was one, were received at Cos after the first destruction of Orchomenus by the Thebans (B.C. 364, according to Diodorus), that is to say, very shortly after the foundation of the new city of Cos which Diodorus places in B.C. 366. It is therefore highly improbable that the son of Pericles, Simichidas, married Philinna at a later date than 300 B.C., an earlier date being preferable. We must suppose that this marriage took place in Cos, that Theocritus was with his mother at the time, and that he was still young. Therefore Theocritus was in Cos at some date earlier than 300 B.C. This would allow us to accept as true the statement that he was a pupil of Philetas, a statement which is made, however, on the slenderest authority¹. We learn from Suidas that Philetas existed at least before Alexander's time, and we are expressly told that he died of

had punned upon this name, and interpreted it as signifying that he was himself the author of Theocritus' existence as a poet. Theocritus, who regarded himself as a Sicilian, retaliated by dubbing Asclepiades Σικελίδας. There is, of course, no MS. authority, either here or elsewhere, for Σαμυχίδας.

¹ *Vita Theocriti*, ἀκουστής δὲ γέγονε Φιλητᾶ καὶ Ἀσκληπιαδοῦ, ὃν μνημονεύει (i.e. in Idyll vii. 40). Supposing that Philetas was the master of Theocritus, may I venture to surmise that the *Thyrsis* (i) alludes to his death? This poem must have been written in Cos after Theocritus' return from Sicily. The poet here, in the disguise of a Sicilian shepherd, Thyrsis, sings, at the request of a Coan goatherd, the Δάφνιδος ἄλγεα, the favourite theme of the Sicilian βουκολιάσται. Daphnis wasted away for love (ἐράκετο—ἔβα ῥόδον). There is a strange story of the death of Philetas in Athenaeus ix. 401 e, ζητῶν τὸν καλούμενον ψευδόλογον τῶν λόγων διελύθη, and it is a remarkable coincidence that Hermes first comes to console Daphnis (line 77, excluded by Ahrens), and that the Hermes was the most famous poem of Philetas. We are told, indeed, by later authorities that Hermes was the father of Daphnis, but nothing shows that this was part of the original Sicilian legend. The scholiast's note to Theocritus here, ἡ ὡς φίλος Δάφνιδος ἡ ὡς ἐραστῆς, shows that its writer knew nothing of any such relationship. The passage in Aelian (*Var. Hist.* x. 18) certainly would not prove that Stesichorus made Daphnis a son of Hermes, even if it proved that Stesichorus ever spoke of Daphnis. Stesichorus in his *Calyca* dealt with a similar legend, that of Euathlus (*Athen.* xiv. 619 D), and the Euathlus story lent itself to comparison and confusion with that of Daphnis (Calyca should be restored for Lyca in Philarg. ad Verg. *Ecl.* v. 20). Aelian's words, καὶ Στησίχορον πρῶτον τῆς τοιαύτης μελοποιίας ὑπάρξασθαι, imply no more than this. If the idyll were written soon after Theocritus' second arrival in Cos, we may suppose the memories thus aroused rekindled his regret for the master who had been dead for many years. A grave objection to this hypothesis is the mention of Philetas by name in the *Thalysia* (line 40), which scarcely allows us to suppose that the ἄς ποκα τὰς Ξενίας ἡράσσαντο Δάφνις ὁ βούτας (line 73) again refers to him. That the scene of Daphnis' death is in Sicily does not tell for, or against, this notion, for Philetas, whose Hermes dealt with western legends, may just as well have died in Sicily as in Cos.

a wasting disease. He lived long enough to act as tutor to Ptolemy Philadelphus, but it is not probable that he was alive after B.C. 290.

The chronological data to be derived from those poems the scenes of which are laid in Cos point to a different and much later date. These are: (1) the *Thalysia* (vii). This is the only idyll which was localised in Cos by the ancient critics. We have been able, by help of inscriptions, to identify some of the places mentioned in it. (See Nos. 327, 328, 345 and the remarks on p. 213.) Ptolemy Philadelphus is here alluded to as Zeus (line 93). It has been pointed out that in lines 45 f. there is probably a criticism of the *Argonautica* of Apollonius, and in line 103 certainly an allusion to Aratus' hymn to Pan, which was written after the victory gained by Antigonus Gonatas over the Gauls in B.C. 277. (2) The *Pharmaceutriae* (ii). As Simaetha's lover Delphis is a Myndian, the scene must be laid in Cos, a few hours' sail from Myndus. In line 114 Delphis says

ἦ ῥά με Σιμαίθα τόσον ἔφθασας, ὅσσον ἐγὼ θῆν
πρᾶν ποκα τὸν χαρίεντα τρέχων ἔφθασσα Φιλίνον.

Wilamowitz has identified this Philinus with the Coan runner who in two successive Olympiads (129-130) won the stadion. Although the name is a common one at Cos, this identification has much in its favour. (3) The *Thyrsis* (i). As Wilamowitz points out, and as Hampel (*Quaest. Theocr.* p. 11) has remarked, we must in line 57 read πορθμῆι Καλυδνίῳ¹ i. e. a Calymnian boatman who plied between Calymna and Cos. Αἰγύλιος in line 147 may, Wilamowitz thinks, be connected with the Αἰγῆλιοι, one of the demes which united to form the joint deme of which Antimachia was the centre. No indication of date is afforded by this Idyll.

In these Coan idylls (with the exception of *Pharmaceutriae*) and in the *Adoniazusae*, written either at Alexandria, or after a visit to Alexandria, we find undoubted traces of a previous intimate acquaintance with Sicily. Theocritus therefore had spent a long time in the west, before he returned to Cos. The date of his residence in Syracuse, and of all the purely Sicilian and Italian poems, must fall in the interval between *circa* B.C. 300 when he was in Cos, and *circa* B.C. 275 when he reappears in Cos, after having been in Sicily. If his parents were Coans, we must try to find some reason for his going to Syracuse and becoming Sicilised, and some justification for the common opinion of antiquity that he was, in all things, a Syracusan (this was the accepted account; see Kaibel's Index to Athenaeus). The following is chiefly conjectural, but suits the

¹ The substitution of Καλυδνίῳ for Καλυδανίῳ is also required in Hippocrates, *Epist.* 27 *passim*.

dates arrived at. Theocritus' father, Praxagoras, was a Coan, who emigrated to Syracuse in the time of Timoleon (*circa* B.C. 340), when the Corinthians advertised their *ἀποικία*, not only in Greece, but in the Asiatic coast-towns and islands (Plut. *Timoleon*, 23: cp. Diod. xvi. 82). He perished during the tyranny of Agathocles; his wife returned to Cos with her family, Theocritus being then a small boy. Here she remarried, her second husband being Simichidas, a Coan citizen of Orchomenian extraction. Either at the death of Agathocles (B.C. 288), or at an earlier date, Theocritus returned to Syracuse to look after his father's property, now restored to himself. He settled in Syracuse, being of course by right of birth a Syracusan citizen, and remained there until the Carthaginian inroads devastated his property and made life impossible. He then returned to his mother, who, with her husband, was now at Orchomenus. But soon things in Sicily began to look brighter, and it seemed probable that Hiero would expel the Carthaginians and restore order (B.C. 274-270). From Orchomenus Theocritus addressed the *Charites* (xvi.) to Hiero, suggesting that he would return, if assured of Hiero's patronage¹. Hiero, we must assume, declined the offer², and Theocritus now went to Cos, where he remained among his relatives. There is no reason to suppose that he ever settled permanently in Alexandria. We should not forget that Cos must have been always in daily communication with Alexandria (see Introduction), and that, at this time, it was under the special protection of Philadelphus, whose birth-place it was. Therefore we must not be told that the *Encomium Ptolemaei* (xvii) or the *Adoniazusae* (xv) must have been written in Alexandria: they may equally well have been written in Cos. The evidence of the *Thalysia* distinctly shows that Cos was, at this time, in some sense a literary centre. If we may trust the testimony of Vitruvius (x. 7, 9), Berosus in his latter years established a school of astrology here, and the presence of Aratus in Cos, at the time when he was engaged in writing the *Phaenomena*, may thus be explained. We might conjecture that it was the aim of Philadelphus to found a kind

¹ For the date of this Idyll see Vahlen, *Berl. Sitzungsber.* 1884, p. 823, and the divergent view of Gercke, *Rhein. Mus.* xlii. p. 267. The poem must have been written at Orchomenus: the *καλλείψω δ' οὐδ' ἔμμε* in line 108 shows this. If Theocritus had, as I have suggested, a country estate near Syracuse, which had been devastated by the Carthaginians, lines 88-97 perhaps acquire fresh force.

² What are we to make of the lines of Ovid's *Ibis*, 547 f.—

'Utque Syracosio praestrieta fauce poetae,
Sic animae laqueo sit via clausa tuae?'

If the couplet refers to Theocritus at all (as the Scholiast says it does), and if it is borrowed from the *Ibis* of Callimachus, it can only be a jocular allusion to some outrage inflicted on Theocritus, but not by Hiero.

of university at Cos, having as its nucleus the Coan School of Medicine, but comprising other faculties. The importance of the medical school of Cos at this time and its close connection with Alexandria are shown by the following facts, to which Professor von Wilamowitz has called my attention (for the lives of physicians I need only refer to Dr. Greenhill's very excellent articles in Smith's *Biographical Dictionary*). Herophilus, pupil of the Coan Praxagoras, lived and practised at Alexandria; Philinus of Cos is a pupil of Herophilus. Serapion, who practised at Alexandria, is a pupil of Philinus; Gorgias of Cos (a Hippocratid, cp. Γοργίας Τίμωνος and Ἰπποκράτης Τίμωνος in No. 10, an inscription of the third century, and see the list of Coan names), practised at Alexandria in the third century.

Theocritus may therefore have found Cos a congenial enough residence, and there was no need for him to go to Alexandria in order to enjoy the patronage of Philadelphus.

APPENDIX K.

MEROPS.

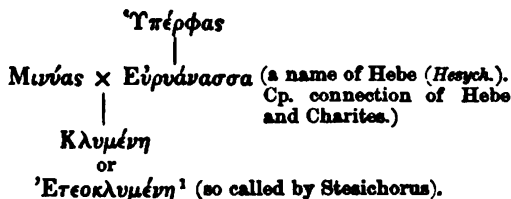
SEE note at end of Introduction.

In Coan inscriptions we find no traces of Merops: Merops, the Coan, is unknown to Homer and plays no great part in Coan legend. I believe that Merops is the Sun, and that the eastern district of Cos, with its town, was called 'Meropis' because it was the *eastern* district. *Méropes* *ἄνθρωποι* or *βροτοί* in Homer (*Iliad* A. 250, B. 285, Γ. 402) are 'living men'—men who have their eyes open. Cp. Hesychius *μέρα*: *δμῆμα* and *ἀμέρης*: *τυφλός* (quoted in Pape's *Wörterbuch der Eigennamen*). This suits the context in the three passages. The word, like many other Homeric words, was misunderstood, wrongly derived, and applied to human beings in general. The Sun was called *Μέροψ*, because his eye never closes in death. He must have been, at some time and place, worshipped under this name, and was familiarly known by it to those who called after him the district of Cos which is nearest to his eastern home. Another and a better known name for the Sun was *Ὑπερίων*. Almost identical with *Ὑπερίων* is the name *Ὑπέρφας*. Now Merops is, according to some, the son of *Ὑπέρφας* (Hesychius *s.v.* *μέροπες*: *ἀπὸ Μέρωπος τοῦ Ὑπέρφαντος Κῆου*. *Schol. ad Hom.* A. 250 *μέροπες ἀπὸ Μέρωπος τοῦ Ὑπέρφαντος, ὃς μετὰ τὸν κατακλυσμὸν πρῶτος συνήγαγε τοὺς ἀνθρώπους*)¹. This is the Coan Merops. Hesychius expressly says so; the Scholiast to Homer is here explaining *μέροπες* as equivalent to humanity in general; hence his reference to the flood, and his silence as to Cos. *Ὑπέρφας*, however, appears to be a specifically Orchomenian name of the Sun, connected by

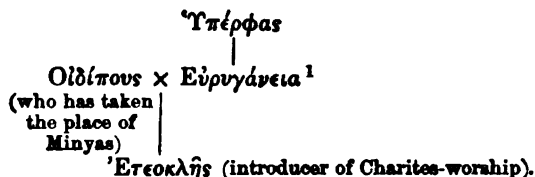
¹ The first passage stands—*ἀπὸ Μέρωπος τοῦ Πρόφθαντος Κῆ υἱοῦ*, which Wilamowitz (*Hermes*, xviii. p. 431) corrects to *Μέρωπος τοῦ πατρὸς Φαίθοντος Κῆου*. In the second passage, the MSS. give *Μέρωπος τοῦ Ὑαντος*. My corrections are, I think, palaeographically possible.

the following mythical genealogies with the Orchomenian worship of the Charites, who were daughters of the Sun.

(1) (*Schol. Hom. Od. λ. 325*)



(2) (Analogous Orchomenian genealogy transferred to Thebes by the author of the *Oedipodea*, because of the Theban Eteocles. See Paus. ix. 5, 11)



The name Κλυμένη, connected as it is with 'Ετεοκλῆς, certainly belongs to the original Orchomenian genealogy. We might be tempted to conjecture that we owe the connection of the Coan Sun-god Merops with the Orchomenian Clymene and Hyperphas to the Orchomenian immigrants who came to Cos in the fourth century B.C.; but Clymene is familiar to us from Euripides (*Phaethon*) as the mother of Phaethon by the Sun, and wife of Merops; and there is evidence that both Clymene, and her male counterpart, Eteocles, existed at Argos too, and that the Argive Clymene was connected both with the Sun and with the Coan Merops. Iphis, King of Argos, is a son of Alector, who is certainly a Doric form of Ὑπερίων Ἡλέκτωρ—the Sun; and Clymene and Eteocles are both children of Iphis (*Apollod.* iii. 6, 3, Eust. *ad Od.* 1688, 64). A certain Ἐχεμήλα, who was, as the Scholiast to *Hom. Od. θ. 10* tells us, the wife of Megapenthes son of Menelaus, is, like Iphis, a daughter of Alector. Echemela recurs as the wife of Merops in a Coan story (*Hyg. Astr.* ii. 16)². There seems to be, therefore, through Argolis, a far older connection between the Coan Merops and the Orchomenian legends. In any case everything speaks for his relation to or identity with the Sun.

¹ With Εὐρυνάσσσα and Εὐρυγάνεια, compare the names given by Cornutus (xv) to the mother of the Charites—Εὐρυνόμη, Εὐρυδόμη, Εὐρυμίδουσα.

² The text gives Ethemea, which I correct.

INDEX I.

NOMINA PROPRIA:

Hoc in indice distincta sunt

(1) *Litteris majusculis*, nomina eorum, quorum memoriam nobis tradunt auctores antiqui;

(2) *Litteris nigrioribus*, nomina eponymorum, nomina magistratuum nummari-
orum;

(3) *Litteris minoribus*, nomina peregrinorum.

N = Catalogus Nummorum.

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